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TZŨ ÊRH CHI.







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# 語言自通集

(YÜ YEN TZŭ ÊRH CHI).

A

## PROGRESSIVE COURSE

DESIGNED TO ASSIST THE STUDENT OF

## COLLOQUIAL CHINESE

AS SPOKEN IN THE CAPITAL AND THE METROPOLITAN DEPARTMENT.

IN THREE VOLUMES.

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SECOND EDITION.

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PREPARED BY

THOMAS FRANCIS WADE,

*Sometime H.B.M.'s Minister in China.*

AND

WALTER CAINE HILLIER,

*Chinese Secretary to H.B.M.'s Legation, Peking.*

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## CONTENTS.

	PAGE.
PART III.—THE FORTY EXERCISES   ...   ...   ...   ...   ...   ...   ...   ...	1
Chinese Weights and Measures   ...   ...   ...   ...   ...   ...   ...	213
PART IV.—THE TEN DIALOGUES   ...   ...   ...   ...   ...   ...   ...   ...	215
PART V.—THE HUNDRED LESSONS   ...   ...   ...   ...   ...   ...   ...   ...	249
PART VI.—THE GRADUATE'S WOOING, or THE STORY OF A PROMISE THAT WAS KEPT ...	351
PART VII.—THE TONE EXERCISES   ...   ...   ...   ...   ...   ...   ...   ...	419
Notes on the Tone Rules affecting the Finals   ...   ...   ...   ...   ...	423
Exercises in the Tones   ...   ...   ...   ...   ...   ...   ...   ...	427
PART VIII.—THE PARTS OF SPEECH:—	
Introductory Observations   ...   ...   ...   ...   ...   ...   ...   ...	481
The Noun and the Article   ...   ...   ...   ...   ...   ...   ...   ...	484
The Chinese Numerative Noun   ...   ...   ...   ...   ...   ...   ...   ...	486
Number, Singular and Plural   ...   ...   ...   ...   ...   ...   ...   ...	493
Case   ...   ...   ...   ...   ...   ...   ...   ...   ...	495
Gender...   ...   ...   ...   ...   ...   ...   ...   ...	497
The Adjective and its Degrees of Comparison   ...   ...   ...   ...   ...	497
The Pronoun (Personal, Relative, Possessive, Demonstrative, Distributive, Indefinite)   ...   ...   ...   ...   ...   ...   ...   ...   ...	498
The Verb as modified by Mood, Tense, and Voice ...   ...   ...   ...	504
The Adverb, of Time, Place, Number, Degree, etc....   ...   ...   ...	511
The Preposition   ...   ...   ...   ...   ...   ...   ...   ...	517
The Conjunction   ...   ...   ...   ...   ...   ...   ...   ...	518
The Interjection   ...   ...   ...   ...   ...   ...   ...   ...	518
ERRATA AND ADDENDA   ...   ...   ...   ...   ...   ...   ...   ...	521

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## PART III.

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### THE FORTY EXERCISES.





## PART III.

### THE FORTY EXERCISES.

1. **The Cardinal Numbers.**—The Cardinal Numbers from 1 to 10 are these :—

1, 一 <i>yi</i> <sup>1</sup> .	6, 六 <i>liu</i> <sup>4</sup> .
2, 二 <i>érh</i> <sup>4</sup> .	7, 七 <i>ch'i</i> <sup>1</sup> .
3, 三 <i>san</i> <sup>1</sup> .	8, 八 <i>pa</i> <sup>1</sup> .
4, 四 <i>ssŭ</i> <sup>4</sup> .	9, 九 <i>chiu</i> <sup>3</sup> .
5, 五 <i>wu</i> <sup>3</sup> .	10, 十 <i>shih</i> <sup>2</sup> .

Of these, 1, 2, 8, and 10 are found in the Radical Table.

兩 *liang*<sup>3</sup>, a couple, dual, is often used as the cardinal number *two*, but under special circumstances, as will be seen presently.

倆 *lia*<sup>3</sup>, a colloquial form of *liang*, has the same meaning, but is used with even greater restriction. See Exercise I.

2. From 11 to 19 inclusive, *shih*<sup>2</sup>, ten, precedes the lesser number. Thus, *shih*<sup>2</sup>-*yi*<sup>1</sup>, 11; *shih*<sup>2</sup>-*pa*<sup>1</sup>, 18; etc.

3. From 20 to 99 the numbers are formed much as in English :—

20, <i>érh</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> .	67, <i>liu</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>ch'i</i> <sup>1</sup> .
21, <i>érh</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>yi</i> <sup>1</sup> .	78, <i>ch'i</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>pa</i> <sup>1</sup> .
34, <i>san</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>ssŭ</i> <sup>4</sup> .	89, <i>pa</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>chiu</i> <sup>3</sup> .
45, <i>ssŭ</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>wu</i> <sup>3</sup> .	92, <i>chiu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>érh</i> <sup>4</sup> .
56, <i>wu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>liu</i> <sup>4</sup> .	93, <i>chiu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>san</i> <sup>1</sup> .

4. For the rest, the Chinese count by the hundred, the thousand, and the myriad :—

100, 百 <i>pai</i> <sup>3</sup> .	1,000, 千 <i>ch'ien</i> <sup>1</sup> .	10,000, 萬 <i>wan</i> <sup>4</sup> .
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Between 100 and 1,000 the hundreds are reckoned as with us; but 1,100 is one thousand one hundred; 11,000 is one myriad one thousand. No Chinese would speak of eleven hundred, eleven thousand, etc.

5. 零 *ling*<sup>2</sup>, fractional. Whenever in counting above 100 a break in the series occurs such as obliges us to insert a zero, the Chinese introduce the word *ling*. Thus,

303, <i>san</i> <sup>1</sup> <i>pai</i> <sup>3</sup> <i>ling</i> <sup>2</sup> <i>san</i> <sup>1</sup> .	2,005, <i>érh</i> <sup>4</sup> <i>ch'ien</i> <sup>1</sup> <i>ling</i> <sup>2</sup> <i>wu</i> <sup>3</sup> .
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It may be used with the verb *yu*<sup>3</sup> (see 8), to be, as *odd*, after myriads, thousands, hundreds; or, if the number spoken of be more than thirty, after tens. Thus, *yi*<sup>1</sup> *pai*<sup>3</sup> *yu*<sup>3</sup> *ling*<sup>2</sup>, one hundred and odd.

6. 第 *ti*<sup>4</sup>, order, series.

**The Ordinal Numbers.**—Any cardinal number or group of cardinal numbers becomes Ordinal when *ti*<sup>4</sup> is prefixed to it. Thus,

*liu*<sup>4</sup>, 6; *ti*<sup>4</sup> *liu*<sup>4</sup>, 6th.      *san*<sup>1</sup> *pai*<sup>3</sup> *ling*<sup>2</sup> *êrh*<sup>4</sup>, 302; *ti*<sup>4</sup> *san*<sup>1</sup> *pai*<sup>3</sup> *ling*<sup>2</sup> *êrh*<sup>4</sup>, 302nd.

7. For purposes of numeration the following words will be constantly required:—

幾 *chi*<sup>3</sup>, some; how many?

多 *to*<sup>1</sup>, many; more.

數 *shu*<sup>4</sup>, number; several; some; but

少 *shao*<sup>3</sup>, few; less.

*shu*<sup>3</sup>, to count.

*to*<sup>1</sup>-*shao*<sup>3</sup>, how many? also, a good number.

些 *hsieh*<sup>1</sup>, few; some.

When not interrogative more emphasis is laid on *to* than on *shao*, but the tone is held to be the same.

8. In Exercise I, given below to illustrate the method of numeration, words are used which the student has already learned in the Radical Table. The following are new:—

有 *yu*<sup>3</sup>, to be; to have.

不 *pu*<sup>4</sup>, not; the tone varies before different characters.

來 *lai*<sup>2</sup>, to come; adverbially, in numeration, to approach a total, but under, not in excess.

好 *hao*<sup>3</sup>, good; adverbially, very; verbally, to recover.

個, 箇, *ko*<sup>4</sup>, one, or ones, of persons or things; the commonest numerative of a large number of nouns substantive; the second is the correct form of the character. The term numerative is explained below.

**The Numeratives.**—Chinese nouns substantive have commonly associated with them certain other nouns substantive, here styled Numeratives, between the meaning of which and their own there is an affinity. This may be generic, specific, formal, qualitative, and is sometimes so vaguely defined that nouns, being names of things in categories widely different, may have the same numerative. The latter, in virtue of this affinity, acts as the unit of the class, body, or other plurality that may be indicated by the noun on which it is dependent; and it should be borne in mind that a large number of numeratives are never used independently of those nouns to which they are related. We have in English nouns that do somewhat the same duty. We say so many *head* of oxen; so many *stand* of arms; a crew of so many *hands*; a fleet of so many *sail*. These are all plurals or collectives. If we were speaking of oxen, we might also say that there was not a *head* left; or if of arms, that every *stand* was destroyed. The Chinese numerative will be found to play both the parts here illustrated; but it also plays a part of its own. Where it comes between a number, one or more, and its substantive, it cannot be translated. For *yi*<sup>2</sup> *ko*<sup>4</sup> *jén*<sup>2</sup>, one man, *san*<sup>1</sup> *ko*<sup>4</sup> *jén*<sup>2</sup>, three men, the Cantonese, in the broken English which is the *lingua franca* of the open ports of China, would say, "one piece man," "three piece man." We have nothing analogous to this in our language.

There are many substantives which have no numerative, such in particular as are applied to the measure of time, space, quantity, etc.

As stated above, the numerative is itself a substantive, but in construction it will often represent our *one* or *ones*, the pronominal adjective indefinite.

A list of the numeratives is given in Part VIII.

*Obs.*—*Yi*<sup>2</sup>, one, changes its tone before *ko*<sup>4</sup> and other numeratives.



## EXERCISE I.

八。六。十。四。三。二。十。十。1  
十。七。五。十。十。九。六。

1. Sixteen. Nineteen. Twenty. Thirty-four. Fifty-seven. Sixty-eight.

百。個。個。千。千。百。個。第。2  
個。五。三。三。兩。二。二。十  
人。六。五。兩。三。三。三。七

2. The seventeenth person (or thing). Two or three hundred. Two or three thousand. Two or three thousand. Two or three persons or things. Three or five persons or things. Five or six hundred persons.

*Obs.*—The Chinese do also say three or four, four or five.

十。百。千。第。十。第。第。3  
五。六。八。一。七。二。一。

3. Number one; the first; also, figuratively, the best. Number twenty-seven; the twenty-seventh. Number one thousand eight hundred and sixty-five; or, the one thousand eight hundred and sixty-fifth.

二。十。一。零。十。百。萬。第。4  
十。萬。十。六。七。個。零。一  
零。七。百。萬。五。三。百

4. The one million and three hundredth person (or thing). Five hundred and seventy thousand six hundred and ten. Seven hundred thousand and twenty.

*Obs.*—Six hundred and ten; the *yi*, one, before *shih* cannot be omitted. In reckoning myriads it is equally correct to use *yi* or to omit it. You may say *shih wan*, *shih pa wan*, or *yi shih wan*, *yi shih pa wan*.

七。五。六。萬。萬。三。一。5  
十。百。萬。零。五。十。百  
萬。零。零。一。百。五。萬。

5. A million. Three hundred and fifty thousand. Five million and one. Sixty thousand five hundred and seven. One hundred thousand.

一。六。四。千。十。百。零。七。6  
千。萬。十。萬。一。九。一。萬

6. Seventy thousand one hundred and ninety-one. Ten millions; or, figuratively, any number; in any (or the utmost) degree; also, above all things. Four hundred and sixty-one thousand.



一七。千零千四八。五 7  
百一三。七零百九萬  
零萬百十。五零萬零  
三。零六十二。四二。八八  
六。十。八千一。千十

萬九四。百十。一 8  
三十。九。五。八。百  
千。九百十二。一

多來。多。個。有。些。人。有 9  
人。三。少。人。好。個。來。幾  
萬。人。有。些。人。有。個

五。十。十。十。個。個。數 10  
千。個。來。個。幾。十。十  
多。二。個。八。個。幾。個。  
百。九。九。不。個。幾  
多。個。個。止。兩。十

7. Fifty thousand and eighty - eight. Ninety-eight thousand four hundred and two. One thousand and five. Four thousand and seventy-two. Eight thousand three hundred and sixty-seven. Ten thousand and six. One hundred and three.

8. One hundred and eighteen. Two hundred and fifty-four. Nine million nine hundred and ninety-three thousand.

9. A number of people are come; or, How many people are come? There are some people. There are a good number of people. How many people are come? Upwards of thirty thousand.

10. Several score (*lit.*, tens); some score. Some score; or, How many score? Ten and more persons or things; or, How many over ten? Two persons or things. Some persons or things; or, How many? There are more than ten; *lit.*, [the number] does not stop at ten ones. Eight or nine. Near ten persons or things. Nine or ten persons or things. Two hundred and more. Five thousand and more.

*Obs.* 1.—Score: the Chinese have no word for score, but it is un-English to say some tens. Note that ten odd are supposed not to exceed fifteen.

*Obs.* 2.—Near ten, but below it: *lai* is only used with ten or a multiple of ten.

斤羊肉。五幾一四。長 11  
魚。肉。六斤口口。一三  
幾斤牛人。有身寸

11. Three inches four-tenths long. A single individual. There are some persons; or, How many persons are there? Five catties of beef. Six catties of mutton. Some catties of fish; or, How many catties of fish?

*Obs.* 1.—Four-tenths: understand the word *fén*, part (emphatically, tenth part), after *ssü*, four.

*Obs.* 2.—*K'ou* refers to individuals, male or female.

子。斗米。九麥七 12  
黍一斗子。斗

12. Seven measures of wheat. Nine measures of rice. One measure of millet.



斤里高有四里長幾<sup>13</sup>  
 有三二山萬至幾個  
 零百百足里多萬牙。

13. Some teeth; or, How many teeth? Several myriads of *li* in length; some tens of thousands of miles long; or, How many myriads of miles long? At the most forty thousand *li*. There is a mountain (or there are mountains) full two hundred *li* high. Three hundred catties odd.

*Obs.*—Full: see Radical 157. The Chinese idea is rather to measure the heights of mountains by the length of the road by which they are ascended.

Turn the following into Chinese. (KEY, EXERCISE I.\*)

1. Twelve. Fourteen. Ninety. Seventy-three. Forty-five. One hundred and ninety-nine.

2. Forty thousand one hundred and sixty-eight. Three million twelve hundred and twenty-four. Eight hundred and twenty-nine. Two hundred and ninety-two.

3. The twenty-first. The three hundred and forty-second. The eightieth. Number sixty-seven. Eight or nine men are coming.

4. The nine hundred and ninety-ninth. The seven million six thousand five hundred and forty-third. The three million four thousand five hundred and sixty-seventh.

5. Five million two hundred and one. Three million and twenty-seven. Six thousand and forty. Nine hundred and ninety-nine thousand nine hundred and ninety-nine.

6. There are a good many horses. How many oxen are there? There are fifty-six oxen and horses.

7. How many catties of fish are there? Seven catties and some ounces. Six measures of small millet. There are eighteen measures of rice. Fourteen measures of beans.

8. More than ten persons are coming. More than fifty persons are coming. A hundred odd persons are coming. A single individual.

9. There are about (but less than) ten catties of fish. Nineteen catties of beef. Seventeen catties of venison. Fourteen measures of rice. Eighteen measures of beans. Ten measures of small millet.

10. How many miles long? A good many. Full seventeen hundred *li*. Full nine hundred *li*. There are mountains fully eight *li* high.

9. **The Article.**—As will have been seen from Example 11 in the foregoing exercise, our Indefinite Article may be represented by *yi*<sup>1</sup>, one, without any numerative. But if the substantive be one of those to which a numerative is assignable, that numerative will be commonly found between the *yi*<sup>1</sup> and the substantive. Sometimes the numerative will stand without the *yi*<sup>1</sup>, as in *yu*<sup>3</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> *lai*<sup>2</sup>, for *yu*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> *lai*<sup>2</sup>, there is a person come (or coming).

10. The Definite Article *the* is not uncommonly rendered by the demonstrative pronouns

這 *ché*<sup>4</sup>, this; and 那 *na*<sup>4</sup>, that;

\* The Chinese text of this and all similar exercises will be found in vol. i.

but chiefly, if not always, when the thing or person indicated is for certain known to the hearer or has been recently referred to. But these are not the only equivalents.

**11. The Noun Substantive.**—One peculiarity of the Chinese Substantive has already been noticed—the employment, namely, of a large staff of words, themselves substantives, in close relation with other substantives, which from their most conspicuous function have been denominated Numeratives. By others they have also been styled Classifiers, as possessing in general a meaning in affinity with that of the nouns to which they are attached as adjuncts, or which, when detached from these, they represent.

Independently of these adjuncts, the Chinese substantive may be simple or compound.

Of the simple form, any substantive in the Radical Table is as good a specimen as another; such as *jén*<sup>2</sup>, man; *shén*<sup>1</sup>, body; *ma*<sup>3</sup>, horse; etc.

Of the compound form, there are instances of more kinds than one in the Exercises in the Colloquial Radicals (vol. i, p. 34); such as *shih*<sup>1</sup>-*shou*<sup>3</sup>, a corpse (*lit.*, corpse-head); *k'ou*<sup>3</sup>-*shé*<sup>2</sup>, altercation (*lit.*, mouth and tongue); *kan*<sup>1</sup>-*ko*<sup>1</sup>, war (*lit.*, shield and spear). These suffice to show that the words combined may be of like or of very different meaning. In the same Exercise will be found *ch'én*<sup>2</sup>-*tzŭ*<sup>3</sup>, a minister of state; *shih*<sup>4</sup>-*tzŭ*<sup>3</sup>, a lettered man. The word *tzŭ*<sup>3</sup>, son, is largely added to other substantives.

兒 *érh*<sup>2</sup>, also meaning son, is used in the same way as frequently as *tzŭ*<sup>3</sup>; in Pekingese, more frequently. But neither of them can be appended *ad libitum*. Some substantives that take the one may at times take the other; and many do not take either.

*Obs.*—This *érh* also sometimes plays a part in the formation of adverbs, especially of time and place.

Combinations of words, such as with us shipwright, horse-boy, landlord, etc., are common enough in Chinese; but, the independent individuality of almost every Chinese word considered, it is in most instances safer to speak of the relation of the first word to the second as attributive, rather than as part of a compound substantive.

Some English substantives, it will soon be seen, require for the reproduction of their meaning a string of words. Thus *carter* is the driving-cart-one, or the one who drives the cart; neither of which combinations, however, would it be convenient to designate a compound substantive.

**12. Number.**—The plural of substantives may be effected by the reduplication of the simple word, but this not without limitation; or by the addition of a noun of multitude, sometimes preceding, sometimes following, the simple word; or, in certain cases, by the addition of the particle *mén*<sup>1</sup>, explained below (13).

**13. 們** *mén*<sup>1</sup>, a word used colloquially to indicate the plural of personal substantives or pronouns, and apparently for no other purpose. Thus,

*ta*<sup>4</sup> *jén*<sup>2</sup>, your excellency, his excellency (*lit.*, great man).

*ta*<sup>4</sup> *jén*<sup>2</sup> *mén*, your excellencies, their excellencies.

Experience will show that its use even with personal substantives is limited.

*Note.*—When the tone mark is omitted it must be understood that the character is so little emphasised as to carry no tone.



14. **The Noun Adjective.**—The Adjective, like the substantive, may be either a single word, such as *hao*<sup>3</sup>, good, in Exercise I, or a combination of words of like or different significations.

15. **The Personal Pronoun.**—The Personal Pronouns singular are—

我 *wo*<sup>3</sup>, the 1st person; 你 *ni*<sup>3</sup>, the 2nd; 他 *t'a*<sup>1</sup>, the 3rd.

16. Their plural is formed by the addition of the particle *mén*<sup>1</sup>, just noticed (13). Thus, *wo*<sup>3</sup>-*mén*, we, us; *ni*<sup>3</sup>-*mén*, ye, you; *t'a*<sup>1</sup>-*mén*, they, them.

*Obs.*—*Ni*<sup>3</sup>-*mén* is often used politely to a single individual.

17. 偕, 咱, *tso*<sup>2</sup>, properly *tsan*, is a pronoun of the first person peculiar to northern Chinese, but never used in the singular. In the plural, *tso*<sup>2</sup>-*mén* means you and I, or you and we, when the persons spoken of are present; parties in the same undertaking or concern. The second form of *tso*<sup>2</sup> is but an abbreviation of the first.

18. When animate beings are in question, any male or female, man or beast, may be indicated by *t'a*<sup>1</sup>, he or she; *t'a*<sup>1</sup>-*mén*, they. But in speaking of inanimate things *t'a*<sup>1</sup> is used very sparingly.

In the constructions of the verb which we describe as impersonal, the pronoun *it* cannot be said to be visibly represented in Chinese.

19. 的 *tí*<sup>1</sup>. This word, which is properly a substantive meaning a bright spot, the blot on a target, has come to perform various duties. Appended enclitically to substantives and pronouns, it forms, as we should say, the genitive or possessive case. Appended to adjectives or adjective constructions, it adverbialises them. It is sometimes a relative pronoun; sometimes an indefinite pronoun, such as one, some, etc.

In all these cases it has presumably usurped the place of other words, notably that of the verb *té*<sup>2</sup>, noticed immediately below (21).

20. Attention is here directed to *tí*<sup>1</sup> as forming the **Possessive** of substantives or pronouns. Thus,

<i>tzü</i> <sup>4</sup> - <i>chi</i> <sup>3</sup> - <i>tí</i> , of or belonging to oneself.	<i>t'a</i> <sup>4</sup> - <i>jén</i> <sup>2</sup> - <i>tí</i> , his excellency's.
<i>wo</i> <sup>3</sup> - <i>tí</i> , mine.	<i>wo</i> <sup>3</sup> - <i>mén</i> - <i>tí</i> , ours.
<i>ni</i> <sup>3</sup> - <i>tí</i> , thine.	<i>ni</i> <sup>3</sup> - <i>mén</i> - <i>tí</i> , yours.
<i>t'a</i> <sup>1</sup> - <i>tí</i> , his.	<i>t'a</i> <sup>1</sup> - <i>mén</i> - <i>tí</i> , theirs.

21. The following brief examples will help to confirm the student in his knowledge of the words just learned (10-19):—

已 *chí*<sup>3</sup> 的 *tí* 咱 *tso*<sup>2</sup> 人 *jén*<sup>2</sup> 咱 *tso*<sup>2</sup> 的 *tí* 你 *ni*<sup>3</sup> 這 *ché*<sup>4</sup> 這 *ché*<sup>4</sup>  
 的 *tí* 馬 *ma*<sup>3</sup> 們 *mén* 咱 *tso*<sup>2</sup> 們 *mén* 他 *t'a*<sup>1</sup> 我 *wo*<sup>3</sup> 兒 *'rh* 個 *ko*<sup>4</sup>  
 馬 *ma*<sup>3</sup> 我 *wo*<sup>3</sup> 這 *ché*<sup>4</sup> 們 *mén* 兩 *liang*<sup>3</sup> 們 *mén* 他 *t'a*<sup>1</sup> 那 *na*<sup>4</sup> 那 *na*<sup>4</sup>  
 自 *tzü*<sup>4</sup> 兒 *'rh* 倆 *liá*<sup>3</sup> 個 *ko*<sup>4</sup> 的 *tí* 你 *ni*<sup>3</sup> 兒 *'rh* 個 *ko*<sup>4</sup>

This one. That one. This place here. That place there.

Thou, I, he; we three. Thine. Theirs.

We two persons here. We two.

A horse (or horses) of our place here.

My own horse (*lit.*, myself's horse).

*Note.*—There is nothing to show whether *ma*, horse, in the 4th example, is singular or plural.

**22. The Relative Pronoun.**—It has just been observed (19) that *ti*<sup>1</sup> acts sometimes as a Relative Pronoun. In constructions such as The person who did, The thing which was done, *ti* may be allowed to be so characterised. But for caution's sake it should be borne in mind that the Chinese may not unfrequently be rendered by our participle, past or present, if not in other ways.

**23. The Interrogative Pronoun** *who, which, what*, which has been described by some grammarian as a relative in search of an antecedent, is in general rendered colloquially as below. There are other forms of higher style.

誰 *shui*<sup>2</sup>, who, is never used but of persons.

甚 *shén*<sup>2</sup> 麼 *mo*<sup>1</sup>, 嗎 *ma*<sup>1</sup>. The combination *shén*<sup>2</sup>-*mo*<sup>1</sup>, pronounced *shén*<sup>2</sup>-*mo*<sup>1</sup>, used alone, signifies *what*, but may stand before a personal noun, as in *shén*<sup>2</sup>-*mo*<sup>1</sup> *jén*<sup>2</sup>, what person? The character *shén* signifies extreme, but is then read *shén*<sup>4</sup>, and it may be surmised that it has come to be corruptly employed in this combination. Its adjunct *mo* is a negative interrogative particle; it is sometimes also used as a conjunction, as in *na*<sup>4</sup> *mo*<sup>1</sup> *to*<sup>1</sup>, as much as that; *ché*<sup>4</sup> *mo*<sup>1</sup> *hsiao*<sup>3</sup>, as small as this. *Ma* is a strictly colloquial interrogative.

什 *shih*<sup>2</sup>, a tithe, is sometimes written instead of *shén*<sup>2</sup>, but the compound is none the less pronounced *shén*<sup>2</sup>-*mo*, or *shé*<sup>2</sup>-*mo*.

那 *na*<sup>3</sup>, with *ko*<sup>4</sup> or other numerative (*yi*<sup>1</sup>, one, intervening or not), is interrogative, What person? What thing?

*Obs.*—It is *na*<sup>3</sup>, not *na*<sup>4</sup>, which we have met with above (10) as a demonstrative pronoun.

**24.** Thus, for Who? Whom? What person? we may have *shui*<sup>2</sup> or *shén*<sup>2</sup>-*mo* *jén*<sup>2</sup> or *na*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> or *na*<sup>3</sup> *ko*<sup>4</sup> *jén*<sup>2</sup>.

For the interrogative *what*, *shén*<sup>2</sup>-*mo* may stand alone; or the substantive representing the thing spoken of may be expressed, and without its numerative.

But *which*, if referring to one of many objects, animate or inanimate, will be rendered by *na*<sup>3</sup>, as above, followed by *yi*<sup>1</sup> and the numerative, or by the numerative without *yi*<sup>1</sup>.

**25. The Verb.**—It will suffice for the moment to observe that in Chinese the Verb may be simple or compound—the compound verb being made up sometimes of the same verb reduplicated, sometimes of verbs of like or different meanings, sometimes of a verb and its object.

These remarks apply rather to verbs that we should designate Active or Neuter. The equivalent of our Passive formation is effected by prefixing to the verb concerned other verbs signifying to suffer, to receive, to perceive, etc., as the case may be.

Some verbs incontestably active are reinforced by other verbs, which, like the French *faire*, signify either to do or to cause to be done.

**26.** We have met above (8) two simple verbs: *yu*<sup>3</sup>, which means, as an active verb, to have, and as a verb substantive, to be; and *lai*<sup>2</sup>, to come. The latter has something of this



sense even when used as an auxiliary, which it often is. The verb *yu*<sup>3</sup> has also, though limitedly, auxiliary functions.

27. With these and the following verbs, although also possessing all of them independent powers, there may be effected, as auxiliaries, a fair proportion of the equivalents of our verb's inflections.

28. 在 *tsai*<sup>4</sup>, to be; to be at; at; in the act of; in.

29. 是 *shih*<sup>4</sup>, to be; to be what ought to be, that is, right. Hence, in answer to a question, *shih*<sup>4</sup> means *yes*, and *pu*<sup>2</sup> *shih*<sup>4</sup>, *no*; interrogatively, *shih*<sup>4</sup> *pu shih*<sup>4</sup>, is it so or not? is it right or not? The combination *pu*<sup>2</sup> *shih*, not right, constantly occurs as a substantive meaning error, fault; or as an adjective or adverb, wrong, erroneously. It is well to remember, however, that the negative or affirmative in answer to a question is more frequently expressed in Chinese by the repetition, or partial repetition, of the question with the negative or affirmative prefixed than by the negative or affirmative alone. Thus,

*t'a*<sup>1</sup> *lai*<sup>2</sup> *pu lai*<sup>2</sup>, is he coming? *t'a*<sup>1</sup> *pu*<sup>4</sup> *lai*<sup>2</sup>, he is not coming.

*shih*<sup>4</sup> *t'a*<sup>1</sup> *pu shih*<sup>4</sup>, it is he, is it not? *shih*<sup>4</sup> *t'a*<sup>1</sup>, it is he.

We could not say, without being guilty of a vulgarity, *pu*<sup>4</sup> simply, in answer to the first question, and the simple affirmative *shih*<sup>4</sup> would rarely be used in answer to the second. See Exercise III, 10.

30. 得 *té*<sup>2</sup>, to get; to have; to possess; to accomplish. See *tí*<sup>1</sup>, above (19). As an auxiliary, *té*<sup>2</sup> follows the verb to which it is attached, indicating sometimes that the action of the first verb is completed, but oftener the possibility of its completion. It discharges, perhaps more than any other verb in Chinese, what we regard as the functions of our verb *can* and *cannot*. Of this more directly.

31. 了 *liao*<sup>3</sup>, 咯 *lo*<sup>1</sup>, to end, or be ended, when following a verb, indicates the completion of an act, the occurrence of an event. It may often fairly be called a sign of the past tense. It is also freely used as a final expletive. *Lo* is much used as a colloquial termination.

When the negative *pu*<sup>4</sup> (8) intervenes between the other verb and *liao*<sup>3</sup>, the construction is almost, if not quite, that represented by our potential auxiliaries.

Thus *lai*<sup>2</sup> *pu liao*<sup>3</sup>, it is not possible that [he] should come. This is said, however, when the speaker merely holds a strong opinion as to the impossibility. Were he to say *lai*<sup>2</sup> *pu té*, he would affirm it more positively.

It should be remembered that, elsewhere as here, *té*<sup>2</sup> and *liao*<sup>3</sup>, though both signify completion or achievement, are by no means identical in their functions as auxiliaries.

In the combinations *té*<sup>2</sup> *liao*, it is finished or achieved, *liao*<sup>3</sup> is the auxiliary of *té*<sup>2</sup>; as we should say, it puts *té*<sup>2</sup> in the past tense.

32. 要 *yao*<sup>4</sup>, to want; to desire; to be about to. It is used, but by no means invariably, to indicate future time. The tense of the verb is as often as not shown by the context alone. But from its meaning of "to want," *yao*<sup>4</sup> comes to represent our auxiliary *must*, both singly and in various combinations.

With one of these the student of Pekingese cannot too soon become acquainted. Out of *té<sup>2</sup>* and *yao<sup>4</sup>*, a corrupt monosyllable, *téi<sup>3</sup>*, has been formed, which is one of the most useful auxiliaries in the Peking colloquial. It is of course not recognised by native lexicographers, and has been represented in this course by the character *té<sup>2</sup>*, distinguished by a Chinese tone mark attached to it on the right side.

Another corrupt combination is *pieh<sup>2</sup>* for *pu<sup>2</sup> yao<sup>4</sup>*, the imperative *do not*.

33. 沒 *mo<sup>4</sup>* or *mu<sup>4</sup>*, not, is much less common than *pu<sup>4</sup>*, but is used in a few cases where *pu<sup>4</sup>* is not used. While, for instance, *pu<sup>4</sup>* is never used with *yu<sup>3</sup>*, to have or to be, *mo<sup>4</sup>* or *mu<sup>4</sup>* is never used with *shih<sup>4</sup>*, to be.

With *yu<sup>3</sup>* it has formed the corrupt monosyllable *mei<sup>2</sup>*, which will be found, however, before the verb *yu<sup>3</sup>* itself, standing as a simple negative. Thus,

*mei<sup>2</sup> yu<sup>3</sup> hao<sup>3</sup> ti*, there are not any good ones.

When *mo<sup>4</sup>* or *mei<sup>2</sup>* stands before another verb, that verb is generally in the past tense. Thus,

*t'a<sup>1</sup> lai<sup>2</sup> liao mei<sup>2</sup> yu<sup>3</sup>*, is he come or not?

*t'a<sup>1</sup> mei<sup>2</sup> lai<sup>2</sup>*, he is not (has not) come.

If your question were, Is he coming or not? you would ask *t'a<sup>1</sup> lai<sup>2</sup> pu lai<sup>2</sup>*, and the answer in the negative would be *t'a<sup>1</sup> pu<sup>4</sup> lai<sup>2</sup>*, he will not come (is not coming).

34. To recapitulate, the words just learned (21-33) are as follows:—

在 *tsai<sup>4</sup>*, to be; to be at; at.

是 *shih<sup>4</sup>*, to be; to be right.

得 *té<sup>2</sup>*, to possess; to obtain; to achieve.

要 *yao<sup>4</sup>*, to want; to will.

得 *tei<sup>3</sup>* (*té<sup>2</sup> yao<sup>4</sup>*), must.

了 *liao<sup>3</sup>*, to end; ended.

沒 *mo<sup>4</sup>*, *mu<sup>4</sup>*, not; *mei<sup>2</sup>* (= *mo<sup>4</sup> yu<sup>3</sup>*), not to be.

誰 *shui<sup>2</sup>*, who?

那 *na<sup>3</sup>*, what?

甚 *shén<sup>4</sup>*, extreme; but with *mo<sup>1</sup>*, interrogative, and intoned *shén<sup>2</sup>*.

什 *shih<sup>2</sup>*, a tithe; but, like *shén<sup>2</sup>*, used phonetically with the following *mo<sup>1</sup>*, to express *what?* also *any*.

麼 *mo<sup>1</sup>*, a negative interrogative particle.

35. Learn also the following:—

很, 狠 *hén<sup>3</sup>*, an intensive; as in *hén<sup>3</sup> hao<sup>3</sup>*, very good. The second is a corrupt form.

東 *tung<sup>1</sup>*, east; 西 *hsi<sup>1</sup>*, west (see Radical 146). The combination *tung<sup>1</sup>-hsi<sup>1</sup>* means a thing. Thus,

*hén<sup>3</sup> hao<sup>3</sup> ti tung<sup>1</sup>-hsi<sup>1</sup>*, very good thing (or things).

買 *mai<sup>3</sup>*, to buy; 賣 *mai<sup>4</sup>*, to sell. The combination *mai<sup>3</sup>-mai<sup>4</sup>* means trade, business. Thus,

*ta<sup>4</sup> mai<sup>3</sup>-mai<sup>4</sup>*, trade on a large scale.



## EXERCISE II.

小。那 麼 倆。偌 倆 我 1  
麼 大。這 們 人。們

1. We two (men or women). You and I.  
As large as this. As small as that.

*Obs.*—In *chê-mo*, *na-mo*, the *mo* has no interrogative power. The syllable is sometimes represented by *mên* (13), which, however, is then pronounced *mo*.

西 東 麼 甚。人 麼 甚 2

2. What man? What thing?

*Obs.*—Thing: *tung-hsi*, east and west; *q.d.*, everything between east and west.

些 麼 賣 他 是 誰。那 3  
個 的。人。是 個 那 個  
東 賣 賣 個 好 個 人  
西。好 甚 買 人。人 是

3. Who is that man? That man is a good man. He is a trader. What does he sell? He sells a good many things.

*Obs.*—What does he sell? (*lit.*, he is a seller of what?) It would be equally correct to say *t'a mai ti shih shên mo*.

好。個 人 不 很 有 有 我 4  
人 很 好。好。了。沒 要  
很 好。這 那 這 有 好  
不 那 個 個 個 沒 的

4. I want good ones; have [you] any? (or, are there any?) There are none; or, I have none left. This is very good; that is bad (or, this is a very good one; that one is bad). This man is very good; that man is very bad.

*Obs.*—I have none left: *liao* implies that there were some originally, but that they have gone.

的 不 兒 了。來。來。有 有 他 5  
人。是 的 他 有 沒 甚 他 來  
這 人。是 人 有 麼 沒 了  
兒 他 那 來 人 人 來。沒

5. Is he come? He is not come. Who is it that is come? There is no one come. A person is come; or, there is someone come. What place is he from? He is not of this place.

*Obs.* 1.—In the last two examples *chê êrh*, *na êrh* are pronounced *chê 'rh*, *na 'rh*.

*Obs.* 2.—It is simplest to construe *tí* as the sign of the possessive case; *q.d.*, he is what place's man!

幾 兒。人 有 些 來 人。了 他 6  
個 有 在 多 個 了 他 多 們  
人。十 那 少 人。好 們 少 來

6. How many people is it that are come? A good number. How many people are there there? Ten people and more.

*Obs.*—It would be equally correct in the answer to the first question to omit *t'a mên*.

不們這的個甚們的。這 7  
 多有個是東麼的。那個  
 的。多東我西人這個是  
 少。西們是的。個是我  
 有你的。誰這是他們

7. This is ours. That is theirs. Whose is this thing? Whose is this thing? It is ours. How many have you of this article? Not many of them.

我我們好有。你這我 8  
 買們有的、沒們個。不  
 不了不要這我有那。他  
 那這東不的。有的個。  
 麼個西要沒好的不他  
 些東沒了。有的大們  
 個。西。有。你。很。沒。好。要

8. I do not want this one; they want it. Theirs is not very good. Have you got any good 'ones there? None good. Unless you have some very good ones, we do not want any. Have you got this thing? We do not want it. I cannot buy so many as that.

Obs. 1.—We do not want any: note the use of *liao* as a final expletive.

Obs. 2.—In the last example, *na-mo*, that, those; *hsieh ko*, indefinitely numerous ones.

Obs. 3.—I cannot buy, etc.: *liao*<sup>3</sup>, a potential auxiliary.

了。了那得。了這 9  
 不個不個

9. This will never do; or, this is a bad business. That is not to be done; or, that cannot be accomplished.

Obs.—The first *liao* is the verb to finish, to accomplish; the second *liao*, though literally possessing the same meaning, does the duty of the verb *can*, or, with *pu*, cannot.

很。好東這很東這 10  
 得西個好。西個

10. This thing is very good.

Obs.—*Hao té hên* in the second example: there is no perceptible difference in the meaning of the two sentences.

好。長不那個馬、你 11  
 得得馬好得。要  
 不毛買的。買買

11. If you want to buy a horse you should (or, ought to) buy a good one. It won't do to buy that horse (*lit.*, that horse cannot be (=ought not to be) bought); he has a bad coat (*lit.*, the hair, *chang*<sup>3</sup> *té*<sup>2</sup>, has grown, not good, or, not well).

Obs.—*Chang*<sup>3</sup>, to grow, not *ch'ang*<sup>2</sup>, long (Radical 168); see next example. *Té* is here an auxiliary completing the action of the verb *chang*<sup>3</sup>; see 30.



走。你來長。得子那12  
得'了他很長竹

*Obs.* 1.—*Chu* (Radical 118), the bamboo; *tzŭ* (Radical 39).

*Obs.* 2.—*Chang*<sup>3</sup> *té hén ch'ang*<sup>2</sup>, have lengthened very long.

12. Those bamboos have grown greatly.  
When he comes you must go; or, he is come  
and you must go.

人。十我幾你八兒比那13  
來們口們寸子我個  
口是人。是多高的人

*Obs.* 1.—*Lit.*, that man compared with my son [is] high eight inches [and] more.

*Obs.* 2.—See *k'ou* in the Colloquial Radicals; *lai* above in 8.

13. That man is upwards of eight inches  
taller than my son. How many in family are  
you? We are under ten.

Turn the following into Chinese. (KEY, EXERCISE II.)

1. Thy horse. My sheep. His cart. Your  
rice. Our handkerchief. Their knife.

2. You buy, we sell. They want to buy  
things. What things do they want to buy?  
Good things. We here sell very good things.

3. As small as this; as large as that.  
This mountain is not as high as that (*q.d.*,  
as the height the other person declares it  
to be).

4. Have you any good horses? No. We  
sell good carts here; we do not sell horses.  
This cart is not a good one.

5. Whose is this horse? It is mine.  
How many horses have you? Three. How  
many carts are there here? Not very many.

6. What place are you from? I am of  
this place. What place is that trader from?  
He is not of this place. Does he sell good  
things? Not very good. The traders here  
have not very good things. We two traders  
sell good things.

*Obs.*—Trader: *lit.*, a buying selling man.

7. I want to buy things; are there any  
traders (sellers) here? Not very many. How  
many are there? Five. I want to buy a

good many things; do you want to sell?  
(or, do you sell them?) What things do  
you want? Good things.

8. How many sons and daughters has  
he? Four daughters and five sons. His five  
sons are here; his daughters are there (in  
that place). I have walked a hundred *li*.  
He sells earthenware. What I want to buy  
is some bushels of wheat.

*Obs.*—Earthenware (Radical 98).

9. How many days do you require? I  
want three months. Do you use wheat or  
millet? What are these things? They are  
black beans. There are many fish in this  
place (*lit.*, here the fish are not few).

10. Is that thing gold? No; it is clay.  
His nose is very small. Venison (deer flesh)  
is very good. Is the antelope (yellow sheep)  
found here? Yes. The scenery (Radical  
Exercises, 10, 6) here is very fine.

*Obs.*—Clay: *lit.*, yellow earth (*see* Radical 201).

11. That man has grown very tall; or,  
he is very tall. That insect (or reptile) is  
more than three inches long. When he  
comes I must see him.

36. To return to verbs and verbal constructions. Note the following:—

拿 *na*<sup>2</sup>, simply, to lay hold of a person or thing. Thus,

*na*<sup>2</sup> *jén*<sup>2</sup>, to arrest a person.

*na*<sup>2</sup> *ché*<sup>4</sup> *ko*<sup>4</sup> *tung*<sup>1</sup> *hsi*<sup>1</sup>, lay hold of this thing.

37. 去 *ch'ü*<sup>4</sup>, simply, to go, as opposed to *lai*<sup>2</sup>, to come. Thus,

*wo*<sup>3</sup> *lai*<sup>2</sup>, I come. *ni*<sup>3</sup> *ch'ü*<sup>4</sup>, you go.

38. From combination of the above we get *na*<sup>2</sup> *lai*<sup>2</sup>, to bring, and *na*<sup>2</sup> *ch'ü*<sup>4</sup>, to take away—an object, of course, being expressed or understood. When expressed, the object, in the simpler phrases, is placed between *na*<sup>2</sup> and its adjunct *lai*<sup>2</sup> or *ch'ü*<sup>4</sup>. Thus,

*na*<sup>2</sup> *shui*<sup>3</sup> *lai*<sup>2</sup>, bring water here.

*na*<sup>2</sup> *ché*<sup>4</sup> *ko*<sup>4</sup> *tung*<sup>1</sup>-*hsi*<sup>1</sup> *ch'ü*<sup>4</sup>, take this thing away (*lit.*, laying hold of this thing go).

There are exceptions to this rule of construction which will be noticed in their place.

39. Referring to Sections 30 and 31, write out the following in Chinese:—

*na*<sup>2</sup> *té*<sup>2</sup>, can be laid hold of.

*na*<sup>2</sup> *pu*<sup>4</sup> *té*<sup>2</sup>, cannot be, etc.

*na*<sup>2</sup> *té*<sup>2</sup> *lai*<sup>2</sup>, can be brought.

*na*<sup>2</sup> *pu*<sup>4</sup> *lai*<sup>2</sup>, cannot be, etc.

*na*<sup>2</sup> *té*<sup>2</sup> *ch'ü*<sup>4</sup>, can be taken away.

*na*<sup>2</sup> *pu*<sup>4</sup> *ch'ü*<sup>4</sup>, cannot be, etc.

Observe *na*<sup>2</sup> *té*<sup>2</sup> *liao*<sup>3</sup>, can be laid hold of; *na*<sup>2</sup> *pu*<sup>4</sup> *liao*<sup>3</sup>, cannot be, etc. In these two the first differs nothing from *na*<sup>2</sup> *té*<sup>2</sup>; but *na*<sup>2</sup> *pu*<sup>4</sup> *liao*<sup>3</sup> will be found to have more force and scope than *na*<sup>2</sup> *pu*<sup>4</sup> *té*<sup>2</sup>.

40. With the following verbs, *lai*<sup>2</sup> and *ch'ü*<sup>4</sup> may discharge much the same function as when attached to *na*<sup>2</sup>:—

進 *chin*<sup>4</sup>, to enter (as a door).

過 *kuo*<sup>4</sup>, to pass over (as a river, hill, street).

出 *ch'u*<sup>1</sup>, to go out of (as a door).

往 *wang*<sup>3</sup>, to move towards, or in the direction of.

41. Thus, for instance:—

過 <i>kuo</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	往 <i>wang</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>	進 <i>chin</i> <sup>4</sup>
去 <i>ch'ü</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	山 <i>shan</i> <sup>1</sup>	門 <i>mén</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>
	來 <i>lai</i> <sup>2</sup>	兒 <i>'rh</i>	去 <i>ch'ü</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>

To come in at the door. To go out of the door.

To go over (across) the hills.

To be coming in this direction (or, come here).

To pass backwards and forwards.

42. 過 *kuo*<sup>4</sup>, to pass, is much used as an auxiliary in verbal constructions of past time.

43. 起 *ch'i*<sup>3</sup>, to rise, followed by *lai*<sup>2</sup>, may mean simply to rise from a lower position; to get up. But the combination *ch'i*<sup>3</sup>-*lai*<sup>2</sup>, it will be seen, has a separate function.

It has been mentioned above (26) that *lai*<sup>2</sup> is frequently used as an auxiliary. This it is as indicating progressive action. The combination *ch'i*<sup>3</sup>-*lai*<sup>2</sup>, itself an auxiliary, must be rendered variously according to circumstances.

44. 到 *tao*<sup>4</sup>, to arrive; as *t'a*<sup>1</sup> *tao*<sup>4</sup> *liao*<sup>3</sup>, he has arrived; *t'a*<sup>1</sup> *mei*<sup>2</sup> *tao*<sup>4</sup>, he has not arrived. It is used as an auxiliary with certain verbs implying movement, but with greater freedom in the southern than in the northern mandarin.

45. 著, 着 *cho*<sup>1</sup>, also *chao*<sup>2</sup>, written in the two forms here given. The first of these, however, is used in positions where the second would not be. Besides other parts, the word plays that of a most important auxiliary verb.



As *cho*<sup>1</sup>, attached to several verbs it produces a participial inflection. Under other conditions, hereafter explained, *cho* is read *cho*<sup>2</sup>. Thus,

*tsou*<sup>3</sup>-*cho*, walking, going on foot.

But it must not be applied indiscriminately.

As *chao*<sup>2</sup>, it resembles in power the verbs *té*<sup>2</sup> and *liao*<sup>3</sup>, and often means to meet with unexpectedly, or to catch, as a cold, etc. See Note at the end of Exercise XL.

We may say *na*<sup>2</sup> *pu*<sup>4</sup> *té*<sup>2</sup>, *na*<sup>2</sup> *pu*<sup>4</sup> *liao*<sup>3</sup>, or *na*<sup>2</sup> *pu*<sup>4</sup> *chao*<sup>2</sup>. But here again the selection of the auxiliary must depend on circumstances.

46. Learn the following substantives:—

房 *fang*<sup>2</sup>, a house. 屋 *u*<sup>1</sup>, or *wu*<sup>1</sup>, a room. 舖 *p'u*<sup>4</sup>, a shop.

These as often as not take *tzü*<sup>3</sup> after them. Thus, *fang*<sup>2</sup>-*tzü*, *wu*<sup>1</sup>-*tzü*, *p'u*<sup>4</sup>-*tzü*.

47. 間 *chien*<sup>1</sup>, a division or space; the numerative of rooms and houses. (See Exercise XL, 3, Obs. 2.) Thus,

*yi*<sup>4</sup> *chien*<sup>1</sup> *fang*<sup>2</sup>-*tzü*, a house. *liang*<sup>3</sup> *chien*<sup>1</sup> *wu*<sup>1</sup>-*tzü*, two rooms.

Obs.—*Yi*<sup>4</sup>, properly *yi*<sup>1</sup>; *tzü*, properly *tzü*<sup>3</sup>. The latter, when used thus enclitically, atonic.

But observe, *san*<sup>1</sup> *ko*<sup>4</sup> *p'u*<sup>4</sup>-*tzü*, three shops.

間 *chien*<sup>1</sup> will also be found to act as a preposition of time or space; in which case it follows its object.

48. Learn the following:—

家 *chia*<sup>1</sup>, house, home; also, family.

城 *chéng*<sup>2</sup>, city wall; city.

街 *chieh*<sup>1</sup>, street.

道 *tao*<sup>4</sup>, road, way; also, to say (as will be seen later).

裏 *li*<sup>3</sup>, inside of.

外 *wai*<sup>4</sup>, outside of.

上 *shang*<sup>4</sup>, above; towards; to ascend.

下 *hsia*<sup>4</sup>, below; to descend.

頭 *t'ou*<sup>2</sup>, head; end; side.

住 *chu*<sup>4</sup>, to stop oneself; to stand firm; to reside at.

49. The following are examples of some of the simplest uses of these words:—

道 <i>tao</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	外 <i>wai</i> <sup>4</sup>	外 <i>wai</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>
兒 <i>'rh</i>	兒 <i>'rh</i>	雨 <i>yü</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	裏 <i>li</i> <sup>3</sup>	裏 <i>li</i> <sup>3</sup>
上 <i>shang</i> <sup>4</sup>	的 <i>ti</i>	住 <i>chu</i> <sup>4</sup>	街 <i>chieh</i> <sup>1</sup>	街 <i>chieh</i> <sup>1</sup>	頭 <i>t'ou</i> <sup>2</sup>	城 <i>chéng</i> <sup>2</sup>

In the house; or, at home.

Outside the wall or city.

Inside. Outside.

Up (or, in) the street. To go up the street.

It rains (*lit.*, there descends rain).

Householders, as opposed to shopkeepers.

On the road.

Observe that *shang*<sup>4</sup>, *li*<sup>3</sup>, *wai*<sup>4</sup>, used as prepositions, follow the object. So would *hsia*<sup>4</sup> as a preposition; it is here used only as a verb.

50. Add these words:—

做 *tso*<sup>4</sup>, to do; as *tso*<sup>4</sup> *shih*<sup>4</sup> (252), to do business.

開 *k'ai*<sup>1</sup>, to open; hence, in composition, implying removal to greater or less distance.

As *k'ai*<sup>1</sup> *mén*<sup>2</sup>, to open the door.

## EXERCISE III.

拏多那那人西有 1  
 不一東東來來人  
 了個西西要了。拿  
 去。人很去。拏有東

1. There is a man here with things; or, a man is come with things; a man has brought things. A man is come to take away that thing (*i.e.*, with the wish or intention to take). Those things are too many for one man to take.

Obs. 1.—*Lit.*, there is a man [who] holding things is come.

Obs. 2.—If there were no *liao* at the end, it could mean that a man was come for the things; *q.d.*, *na*, to lay hands on, the things.

Obs. 3.—That thing: *na* or *na ko*.

Obs. 4.—*Lit.*, those things [are] very many; one man cannot take [them] away.

Obs. 5.—Notice the *pu liao*, implying impossibility, between *na* and *ch'ü*. It might run, one man *na pu liao na tung-hsi ch'ü*.

了是的。拿那拏那 2  
 的。拿那不人不人  
 不人著是得。是

2. That man must not be seized (*e.g.*, because of his rank or other circumstance that makes it wrong to seize him). That man cannot be seized (there is no getting hold of him). That man is not to be seized, will never be seized (he is too powerful, too far off, etc).

人沒屋這裏進屋 3  
 住。有子個來。屋裏。

3. In a room. To come into the room. No one lives in this room.

多子個他子個子。住 4  
 了。好房那比房這房

4. To live in a house. This house is a great deal better than that one of his.

Obs. 1.—The *liao* at the end is merely expletive.

Obs. 2.—*T'a*=*t'a ti*, his that house.

間住子你五子。有你 5  
 小的大住間有多們  
 屋是小的房三少那  
 子。三我房子。十房兒

5. How many buildings have you over there? Thirty-five *chien*. Is the house you live in large or small? I live in a small room of three *chien*.

Obs. 1.—*Chien*: see Exercise XL, 3, Obs. 2.

Obs. 2.—Construe:—You reside(*ing-ti*) that house, [is it] large, [is it] small?



外上街了。家。甚他 6  
 頭的上上上麼。在  
 土人走街那。他。家  
 大。很着。去兒沒裏  
 多。街了。去在。做

Obs.—*Shang*, verb and preposition.

甚在人住着住。我你 7  
 麼那。開着好。是在在  
 買兒。的好。是東城那。  
 賣是舖他西城裏兒  
 的。做子那城住頭住。

Obs. 1.—If *hao* were omitted, this would continue the conversation, [Are you] *chu cho*, living, in the eastern city or in the western?

Obs. 2.—*Lit.*, that man's shop that he opens is where?

很裏是買沒四有他 8  
 多。買我賣。有個。三那  
 東的。那。那我個。舖  
 西。那個。麼。們。西。子  
 的。舖。舖。大。這。城。東  
 人。子。子。的。兒。有。城

Obs. 1.—His shops, *lit.*, his those shops.

Obs. 2.—We, *wo-mên*, the person addressed being an outsider.

Obs. 3.—*Ti* has probably no more than a rhythmical function.

過去街去過他有他 9  
 沒了。買了。去沒他來  
 有。他東他往進來了  
 來西上西來。了。沒

我兒兒去。去。得這 10  
 沒去去。我你去個  
 去過你不上麼。道  
 過。沒上上那。過兒  
 有。那。那。兒。不。過

Obs.—The *na 'rh* in the first clause interrogative; in the second, indefinite—anywhere.

6. What is he doing at home? He is not at home. Where is he gone? He is gone for a turn (*lit.*, up the street). Walking in the street. There is a great number of people in the street. There is a great deal of dust outside.

7. Where do you live? I live in the city. (or, in Peking, in the Tartar city). Is it better to live in the eastern or in the western division of the city? Where is that man's shop, and what business does he do?

8. His shops are three in the east division of the city, and four in the west; we have no business so large here. That shop is mine. There is a large number of people buying things in that shop; or, the number of people, etc., is large.

9. Has he come? He has come. He did not come in; he went past, westwards. He is gone up the street to buy something. Has he ever been over here?

10. Can you (or, one) get through by that way? You cannot get through (or, there is no thoroughfare). Where are you going? I am not going anywhere. Have you ever been there? No; I have never been there.

風。了。來。西來個起來你 11  
起風拿了。人來着。做  
了起不那得‘你他甚  
大來起東起這沒麼

11. What have you been doing? or, What were you doing (at the time)? He is not up (out of bed). *You* must get up. That thing cannot be lifted (it is too heavy). The wind has risen (is beginning, or has begun, to rise). It has come on to blow hard.

*Obs.* 1.—Observe the auxiliaries *lai* and *cho*, signifying past time.

*Obs.* 2.—You this man: *ché ko jên* may be added in anger or not; it merely emphasises the personal pronoun, first, second, or third. *Liao* has here no more than a rhythmical function.

拿得住個了。麼了要 12  
住住。拿東雨大大下  
了。你不西住雨雨雨。  
小住。拿了。住了。下  
心拿得這不這過

12. It is going to rain. It has rained heavily. Rain as heavy as this won't stop. The rain has stopped. Can [one] get a firm hold of this thing or not? [One] can get a firm hold of it. Be careful to keep a firm hold of it (to hold it fast).

*Obs.* 1.—In the construction of possibility or impossibility, the *té* and *pu* come between the *na* and *chu*. But you say *na chu tung-hsi*; you must not say *na tung-hsi chu*.

*Obs.* 2.—Be careful: *lit.*, little heart, little being here used in the sense of fine, minute; *q.d.*, pay minute attention.

不開。開得門他 13  
開。開不開開那

13. Will his door open? (or, can that door of his be opened?) It won't open.

*Obs.*—*Lit.*, his that door open can open? open not [can] open? Open not [can] open. If the answer were *k'ai pu kiao*, the impossibility would be more strongly affirmed than by *k'ai pu k'ai*.

Turn the following into Chinese. (KEY, EXERCISE III.)

1. You live inside the city. I live outside the city. I live in a house of six *chien*. Where do you keep a shop, and where do you live?

2. This house is much larger than that one. It has ten *chien*; that one has four. In the large streets there are not many dwelling-houses; [but] there are many shops there.

3. Where is his residence? He lives in a very small house in the west of the city. He

keeps a shop there, does he not? He is not in trade.

*Obs.*—An intensive is often formed by the repetition of the adjective. Thus, *hsiao hsiao êrh tî*, very small.

4. Come into the room; it is dusty in the street. The door of that room is open. How many shops has he? Three or four. Where are they? They are in the east of the city. Does he do a large business? Not very large.



5. What is he doing at home? He has nothing to do; or, he does nothing (*lit.*, has not what to do). He has gone out of the city. Where has he gone? Towards the west. What does he want to do? He wants to buy horses and carts.

6. Where has that trader I wanted to buy things from gone? Does he know where

I live? He does not know; he has not been into your room.

*Obs.*—To know: see 51.

7. That man's house is a much better one than mine or yours. How many *chien* has it got? Eight; mine has six, and yours has four. His house has a large frontage (*k'ou<sup>3</sup> mien<sup>4</sup>*).

51. 知 *chih<sup>1</sup>*, to know; commonly joined with *tao<sup>4</sup>*, to say (48). Thus,  
*wo<sup>3</sup> pu<sup>4</sup> chih<sup>1</sup> tao<sup>4</sup>*, I cannot tell; *lit.*, I do not know to say.

52. 愛 *ai<sup>4</sup>* or *ai<sup>4</sup>*, to love or like. Thus,  
*ni<sup>3</sup> pu<sup>2</sup> ai<sup>4</sup> t'a<sup>1</sup> mo<sup>1</sup>*, do you not like him?

53. 話 *hua<sup>4</sup>*, spoken language, what one says, as opposed to *wén<sup>2</sup>*, language of books (Radical 67). Thus,

*t'a<sup>1</sup> ti<sup>1</sup> hua<sup>4</sup> hao<sup>3</sup>*, his [style of] speaking is good.

54. 說 *shuo<sup>1</sup>*, to say; as in *wo<sup>3</sup> shuo<sup>1</sup>*, I say = this is my opinion. Also to speak; as *shuo<sup>1</sup> hua<sup>4</sup>*, to speak language; or, the language spoken, as opposed to *wén<sup>2</sup>*. But followed by a personal pronoun, *shuo<sup>1</sup>* means to blame; as *t'a<sup>1</sup> shuo<sup>1</sup> wo<sup>3</sup>*, he blamed me.

55. Examples:—

他 <i>t'a<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	那 <i>na<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	你 <i>ni<sup>3</sup></i>	道 <i>tao<sup>4</sup></i>	你 <i>ni<sup>3</sup></i>
說 <i>shuo<sup>1</sup></i>	說 <i>shuo<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	愛 <i>ai<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	知 <i>chih<sup>1</sup></i>
的 <i>ti</i>	的 <i>ti</i>	說 <i>shuo<sup>1</sup></i>	大 <i>ta<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>	道 <i>tao<sup>4</sup></i>
話 <i>hua<sup>4</sup></i>	很 <i>hén<sup>3</sup></i>	甚 <i>shén<sup>2</sup></i>	愛 <i>ai<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	知 <i>chih<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	麼 <i>mo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	愛 <i>ai<sup>4</sup></i>	道 <i>tao<sup>4</sup></i>	知 <i>chih<sup>1</sup></i>

Do you know? [I] do not.

Do you like him? Not much.

*Obs.*—*Ta*, great, used adverbially.

What is that man saying? What he says *hén<sup>3</sup> shih<sup>4</sup>*, is quite (or, very) right (or, correct). He speaks very well (good accent, form, sense).

56. 叫, 叫, *chiao<sup>4</sup>*, to call; to bid. As *chiao<sup>4</sup> t'a<sup>1</sup> lai<sup>2</sup>*, bid him come; call him here. The first is the form more commonly used. As will be seen later, it sometimes means to cause, and, as an auxiliary, can render an active verb passive.

57. 回 *hui<sup>2</sup>*, to return; as *t'a<sup>1</sup> hui<sup>2</sup> lai<sup>2</sup> liao*, he is come back. Also, an occasion; as *liang<sup>3</sup> hui<sup>2</sup>*, on two occasions.

58. 乏 *fa<sup>2</sup>*, to be tired; as *wo<sup>3</sup> shén<sup>1</sup>-tzu<sup>1</sup> fa<sup>2</sup> liao*, I am (*lit.*, my person is) tired.

59. 站 *chan*<sup>4</sup>, to stand upright, as distinguished from sitting, or lying down.

60. 躺 *t'ang*<sup>3</sup>, to recline; to lie down.

61. 坐 *tso*<sup>4</sup>, to sit.

62. Examples:—

坐 <i>tso</i> <sup>4</sup>	起 <i>ch'i</i> <sup>3</sup>	乏 <i>fa</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>
着 <i>cho</i>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>	走 <i>tsou</i> <sup>3</sup>	叫 <i>chiao</i> <sup>4</sup>	走 <i>tsou</i> <sup>3</sup>
躺 <i>t'ang</i> <sup>3</sup>	站 <i>chan</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	道 <i>tao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>
着 <i>cho</i>	着 <i>cho</i>	站 <i>chan</i> <sup>4</sup>	兒 <i>'rh</i>	回 <i>hui</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>

He is gone back on foot.

*Obs.*—*Tsou* here, on foot.

Call him back; or, bid him return.

Tired with one's journey.

*Obs.*—*Tsou tao*, to go the road: probably, but not necessarily, on foot.

You stand up!

Standing up. Sitting. Lying down.

*Obs.*—*Cho* inflecting these verbs participially.

63. 關 *kuan*<sup>1</sup>, to close, to shut; as *kuan*<sup>1</sup> *mén*<sup>2</sup>, shut the door. Also, a barrier or military frontier station; also, an important point; hence (as will be seen later), to bear upon, to concern.

64. 窗 *ch'uang*<sup>1</sup>, a window; colloquially, always followed by *hu*<sup>4</sup> (Radical 63). Thus,  
*kuan*<sup>1</sup> *ch'uang*<sup>1</sup>-*hu*<sup>4</sup>, shut the window.

65. 樓 *lou*<sup>2</sup>, an upper story; also a storied building; as *lou*<sup>2</sup> *shang*<sup>4</sup>, upstairs.

*Obs.*—Its numerative in the latter case is not *chien*, but *tso*. See Part VIII.

66. 衙 *ya*<sup>2</sup>, a bureau or official residence; colloquially, not used alone, but with *mén*<sup>2</sup>.

Thus,

*shang*<sup>4</sup> *ya*<sup>2</sup>-*mén*<sup>2</sup>, to go to office.

67. 地 *ti*<sup>4</sup>, the ground; as *ti*<sup>4</sup> *hsia*<sup>4</sup>, on the ground.

68. Examples:—

在 <i>tsai</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	在 <i>tsai</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	樓 <i>lou</i> <sup>2</sup>	關 <i>kuan</i> <sup>1</sup>
樓 <i>lou</i> <sup>2</sup>	躺 <i>t'ang</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	門 <i>mén</i> <sup>2</sup>
上 <i>shang</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	坐 <i>tso</i> <sup>4</sup>	開 <i>k'ai</i> <sup>1</sup>
坐 <i>tso</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	躺 <i>t'ang</i> <sup>3</sup>	衙 <i>ya</i> <sup>2</sup>	樓 <i>lou</i> <sup>2</sup>	着 <i>cho</i>	窗 <i>ch'uang</i> <sup>1</sup>
着 <i>cho</i>	下 <i>hsia</i> <sup>4</sup>	着 <i>cho</i>	門 <i>mén</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	戶 <i>hu</i> <sup>4</sup>

Shut the door and open the window.

There is a person (or, persons) sitting upstairs.

*Obs.*—*Cho* marking present time.



Someone is gone upstairs (*lit.*, ascending the story is gone).

I want to go to office (to the *ya<sup>2</sup>-mên<sup>2</sup>*).

*Obs.*—*Shang*, going towards or to.

A person (or persons) stretched on the ground.

Sitting upstairs.

69. 步 *pu<sup>4</sup>*, a pace. As *pu<sup>4</sup> hsia<sup>4</sup>* (48), on foot; *pu<sup>4</sup> hsia<sup>4</sup> tsou<sup>3</sup>*, to go on foot. Also, with *hsing<sup>2</sup>* (Radical 144); as *pu<sup>4</sup> hsing<sup>2</sup>*, to walk; *pu<sup>4</sup> hsing<sup>2</sup> tsou<sup>3</sup>*, to go on foot.

70. 騎 *ch'i<sup>2</sup>*, to bestride; as *ch'i<sup>2</sup> ma<sup>3</sup>*, to ride on horseback.

71. 轎 *chiao<sup>4</sup>*, a sedan-chair; as *tso<sup>4</sup> chiao<sup>4</sup>*, to sit in a sedan-chair.

72. 頂 *ting<sup>3</sup>*, the numerative of *chiao<sup>4</sup>*, sedan-chair; as *san<sup>1</sup> ting<sup>2</sup> chiao<sup>4</sup>-tzŭ*, three sedans. Also the numerative of caps. It means as well the crown of the head, as will be seen later.

73. 車 *ch'é<sup>1</sup>* (Radical 159), cart or carriage; as *tso<sup>4</sup> ch'é<sup>1</sup>*, to sit in a cart.

74. 輛 *liang<sup>4</sup>*, the numerative of *ch'é<sup>1</sup>*, cart; as *ssŭ<sup>4</sup> wu<sup>3</sup> liang<sup>4</sup> ch'é<sup>1</sup>*, four or five carts.

75. 馬 *ma<sup>3</sup>* (Radical 187), a horse.

76. 匹 *p'i<sup>1 2 3</sup>*, numerative of *ma<sup>3</sup>*; as *pa<sup>1</sup> p'i<sup>2</sup> ma<sup>3</sup>*, eight horses.

77. 騾 *lo<sup>2</sup>*, a mule. Its numerative is *t'ou<sup>2</sup>* (48); as *san<sup>1</sup> t'ou<sup>2</sup> lo<sup>2</sup>-tzŭ*, three mules. *Ko* (8) can also be used.

78. 驢 *lü<sup>2</sup>*, a donkey. Its numerative is *p'i<sup>2</sup>* (76); as *liang<sup>3</sup> p'i<sup>2</sup> lü<sup>2</sup>*, two donkeys. Mules and donkeys are spoken of collectively as *lo<sup>2</sup>-tzŭ lü<sup>2</sup>*. *Ko* (8) can also be used as the numerative of donkeys.

79. Examples:—

買 <i>mai<sup>3</sup></i>	騎 <i>ch'i<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>
了 <i>liao</i>	騾 <i>lo<sup>2</sup></i>	騎 <i>ch'i<sup>2</sup></i>	賣 <i>mai<sup>4</sup></i>	要 <i>yao<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>
兩 <i>liang<sup>3</sup></i>	子 <i>tzŭ</i>	馬 <i>ma<sup>3</sup></i>	騾 <i>lo<sup>2</sup></i>	買 <i>mai<sup>3</sup></i>	步 <i>pu<sup>4</sup></i>	坐 <i>tso<sup>4</sup></i>
輛 <i>liang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	子 <i>tzŭ</i>	頂 <i>ting<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	車 <i>ch'é<sup>1</sup></i>
車 <i>ch'é<sup>1</sup></i>	的 <i>ti</i>	的 <i>ti</i>	驢 <i>lü<sup>2</sup></i>	轎 <i>chiao<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>
	我 <i>wo<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	子 <i>tzŭ</i>	的 <i>ti</i>	的 <i>ti</i>

I came in a cart; *lit.*, I am seated in a cart come.

He goes (or, is or was going) on foot.

I want to buy a chair.

*Obs.*—*Ting*=*yi ting*, one piece.

He sells (or, is selling) mules and donkeys.

Did he ride here on a horse or on a mule? *q.d.*, he, was he riding a horse hither, was he riding a mule hither?

I have bought two carts.

*Obs.*—Not *érh liang*.

80. 快 *k'uai<sup>4</sup>*, quick; as *na<sup>4</sup> p'i<sup>2</sup> ma<sup>3</sup> k'uai<sup>4</sup>*, that horse [is] quick.  
 81. 慢 *man<sup>4</sup>*, slow; as *na<sup>4</sup> lo<sup>2</sup>-tzŭ man<sup>4</sup>*, that mule [is] slow.  
 82. 前 *ch'ien<sup>2</sup>*, before, in time or place.  
 83. 後 *hou<sup>4</sup>*, behind, in time or place.  
 84. 都 *tou<sup>1</sup>* (properly *tu<sup>1</sup>*), all, plurality; as *na<sup>4</sup> hsieh<sup>1</sup> jén<sup>2</sup> tou<sup>1</sup> hao<sup>3</sup>*, those people are all good. Also, under some circumstances, both or either.

85. Examples:—

頭 <i>t'ou<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	慢 <i>man<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	騾 <i>lo<sup>2</sup></i>	頭 <i>t'ou<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>
裏 <i>li<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	前 <i>ch'ien<sup>2</sup></i>	得 <i>té<sup>2</sup></i>	子 <i>tzŭ</i>	騾 <i>lo<sup>2</sup></i>	那 <i>na<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	頭 <i>t'ou<sup>2</sup></i>	快 <i>k'uai<sup>4</sup></i>	驢 <i>lŭ<sup>2</sup></i>	子 <i>tzŭ</i>	匹 <i>p'i<sup>2</sup></i>
	後 <i>hou<sup>4</sup></i>	後 <i>hou<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	都 <i>tou<sup>1</sup></i>	慢 <i>man<sup>4</sup></i>	馬 <i>ma<sup>3</sup></i>
	來 <i>lai<sup>2</sup></i>	頭 <i>t'ou<sup>2</sup></i>	走 <i>tsou<sup>3</sup></i>	好 <i>hao<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	快 <i>k'uai<sup>4</sup></i>
	比 <i>pi<sup>3</sup></i>	都 <i>tou<sup>1</sup></i>	得 <i>té<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	些 <i>hsieh<sup>1</sup></i>	那 <i>na<sup>4</sup></i>

That horse of mine is fast.

That mule is slow.

Those mules and donkeys are all good.

Obs.—Were the *hsieh* omitted, *lo* and *lŭ* would be singular, and *tou*=both.

I walk fast; *q.d.*, I walking achieve speed. He walks slow.

Front and rear both wrong; *lit.*, not what [the thing] should be, before or behind.

Obs.—*Tou pu*, all not, in such a context=neither.

He was better subsequently than he had been at first.

Obs. 1.—*Hou lai* may mean (as *here*) after a date already past, or hereafter. The combination *ch'ien lai* is not colloquial, nor is it analogous to *hou lai* in construction. In writing it means to proceed to or towards. It has also auxiliary power.

Obs. 2.—*T'ou li*: *q.d.*, within the beginning=at first. Also, in front; see Exercise IV, 1, English (p. 27). There are many other combinations signifying *before*, in some of which, as will be seen, *ch'ien* plays a part.

86. 把 *pa<sup>3</sup>*, to hold; to take hold of. Frequently prefixed to what we call the object of the transitive verb. Thus,

*pa<sup>3</sup> na<sup>4</sup> mén<sup>2</sup> kuan<sup>1</sup> shang<sup>4</sup>*, shut to that door.

As a substantive, *pa<sup>3</sup>* has various uses; amongst others, that of a numerative.

87. 給 *kei<sup>3</sup>* (properly *chi<sup>3</sup>*), to give; as in *ni<sup>3</sup> kei<sup>3</sup> wo<sup>3</sup> yi<sup>2</sup> ko<sup>4</sup>*, you give me one. Hence it often acts as *to* or *for*; as we should say, it forms the dative case. Thus,

*ni<sup>3</sup> kei<sup>3</sup> wo<sup>3</sup> na<sup>2</sup> yi<sup>2</sup> ko<sup>4</sup> lai<sup>2</sup>*, bring one for me.

88. 跑 *p'ao<sup>3</sup>*, to run, as a man; to gallop, as a horse. As *p'ao<sup>3</sup> ch'ü<sup>4</sup> liao*, ran off, or galloped away.



## EXERCISE IV.

兒。的。是。誰。不。方。那。有。1  
知。你。我。說。得。兒。個。人  
道。那。說。的。是。住。地。說

1. They say, or, some say (*lit.*, there is a man, or there are men, who say), that that place is uninhabitable. Who is that says so? I (*lit.*, it is I that) say so. How do you know?

了。少。他。說。不。知。的。這。2  
一。回。做。不。出。道。房。是  
回。他。過。出。來。我。子。誰  
做。多。來。他。做。誰。家

2. Whose house is this? (what family does it belong to?) Who knows? I can't do it. He can't tell. How many times has he done (or, made) it? He has done it once; *q.d.*, one turn.

*Obs.* 1.—*Ch'u-lai*, as an auxiliary completing the action of the verbs *tso* and *shuo*.

*Obs.* 2.—*Chi<sup>3</sup> hui<sup>2</sup>* would be equally correct.

知。我。麼。是。個。五。來。外。3  
道。不。人。甚。人。六。了。頭

3. There are five or six people outside that have come. Who are they? I cannot say.

躺。是。坐。在。起。都。來。大。4  
著。地。著。樓。來。得。你。人  
下。他。上。我。站。們。進

4. When His Excellency comes in you must all stand up. I was (or am) sitting upstairs; he was or is lying on the ground.

*Obs.* 1.—Do not construe *ti hsia*, below. We shall come presently to *ti<sup>3</sup> hsia*, below.

*Obs.* 2.—Were *liao<sup>3</sup>* placed after the first *lai*, the sentence would run, His Excellency has come in, etc. N.B.—A *ta-jên* is not necessarily His Excellency, the title being applied to any official above a certain rank.

大。我。不。這。你。5  
愛。不。愛。個。愛

5. Do you like this? Not very much.

了。乏。我。了。你。門。兒。你。6  
走。身。家。回。一。走。快  
不。子。了。不。關。城。些

6. Walk a little faster; when once the city gate is shut you won't get home. I am too tired to walk any more.

*Obs.*—*Lit.*, my body is tired, walk [I] cannot.

關。上。窗。窗。了。開。把。7  
上。窗。戶。戶。關。門。門  
了。戶。關。把。上。開。開

7. Open the door. The door is open. Shut the window. Shut the window. The window is shut.

*Obs.*—Shut; the *shang<sup>1</sup>* as an auxiliary completing the action of the verb *kuan*.

上。門。來。他。著。上。道。他 8  
關。把。起。叫。躺。兒。在

8. He is lying down in the road; tell him to get up. Shut the door.

Obs.—With verbs of motion *tao-’rh shang* means, on the way, on the road, while one is travelling.

慢。走。他。的。的。的。走。走 9  
兒。我。在。我。他。我。著。著  
的。快。後。在。是。是。他。來。  
走。走。頭。前。步。坐。走。的。  
了。走。頭。行。車。了。步  
慢。快。走。來。來。來。下

9. Walking here. Walking; or, to come or to go on foot; going on foot. He walked here; I came in a cart. He came on foot. I was walking in front; he was behind. Go fast; or, make haste and go (imperative). I am going shortly or soon. Go gently.

Obs. 1.—*Ti* at the end of the first clause is probably used corruptly for *té*, as auxiliary completing the act of *tsou lai*.

Obs. 2.—In the second clause, if *ti* be not used for *té*, a word signifying manner must be understood after *ti*; *q.d.*, my [manner of coming] *shih*, was, sit-in-cart-coming's manner.

Obs. 3.—There is a difference between *k'uai tsou* used imperatively and otherwise.

Obs. 4.—Note *liao* indicating future action.

轎。愛。小。轎。門。上。沒。他 10  
子。坐。轎。子。去。那。有。那  
好。車。去。是。了。兒。他。個  
是。的。坐。他。去。沒。人  
他。他。車。去。了。回。回  
那。不。坐。是。上。來。來  
頂。大。頂。坐。衙。他。了

10. Is that man come back or not? He is not back. Where did he go (is he gone to)? To the *ya<sup>2</sup>-mén<sup>2</sup>* (office). Did he go in a chair or in a carriage? In a small chair; he does not much like being in a carriage. That chair of his is good; or, his is the better chair.

Obs.—*Yi*, one, colloquially omitted before *ting*, the numerative noun.

騾。兒。兒。那。兒。的。子。是 11  
子。的。騾。兒。騾。騾。好。這  
驢。慢。子。的。子。子。是。兒  
都。那。比。好。沒。好。那。的  
快。兒。那。這。有。這。兒。騾

11. Which are the better, the mules from this place or from that? The mules here are not so good as those there; *q.d.*, this place's mules are not (or, have not) that place's good. The mules here are slower than what you get there. Both the mules and donkeys from that place are fast.

子。了。了。子。買。馬。他 12  
七。三。多。驢。的。麼。買  
個。頭。少。他。是。不。的  
驢。騾。買。買。騾。是。是

12. Is it horses that he is buying? No, he is buying (or, what he has bought are) mules and donkeys. How many has he bought? Three mules and seven donkeys. (See 78.)



快。馬。的。是。馬。來。你 13  
跑。我。騎。來。的。是  
得。那。馬。的。是。步  
很。匹。來。我。騎。行

13. Did you come on foot or on horse-back? I rode here. That horse of mine gallops very fast.

Turn the following into Chinese. (KEY, EXERCISE IV.)

1. He is sitting upstairs; tell him to come here quickly. He won't come fast; he is coming very slowly. I went in front in a cart; he followed in a sedan-chair.

Obs.—In front, *t'ou<sup>2</sup> li<sup>3</sup>*. See 85, Obs. 2.

2. Tell him to buy two carts and four horses. He says there are no horses here. He says mules are better than horses. Has he bought mules? Yes. How many has he bought? Four. Has he bought any donkeys? No; you did not tell him to buy donkeys.

3. Has he gone to the *ya-mén* in a sedan-chair or in a cart? He has gone on foot; he says he does not like carts or sedans. He

will not come back soon. He is lying on the ground; he can't get up.

4. That horse is faster than this one. Horses are faster than mules; mules are faster than donkeys. Has he arrived? No. What is he doing? He is walking slowly. Tell him to come quickly.

5. How many sedan-chairs have you? Two. How many mules, horses, and donkeys? Four horses, three mules, five donkeys. Have you any carts? No; I have sold all my carts. Why are you standing up? For no reason (*lit.*, I am not doing anything); you like sitting down; I like standing up.

Obs.—Why: *lit.*, to do what?

89. 請 *ch'ing<sup>3</sup>*, to pray; to request. Hence, please; as in *ch'ing<sup>3</sup> tso<sup>4</sup>*, please be seated.

90. 教 *chiao<sup>1</sup>*, to teach; as *t'a<sup>1</sup> chiao<sup>1</sup> wo<sup>3</sup> shuo<sup>1</sup> hua<sup>4</sup>*, he is teaching me to speak the language.

91. 看 *k'an<sup>4</sup>*, to behold; to regard. As *wo<sup>3</sup> k'an<sup>4</sup> t'a<sup>1</sup> hao<sup>3</sup>*, I think him good. *K'an<sup>1</sup>*, to watch (see 526).

見 *chien<sup>4</sup>* (Radical 147), to see; to perceive. Often combined with *k'an<sup>4</sup>*; as *wo<sup>3</sup> mei<sup>2</sup> k'an<sup>4</sup> chien<sup>4</sup>*, I have not seen him (or it).

92. 書 *shu<sup>1</sup>*, a book; writings. As *k'an<sup>4</sup> shu<sup>1</sup>*, to read or study.

93. 找 *chao<sup>3</sup>*, to seek; to search for. As *chao<sup>3</sup> p'i<sup>3</sup> hao<sup>3</sup> ma<sup>3</sup>*, to look out for a good horse.

94. 字 *tzŭ<sup>4</sup>*, written words; Chinese characters.

95. 典 *tien<sup>3</sup>*, a rule; a canon. With *tzŭ<sup>4</sup>* (94), a dictionary; *q.d.*, a word-canon. Thus, *na<sup>2</sup> tzŭ<sup>4</sup> tien<sup>3</sup> chao<sup>3</sup> tzŭ<sup>4</sup>*, with (*lit.*, taking hold of) a dictionary to look out words.

Obs.—*Na* before the instrumental case.

96. 學 *hsiao*<sup>2</sup>, also read *hsio*<sup>2</sup>, *hsüeh*<sup>2</sup>, *hsüo*<sup>2</sup>, to learn. Also, to imitate; to follow, as an example. When combined with 生 *shéng*<sup>1</sup> (Radical 100), to be born, *hsio*<sup>2</sup>-*shéng*<sup>1</sup> or *hsüeh*<sup>2</sup>-*shéng*<sup>1</sup>, a pupil.

97. 認 *jén*<sup>4</sup>, to recognise. With *tzŭ* (94), to be able to read; as *t'a*<sup>1</sup> *pu*<sup>2</sup> *jén*<sup>4</sup> *té* *tzŭ*<sup>4</sup>, he cannot read (*lit.*, is not able to recognise characters).

98. Examples:—

生 <i>shéng</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	找 <i>chao</i> <sup>3</sup>	拏 <i>na</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
認 <i>jén</i> <sup>4</sup>	學 <i>hsio</i> <sup>2</sup>	找 <i>chao</i> <sup>3</sup>	字 <i>tzŭ</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	看 <i>k'an</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>
得 <i>té</i> <sup>2</sup>	字 <i>tzŭ</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	典 <i>tien</i> <sup>3</sup>	認 <i>jén</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	請 <i>ch'ing</i> <sup>3</sup>
字 <i>tzŭ</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	給 <i>kei</i> <sup>3</sup>	得 <i>té</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>
多 <i>to</i> <sup>1</sup>	學 <i>hsio</i> <sup>2</sup>	字 <i>tzŭ</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	請 <i>ch'ing</i> <sup>3</sup>	字 <i>tzŭ</i> <sup>4</sup>	教 <i>chiao</i> <sup>1</sup>

He wants to engage (*lit.*, request) someone to read with him (*lit.*, to teach to read books).

There is a character (or, there are characters) which I do not know; please look [it] out in the dictionary for me.

*Obs.*—*Kei wo*, for me, *chao chao* (short for *chao yi chao*; *lit.*, seek a seek).

This character is the character *hsio*<sup>2</sup>, to learn.

That pupil (or student) knows a number of characters.

99. 先 *hsien*<sup>1</sup>, before (in time); as *hsien*<sup>1</sup>-*shéng*<sup>1</sup> (Radical 100), a teacher; *lit.*, elder-born. (Compare our senior, signor, sir). Thus,

*ch'ing*<sup>3</sup> *hsien*<sup>1</sup>-*shéng*<sup>1</sup>, to engage (*lit.*, request, or, to invite, send for) a teacher.

100. 抄 *ch'ao*<sup>1</sup>, to copy; as *ch'ao*<sup>1</sup> *shu*<sup>1</sup>, to copy writings or books. Often coupled with the following *hsieh*<sup>3</sup>.

101. 寫 *hsieh*<sup>3</sup>, to write; as *hsieh*<sup>3</sup> *tzŭ*<sup>4</sup>, to write (*lit.*, write the character).

102. 真 *chén*<sup>1</sup>, true, truly; as *ché*<sup>4</sup> *shih*<sup>4</sup> *chén*<sup>1</sup> *hua*<sup>4</sup>, this is true (*lit.*, true statement).

103. 正 *chéng*<sup>4</sup>, upright, correct; as *k'ou*<sup>3</sup> *yin*<sup>1</sup> *chéng*<sup>4</sup>, mouth sounds correct = accurate pronunciation.

104. 肯 *k'é*<sup>3</sup>, to wish, to choose to; as *t'a*<sup>1</sup> *pu*<sup>4</sup> *k'é*<sup>3</sup> *lai*<sup>2</sup>, he won't (does not choose to) come.

105. 還 *huan*<sup>2</sup>, properly *huan*<sup>2</sup>, to return. Colloquially, *han*<sup>2</sup>, *hai*<sup>2</sup>, yet, still; as *wo*<sup>3</sup> *hai*<sup>2</sup> *yu*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup>, I have still got one; I have got no more than one.

106. Examples:—

肯 <i>k'é</i> <sup>3</sup>	還 <i>hai</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>	請 <i>ch'ing</i> <sup>3</sup>
不 <i>pu</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	口 <i>k'ou</i> <sup>3</sup>	的 <i>ti</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	生 <i>shéng</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>
肯 <i>k'é</i> <sup>3</sup>	比 <i>pi</i> <sup>3</sup>	音 <i>yin</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	肯 <i>k'é</i> <sup>3</sup>	還 <i>hai</i> <sup>2</sup>	生 <i>shéng</i> <sup>1</sup>
都 <i>to</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	真 <i>chén</i> <sup>1</sup>	抄 <i>ch'ao</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	進 <i>chin</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	正 <i>chéng</i> <sup>4</sup>	話 <i>hua</i> <sup>4</sup>	寫 <i>hsieh</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>

Ask the teacher to come in.

*Obs.*—If the *ch'ing* were placed after *hsien-shéng*, this would mean, Please walk in, sir.



The teacher is not come yet.

He won't (does not want to) copy.

What is said is the truth.

Your pronunciation is incorrect; you have a bad pronunciation.

There is another (or, there are others) better than he.

Whether [I, you, he] choose or not, it makes no difference (*q.d.*, assent or not assent), both are good. See *tou*<sup>1</sup> (84).

107. 瞧 *ch'iao*<sup>2</sup>, to look at; to see. As in *mei*<sup>2</sup> *ch'iao*<sup>2</sup> *kuo*<sup>4</sup>, not to have seen [him, it]. Like *k'an*<sup>4</sup> (91), it is very commonly joined with *chien*<sup>4</sup> (Radical 147); as in *ch'iao*<sup>2</sup> *pu*<sup>2</sup> *chien*<sup>4</sup>, unable to see. The forms *k'an*<sup>4</sup>-*chien*<sup>4</sup> and *ch'iao*<sup>2</sup>-*chien*<sup>4</sup> differ little in sense, but the latter seems to be used rather when the object is small enough to escape attention.

108. 告 *kao*<sup>4</sup>, to announce; colloquially, most often coupled with *su*<sup>4</sup> (109). With *shih* (Radical 113), *kao*<sup>4</sup>-*shih*<sup>4</sup>, a proclamation.

109. 訴 *su*<sup>4</sup> or *sung*<sup>4</sup>, to tell to; to complain that. *Kao*<sup>4</sup>-*su*<sup>4</sup>, also pronounced *kao*<sup>4</sup>-*sung*<sup>4</sup>, to tell to; as in *ni*<sup>3</sup> *kao*<sup>4</sup>-*su*<sup>4</sup> *wo*<sup>3</sup>, you tell me.

110. 問 *wén*<sup>4</sup>, to ask; to inquire. As in *wo*<sup>3</sup> *wén*<sup>4</sup> *t'a*<sup>1</sup> *ni*<sup>3</sup> *shih*<sup>4</sup> *shui*<sup>2</sup>, I asked him, who are you?

111. 記 *chi*<sup>4</sup>, to record in writing; but, colloquially, to remember. As *wo*<sup>3</sup> *pu*<sup>2</sup> *chi*<sup>4</sup> *té*<sup>2</sup>, I do not remember.

112. 呢 *ni*<sup>1</sup>, a particle, generally, but not always, interrogative.

113. Examples:—

那 <i>na</i> <sup>3</sup>	甚 <i>shen</i> <sup>2</sup>	大 <i>ta</i> <sup>4</sup>	記 <i>chi</i> <sup>4</sup>	瞧 <i>ch'iao</i> <sup>2</sup>	還 <i>hai</i> <sup>2</sup>	請 <i>ch'ing</i> <sup>3</sup>
個 <i>ko</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	很 <i>hén</i> <sup>3</sup>	得 <i>té</i> <sup>2</sup>	瞧 <i>ch'iao</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>
好 <i>hao</i> <sup>3</sup>	話 <i>hua</i> <sup>4</sup>	記 <i>chi</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	看 <i>k'an</i> <sup>4</sup>	告 <i>kao</i> <sup>4</sup>
呢 <i>ni</i> <sup>1</sup>	呢 <i>ni</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	記 <i>chi</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	見 <i>chien</i> <sup>4</sup>	訴 <i>su</i> <sup>4</sup>
	請 <i>ch'ing</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	得 <i>té</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
	問 <i>wén</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>

Please tell him.

I have not seen [him or it].

*Obs.*—*Hai*: merely intensive; strictly, not yet seen, etc.

You look [at it and] see whether it is good or not.

Do you remember?

[I] do not very well remember.

*Obs.*—Note the double intensive *ta*<sup>3</sup> *hén*<sup>3</sup>.

What is this that you are saying? (what is the meaning of such language?)

I beg to ask [you] which is the better (or best)?

*Obs.*—*Ch'ing*<sup>3</sup> preceding *wén*<sup>4</sup>: a respectful form of question; sometimes also sarcastic.

## EXERCISE V.

字。請 肯 學 了, 先 書, 我 1  
教。來。生 他 生 你 要  
這 先 那 不 沒 給 請  
是 生 麼 來, 有。我 先  
甚 請 多 他 找 找 生  
麼 坐。不 說 著 了 教

1. I want to engage a teacher to teach me to read (*lit.*, books); have you found a teacher for me? [I] have found one, [but] he is not coming; he says that he won't come to so large a number of students. Teacher, please be seated. Be so good as to tell me what this character is.

Obs. 1.—*Lit.*, he says students being that many, he does not choose (refuses) to come.

Obs. 2.—Be so good: *ch'ing chiao* is a polite form of asking for information of an equal or superior on any subject.

找 字 找 字 出 先 拿 那 叫 2  
瞧 呢。甚 來。那 生 來。字 人  
字。要 麼 要 個 找 請 典 把

2. Tell someone to bring that dictionary here. Teacher, please look out that character. What character do you want looked out? The character *ch'iao*<sup>2</sup> (to see).

沒 有 那 你 見 個 認 請 3  
看 看 個 看 過 字 得 問,  
見 見 字 見 呢。我 不 這  
過。過 你 過 這 還 認 個  
麼。還 沒 個 沒 得。字  
真 沒 有。字 看 這 你

3. Do you know this character, sir? I have not met with (*lit.*, seen) this character. Have you met with this character? Have you never met with that character either? No, indeed; never.

Obs. 1.—Sir gives the force of the *ch'ing wên*, I beg to inquire.

Obs. 2.—The object *chê ko tzŭ* precedes the verb only for emphasis sake.

Obs. 3.—The two questions are different. In the first the speaker is in doubt; in the second he assumes a fact.

Obs. 4.—Either: *hai* or *han*, also, still.

Obs. 5.—Indeed: *chên*, truly, have [I] not seen [it or them].

的 字 好 音 沒 音, 那 你 4  
多。比 他 不 有。有 個 告  
我 認 大 我 你 人 訴  
認 得 甚 的 的 的 我,  
得 的 麼 口 好 口 他

4. Tell me is that man's pronunciation as good as yours? My pronunciation is not particularly good; he knows more characters than I.

Obs.—You might say equally well *mei shên mo hên hao*.



多。得。麼。還。不。訴。見。這。5  
 的。那。有。記。我。過。個  
 少。兒。不。得。是。見。字  
 不。沒。記。那。甚。過。你  
 記。有。得。個。麼。了。見  
 得。呢。的。字。字。你。過  
 的。記。字。了。我。告。沒

5. Have you [ever] met with (*lit.*, seen) this character? I have. Tell me what character it is. I do not remember the character. Are there any other characters that you do not remember? Of course there are; I remember but few compared with the number I forget.

*Obs.*—Of course there are: *lit.*, how, *na 'rh* [can it be that there should] not be, eh? This interrogative form of affirmation is very common.

*Turn the following into Chinese. (KEY, EXERCISE V.)*

i. I have asked a teacher to come and teach me to talk. Do you want to learn to write as well? Teacher, please tell me is my pronunciation correct? Not very correct; besides you do not know many characters.

*Obs.*—Besides: *lit.*, you recognised characters yet not many.

2. Where is that dictionary? It is in the teacher's room; he is looking out characters there. Ask him to copy them for me. The teacher does not wish to come. He tells me that your pronunciation is very far from good and that your diction is also incorrect.

*Obs.*—Also (Radical 29).

3. Have you seen my teacher? I saw him riding on horseback; the horse was galloping

very fast, he did not see me. Please look out the character *chi* in the dictionary. I have found it. Do you recognise that character? I have never seen it.

4. What are these pupils learning? They are learning to write and to read. Who is their teacher? I do not know who he is. Have you ever seen him? Yes, he is here teaching the pupils. Have you copied those characters yet? Not yet, but I will copy them soon.

5. Do you like riding? If a horse gallops fast, I do not like to ride him. Is this horse a good one? Not very good; he does not gallop fast. Sit tight (on your horse).

*Obs.*—Sit tight: *lit.*, ride firm (48).

114. 紙 *chih*<sup>3</sup>, paper.

115. 張 *chang*<sup>1</sup>, properly to open, to spread out; hence when used as the numerative of *chih*<sup>3</sup>, paper, a sheet. Also, the numerative of tables, chairs, etc.; also, a common surname.

116. 筆 *pi*<sup>3</sup>, a Chinese pencil; as *na*<sup>2</sup> *pi*<sup>3</sup> *hsieh*<sup>3</sup> *tzü*<sup>4</sup>, take a pen and write characters (*sc.*, to write *with* a pen).

117. 管 *kuan*<sup>3</sup>, a tube; the numerative of pencils. As *liang*<sup>3</sup> *kuan*<sup>3</sup> *pi*<sup>3</sup>, two pencils. Also, to superintend; to look after. See Exercise XV, 6, *Obs.* 2.

118. 墨 *mé<sup>4</sup>, mo<sup>4</sup>*, ink; as *pi<sup>3</sup> mo<sup>4</sup>*, pen and ink (*fig.* for composition).

119. 塊 *k'uai<sup>4</sup>*, a bit; a piece; the numerative of Chinese ink, which is in small cakes. As *san<sup>1</sup> k'uai<sup>4</sup> mo<sup>4</sup>*, three cakes of ink.

120. 本 *pén<sup>3</sup>*, the numerative of books; as *san<sup>1</sup> pén<sup>3</sup> shu<sup>1</sup>*, three volumes, or, a three-volume book. Properly, *pén<sup>3</sup>* is the trunk of a tree, its root above ground; hence, primary, original; hence, under certain circumstances, the pronoun *this, self*.

121. Examples:—

筆 <i>pi<sup>3</sup></i>	抄 <i>ch'ao<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	筆 <i>pi<sup>3</sup></i>	張 <i>chang<sup>1</sup></i>	買 <i>mai<sup>3</sup></i>
都 <i>tou<sup>1</sup></i>	字 <i>tzŭ<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>	白 <i>pai<sup>2</sup></i>	的 <i>ti</i>
說 <i>shuo<sup>1</sup></i>	用 <i>yung<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	塊 <i>k'uai<sup>4</sup></i>	紙 <i>chih<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>
得 <i>té<sup>2</sup></i>	筆 <i>pi<sup>3</sup></i>	少 <i>shao<sup>3</sup></i>	香 <i>hsiang<sup>1</sup></i>	十 <i>shih<sup>2</sup></i>	三 <i>san<sup>1</sup></i>
	拿 <i>na<sup>2</sup></i>	本 <i>pén<sup>3</sup></i>	墨 <i>mo<sup>4</sup></i>	管 <i>kuan<sup>3</sup></i>	十 <i>shih<sup>2</sup></i>

The purchase (that which is bought) is thirty sheets of white paper, ten pencils, and two pieces of scented ink.

*Obs.*—Scented: *hsiang<sup>1</sup>* (Radical 186).

How many volumes does this book consist of?

[When speaking of] copying [with a pencil], it is as correct to say *yung pi* (use the pencil) as *na pi* (take the pencil).

*Obs.* 1.—*Lit.*, [as to] copying characters, use pencil, take pencil, *tou*, all=both, may be said.

*Obs.* 2.—Use, *yung<sup>4</sup>* (Radical 101), here, like *na<sup>2</sup>*, forms with its object our instrumental case; *sc.*, with a pencil.

122. 念 *nien<sup>4</sup>*, to think of; to commit to memory; to repeat aloud; to study. Thus, *nien<sup>4</sup> shu<sup>1</sup>*, to recite, as Chinese beginners do their books.

123. 完 *wan<sup>2</sup>*, to end; hence sometimes used as an auxiliary to imply completion of an act, as *k'an<sup>4</sup> wan<sup>2</sup>*, to have read [it] all (*lit.*, read ended).

124. 可 *k'o<sup>3</sup>*, to be right; to be able. *K'o<sup>3</sup>* is also used idiomatically as an adverb or a disjunctive, in abatement of affirmation; and otherwise. Thus,

*k'o pu shih*, can it not be? (It certainly is; indeed it is.)

*k'o shih*, it may be; but.

125. 以 *i<sup>3</sup>*, properly, to use; hence employed as an instrumental preposition. With the preceding word *k'o<sup>3</sup>*, it answers a question affirmatively, sometimes with reserve, sometimes not; or it may simply mean can, is able to, or, may possibly. With certain verbs it has an adverbial sense; as in *shih<sup>4</sup> i<sup>3</sup>* (34), therefore, accordingly.



## 126. Examples:—

用 <i>ying</i> <sup>4</sup>	話 <i>hua</i> <sup>4</sup>	以 <i>i</i> <sup>3</sup>	的 <i>ti</i>	書 <i>shu</i> <sup>1</sup>	月 <i>yüeh</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
我 <i>wo</i> <sup>3</sup>	可 <i>k'o</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	筆 <i>pi</i> <sup>3</sup>	沒 <i>mei</i> <sup>2</sup>	的 <i>ti</i>	念 <i>nien</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	用 <i>ying</i> <sup>4</sup>	可 <i>k'o</i> <sup>3</sup>	墨 <i>mo</i> <sup>4</sup>	看 <i>k'an</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	還 <i>hai</i> <sup>2</sup>	完 <i>wan</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>
說 <i>shuo</i> <sup>1</sup>	可 <i>k'o</i> <sup>3</sup>	真 <i>chén</i> <sup>1</sup>	可 <i>k'o</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	本 <i>pén</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>

He has been studying three months; *lit.*, he has recited three months' books.

[I have] not read through that book; *lit.*, have not completed reading it.

His composition is pretty fair.

*Obs.*—Note the power of *hai*, still, notwithstanding; it modifies the abatement of *k'o i*.

*That is the truth, no doubt.*

*Obs.*—Without *k'o* the affirmation would be stronger.

Whether available or not, it is not for me to say.

*Obs.*—Construe thus:—[Whether man] *k'o yung*, can rightly, possibly, use [it or] not, I cannot well (or properly) say.

127. 官 *kuan*<sup>1</sup>, an official. As an attributive, that which belongs to government; as in *kuan*<sup>1</sup> *hua*<sup>4</sup>, the government spoken language, commonly styled the mandarin dialect.

128. 民 *min*<sup>2</sup>, the people; as *kuan*<sup>1</sup> *min*<sup>2</sup>, the government (or officials) and people.

129. 會 *hui*<sup>4</sup>, as a verb, to meet, to come together; also, to be competent to, to know how to, to understand. As *hui*<sup>4</sup> *shuo*<sup>1</sup>, to be able to speak.

As a substantive, it means a conjuncture; also, a period of time. As *yi*<sup>4</sup> *hui*<sup>3</sup>-*tzü* or *yi*<sup>4</sup> *hui*<sup>3</sup>-*rh*, a while. Note the change of tone. It is not to be confounded with *hui*<sup>2</sup> (57).

130. 分 *fén*<sup>1</sup>, to divide; a fraction; specially, a tenth. As *shih*<sup>2</sup> *fén*<sup>1</sup>, ten-tenths, a whole; hence, adverbially, much, very; as *shih*<sup>2</sup> *fén*<sup>1</sup> *hao*<sup>3</sup>, very good. *Fén*<sup>4</sup>, a set (see 153).

131. 聽 *t'ing*<sup>1</sup>, to hear; as *t'ing*<sup>1</sup> *hua*<sup>4</sup>, to hear what is said = to obey. Also, to submit to, to comply with.

132. 明 *ming*<sup>2</sup>, plain to the sight; also, clear-seeing. As *ming*<sup>2</sup> *pai*<sup>2</sup> (*lit.*, clear white), intelligent; intelligible.

## 133. Examples:—

明 <i>ming</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	房 <i>fang</i> <sup>2</sup>	民 <i>min</i> <sup>2</sup>	官 <i>kuan</i> <sup>1</sup>
白 <i>pai</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	的 <i>ti</i>	會 <i>hui</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	住 <i>chu</i> <sup>4</sup>
	來 <i>lai</i> <sup>2</sup>	官 <i>kuan</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	住 <i>chu</i> <sup>4</sup>	的 <i>ti</i>
都 <i>tou</i> <sup>1</sup>	話 <i>hua</i> <sup>4</sup>	官 <i>kuan</i> <sup>1</sup>	十 <i>shih</i> <sup>2</sup>	的 <i>ti</i>	是 <i>shih</i> <sup>4</sup>	
說 <i>shuo</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	話 <i>hua</i> <sup>4</sup>	分 <i>fén</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	衙 <i>ya</i> <sup>2</sup>	
不 <i>pu</i> <sup>4</sup>	聽 <i>t'ing</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	好 <i>hao</i> <sup>3</sup>	民 <i>min</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>	

[The building] that an official lives in is a *ya-mén*.

*Obs.*—This would be said in answer to the question, What is a *yamén*? There are numbers of men in office who have no *yamén*.

What the people live in are *min<sup>2</sup> fang<sup>2</sup>* (houses of the people).

*Obs.*—In both these examples either *fang* or some similar word is understood after *chu ti*.

That is a very good man.

He cannot speak mandarin.

When he speaks mandarin (or, the mandarin that he speaks) I do not understand.

*Obs.* 1.—*Ch'u lai* is here more than auxiliary of time; it affects the meaning of *t'ing<sup>1</sup>*.

*Obs.* 2.—Here also the speaker may be unintelligible on account of either the sound or the sense.

He cannot speak intelligibly at all.

*Obs.*—This might be because of lack of intelligence or of error in form.

134. 也 *yeh<sup>3</sup>*, also; even. As *ché<sup>4</sup> ko<sup>4</sup> yeh<sup>3</sup> hao<sup>3</sup>*, this one also is good; or, this one will do as well.

135. 懂 *tung<sup>3</sup>*, to understand; as *tung<sup>3</sup> pu<sup>4</sup> tung<sup>3</sup>*, do you understand or not?

136. 聲 *shéng<sup>1</sup>*, sound; specially, the tones. As *ssü<sup>4</sup> shéng<sup>1</sup>*, the four tones.

137. 平 *p'ing<sup>2</sup>*, even; level; at peace; also (as will be seen later), ordinary, common.

138. 忘 *wang<sup>4</sup>*, to forget. As *wang<sup>4</sup> pu<sup>4</sup> liao<sup>3</sup>*, never can forget.

139. 錯 *ts'o<sup>4</sup>*, to err; wrong. As *t'ing<sup>1</sup> ts'o<sup>4</sup> liao*, to mistake what is said; *lit.*, to hear wrong. When following active verbs in general, *ts'o<sup>4</sup>* affects them like our syllable *mis* prefixed; but generally, if not always, where the error is unintentional.

140. Examples:—

真 <i>chén<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	平 <i>p'ing<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	土 <i>t'u<sup>3</sup></i>	那 <i>na<sup>4</sup></i>
是 <i>shih<sup>4</sup></i>	字 <i>tzü<sup>4</sup></i>	聲 <i>shéng<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	四 <i>ssü<sup>4</sup></i>	話 <i>hua<sup>4</sup></i>	管 <i>kuan<sup>3</sup></i>
不 <i>pu<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	平 <i>p'ing<sup>2</sup></i>	聲 <i>shéng<sup>1</sup></i>	也 <i>yeh<sup>3</sup></i>	筆 <i>pi<sup>3</sup></i>
記 <i>chi<sup>4</sup></i>	忘 <i>wang<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	上 <i>shang<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	懂 <i>tung<sup>3</sup></i>	也 <i>yeh<sup>3</sup></i>
得 <i>té</i>	了 <i>liao<sup>3</sup></i>	錯 <i>ts'o<sup>4</sup></i>	聲 <i>shéng<sup>1</sup></i>	上 <i>shang<sup>4</sup></i>	得 <i>té</i>	好 <i>hao<sup>3</sup></i>

That pencil is also a good one (or, will do as well).

[He] also understands the local dialect.

*Obs.*—*T'u* (Radical 32): see Radical Exercises, 10, 18.

The four tones are the *shang-p'ing* (upper even), the *hsia-p'ing* (lower even), the *shang* (ascending), the *ch'ü* (departing).

*Obs.*—*Shang<sup>4</sup>* when applied to the third tone is *shang<sup>3</sup>*.

That is quite right; *lit.*, that is not wrong.

*Obs.*—*Pu* changes its tone before *ts'o*, *shih*, and other words.

This character I have forgotten; I really do not remember it.



## EXERCISE VI.

本。了、完 得 有 好。以 他 1  
 看 了 了 土 他 可 說  
 了 沒 幾 音。說 是 的  
 不 有。本 聽 的 沒 官  
 過 得 書、見 官 有 話  
 一 是 都 說 話、你 還  
 兩 得 看 你 還 的 可

1. His speaking [of] mandarin is passable, but not so good as yours. His mandarin has a certain local accent. I hear (or, one hears) that you have got some books; have you read them all through yet? I *have* got them, but I have not read more than one or two volumes.

Obs. 1.—In both sentences *hai* or *han* diminishes the force of the affirmation.

Obs. 2.—*K'o shih*, but.

Obs. 3.—Passable, *k'o i*; *lit.*, one can use, is tolerably available.

Obs. 4.—Local accent: *t'u yin*, sound of the locality or country. (See 140, Obs.)

Obs. 5.—I *have* got: *tê shih tê liao*, as to possessing, *shih*, it is a fact that [I] am in possession.

分 都 出 聲 很 話 你 我 2  
 得 還 分 你 好、呢、學 聽  
 開。可 不 分 那 學 著 見  
 以 出。得 四 得 官 說

2. I hear it said that you are learning mandarin, and getting on very well; can you distinguish the four tones? I can distinguish them all.

Obs.—I can distinguish: *lit.*, all still can [I] distinguish. Note the force of *han* or *hai*, still; *q.d.* [obstacles or difficulties notwithstanding], still can I, etc.

字 白、幾 白 有 十 看 那 3  
 不 也 分 不 七 分 完 一  
 認 有 不 明 八 裏 了 本  
 得。幾 大 白。分。看 沒 書  
 個 明 有 明 了 有。你

3. Have you done reading that book yet? (or, have you finished that book?) I have read about four-fifths of it; *lit.*, seven or eight tenths. Do you understand it? There are portions of it that I do not well understand; there are also some characters [in it] that I do not know.

了 個 麼 得 書 十 子 你 4  
 的。了、多。麼。上 個 的 念  
 還 忘 記 的 月 的 書。了  
 有 了 不 字 的 我 多  
 記 好 了 都 書。念 少  
 錯 些 那 記 那 了 日

4. How long have you been reading (studying)? I have been studying ten months. Do you remember all the characters in the book (or books) you have been studying? I cannot remember so many as that. I have forgotten a good number altogether, and there are some that I do not remember accurately (*lit.*, remember wrong).

甚他們你還得懂他 5  
 麼抄在那認他我那  
 不寫一兒得認聽個  
 行的他塊知認得見人  
 的。行兒知道過字人懂  
 不看呢。四不說得  
 行。書。上五認他官  
 沒我月千得。不話  
 有叫我字。字懂不

Obs. 1.—Read together: *tsai yi k'uai-'rh*; *lit.*, in one piece (or, forming one piece).

Obs. 2.—Last month: *lit.*, the upper month. "Next month" is *hsia yüeh*, the lower month.

Obs. 3.—Will he be able to: *hsing pu hsing*, can he do or not? (*Hsing*, Radical 144.)

5. Does he understand mandarin? I have heard people say that he does not. Does he know the written character? That he does; he has learned four or five thousand characters. How do you know? We read together last month. If I tell him to copy will he be able to? There is no reason why he should not.

出聽出聽話他訴你 6  
 來。不來得你的我。告

6. Tell me, do you understand him when he speaks?

很說錯。了。可萬書。過你 7  
 是。得你不忘不千的念

7. You must on no account forget the books you read. Certainly not (you are quite right).

Obs.—On no account: *ch'ien wan* (thousand myriad), with a negative, *pu k'o* (must you not).

些可用、用典兒我你 8  
 兒。得。找是麼。的們會  
 慢字會會字這用

8. Can you use our dictionary? Yes, I can use it, but when I look out words I have to go slowly.

Obs. 1.—Our: *lit.*, our this place's.

Obs. 2.—*K'o* qualifies *tei*, must.

Turn the following into Chinese. (KEY, EXERCISE VI.)

1. Bring me that pencil. This pencil is not a good one; have you (*lit.*, is there) not another good one? Not a good one; I have two or three bad ones.

2. Take a sheet of paper, a cake of ink, and a pencil, and write some characters. What characters do you want me to write? All the characters you do not know in this book.

3. I hear that you are learning mandarin; do you understand it? Not very well; I have not been studying it long.

4. Can you distinguish the four tones? I can distinguish them all. What tone is *k'ên* in? The third. Right. Write that character on this sheet of paper. You have written it wrong.

Obs.—Can: *hui* (129).



5. Have you finished that book yet? Yes, and I understand it perfectly. Are there any characters in it you do not recognise? Of course there are; the characters I know are few compared with those I do not know.

6. Do you understand me when I speak?

Your pronunciation is so correct that I understand you very well.

7. Can you buy me a sheet of paper and a pencil? I can. Do you want ink too? No, I want five sheets of paper and two pencils; do you understand? Perfectly.

141. 炕 *k'ang*<sup>4</sup>, the stove-bed, built of bricks.

142. 鋪 *p'u*<sup>1</sup>, properly, to spread out, as a cloth. The numerative of *k'ang*<sup>4</sup>, stove-bed; as *yi*<sup>4</sup> *p'u*<sup>1</sup> *k'ang*<sup>4</sup>.

*Obs.*—Not to be confounded with the same character in a corrupt form (46), *p'u*<sup>4</sup>, a shop.

143. 蓋 *kai*<sup>4</sup>, to cover; a cover. With *p'u*<sup>1</sup> (142), as in *p'u*<sup>1</sup>-*kai*<sup>4</sup>, bedding; *q.d.*, that which is spread and that which covers. As a verb, in its sense of to cover, it is used as to build; as *kai*<sup>4</sup> *fang*<sup>2</sup>-*tzŭ*, to build a house.

144. 蓆 *hsi*<sup>2</sup>, a mat, such as is spread on a bed, on the floor, etc.; as *p'u*<sup>1</sup> *hsi*<sup>2</sup>-*tzŭ*, to spread a mat (or mats).

145. 牀 *ch'uang*<sup>2</sup>, a bedstead; one's bed. Its numerative is *chang*<sup>1</sup> (115) or may be *ko*<sup>4</sup>; as *yi*<sup>1</sup> *chang*<sup>1</sup> *ch'uang*<sup>2</sup> or *yi*<sup>2</sup> *ko*<sup>4</sup> *ch'uang*<sup>2</sup>.

146. 帳 *chang*<sup>4</sup>, a curtain; as *chang*<sup>4</sup>-*tzŭ*. Also an account, or accounts, as will be seen presently.

147. Examples:—

下 <i>hsia</i> <sup>4</sup>	兒 <i>'rh</i>	帳 <i>chang</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	鋪 <i>p'u</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>
鋪 <i>p'u</i> <sup>1</sup>	蓋 <i>kai</i> <sup>4</sup>	子 <i>tzŭ</i>	牀 <i>ch'uang</i> <sup>2</sup>	鋪 <i>p'u</i> <sup>1</sup>	着 <i>cho</i>	鋪 <i>p'u</i> <sup>1</sup>
蓆 <i>hsi</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	蓆 <i>hsi</i> <sup>2</sup>	炕 <i>k'ang</i> <sup>4</sup>
子 <i>tzŭ</i>	地 <i>ti</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	鋪 <i>p'u</i> <sup>1</sup>	子 <i>tzŭ</i>	上 <i>shang</i> <sup>4</sup>

There are mats spread on that stove-bed.

Spread the bedding; *q.d.*, on the *k'ang*.

There are no curtains to the bed.

Put on the cover; *lit.*, taking the cover, cover to; *shang* completing the action of the verb.

Spread mats (or, the mat) on the ground.

148. 桌, 卓 *cho*<sup>1</sup>, *cho*<sup>2</sup>, a table. Its numerative is *chang*<sup>1</sup> (115); as *san*<sup>1</sup> *chang*<sup>1</sup> *cho*<sup>1</sup>-*tzŭ*, three tables. The character *cho*<sup>2</sup> is the ancient form.

149. 椅 *i*<sup>3</sup>, a chair; its numerative is also *chang*<sup>1</sup>.

150. 燈 *téng*<sup>1</sup>, a lamp; a candlestick. Not a lantern unless joined with *lung*<sup>2</sup>, of which more in its place.

151. 盞 *chan*<sup>3</sup>, the numerative of *téng*<sup>1</sup>, a lamp; as *liu*<sup>4</sup> *chan*<sup>3</sup> *téng*<sup>1</sup>, six lamps.

152. 蠟 *la*<sup>4</sup>, wax or tallow, animal or vegetable. The latter, made from the berry of the *Croton sebiferum*, is spoken of as *pai*<sup>2</sup> *la*<sup>4</sup>, white wax; *huang*<sup>2</sup> *la*<sup>4</sup>, beeswax.

## 153. Examples:—

坐 <i>tso</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	四 <i>ssü</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
的 <i>ti</i>	張 <i>chang</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	張 <i>chang</i> <sup>1</sup>	一 <i>yi</i> <sup>1</sup>	一 <i>yi</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	椅 <i>i</i> <sup>3</sup>	蠟 <i>la</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>	椅 <i>i</i> <sup>3</sup>	張 <i>chang</i> <sup>1</sup>	分 <i>fén</i> <sup>4</sup>
誰 <i>shui</i> <sup>2</sup>	子 <i>tzü</i>	燈 <i>téng</i> <sup>1</sup>	盞 <i>chan</i> <sup>3</sup>	子 <i>tzü</i>	桌 <i>cho</i> <sup>1</sup>	桌 <i>cho</i> <sup>1</sup>
	上 <i>shung</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	燈 <i>téng</i> <sup>1</sup>	桌 <i>cho</i> <sup>1</sup>	子 <i>tzü</i>	椅 <i>i</i> <sup>3</sup>

That set consists of one table and four chairs.

Obs.—*Yi*<sup>2</sup> *fén*<sup>4</sup>, one division. (See 130.)

The two *téng* on the table are *la téng* (candlesticks).

Who is it that is sitting on that chair?

154. 酒 *chiu*<sup>3</sup>, Chinese wine; distilled spirit.

155. 盃 *pei*<sup>1</sup>, a cup in which wine is drunk; as *chiu*<sup>3</sup> *pei*<sup>1</sup>, a wine-cup.

156. 盅 *chung*<sup>1</sup>, a cup, which may hold either tea or wine. Its numerative is *ko*<sup>4</sup>. The word *chung*<sup>1</sup> is said to be less used in the South than in the North.

157. 茶 *ch'a*<sup>2</sup>, tea.

158. 碗 *wan*<sup>3</sup>, a bowl or cup, which may hold tea or rice; *ch'a*<sup>2</sup> *wan*<sup>3</sup>, a tea-cup.

159. 飯 *fan*<sup>4</sup>, properly cooked rice; generally, any cooked victuals; one's meals.

160. 喫 or 吃 *ch'ih*<sup>1</sup>, to eat; *ch'ih*<sup>1</sup> *fan*<sup>4</sup>, to eat a meal.

161. 喝 *ho*<sup>1</sup>, to drink.

## 162. Examples:—

好 <i>hao</i> <sup>3</sup>	喝 <i>ho</i> <sup>1</sup>	兩 <i>liang</i> <sup>3</sup>	拿 <i>na</i> <sup>2</sup>	喝 <i>ho</i> <sup>1</sup>	喫 <i>ch'ih</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
喫 <i>ch'ih</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	喫 <i>ch'ih</i> <sup>1</sup>
不 <i>pu</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	酒 <i>chiu</i> <sup>3</sup>	茶 <i>ch'a</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	盃 <i>pei</i> <sup>1</sup>	盅 <i>chung</i> <sup>1</sup>	碗 <i>wan</i> <sup>3</sup>	碗 <i>wan</i> <sup>3</sup>	碗 <i>wan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>
喫 <i>ch'ih</i> <sup>1</sup>	酒 <i>chiu</i> <sup>3</sup>	兒 <i>'rh</i>	來 <i>lai</i> <sup>2</sup>	茶 <i>ch'a</i> <sup>2</sup>	飯 <i>fan</i> <sup>4</sup>	了 <i>liuo</i> <sup>3</sup>

He has gone to get his meal; *lit.*, to eat rice.

To have eaten three bowls of rice.

To have drunk three cups of tea.

Bring a tea-cup here.

Two wine-cups.

To have drunk three cups of wine.

[Is it] fit to eat (good for food)? (or, is it nice?)

163. 弄 *nung*<sup>4</sup>, properly *lung*, to play tricks with. Colloquially used of numerous processes, moral or material; as with the following word *ts'ai*<sup>4</sup>. It is often used also to represent the sound *lung*<sup>2</sup> in the Pekingese expression *lung*<sup>2</sup> *huo*<sup>3</sup>, to light the fire; there is another *lung* (198) which appears equally admissible.

164. 菜 *ts'ai*<sup>4</sup>, originally vegetable, but used generally of eatables; as *nung*<sup>4</sup> *ts'ai*<sup>4</sup>, to prepare food.

165. 廚 *ch'u*<sup>2</sup>, to cook; but, colloquially, oftenest found forming part of substantives. As *ch'u*<sup>2</sup>-*fang*<sup>2</sup>, the cook-house, *ch'u*<sup>2</sup>-*tzü*, a cook.

166. 煎 *chien*<sup>1</sup>, to fry; as *chien*<sup>1</sup> *yü*<sup>2</sup> (Radical 195), to fry fish.

167. 炒 *ch'ao*<sup>3</sup>, to fry or broil; a drier process than *chien*<sup>1</sup>. So, *ch'ao*<sup>3</sup> *jou*<sup>4</sup>, to broil meat.



168. 煮 *chu*<sup>3</sup>, to boil, actively; as *chu*<sup>3</sup> *ts'ai*<sup>4</sup>, to boil vegetables, or eatables generally.

169. 燒 *shao*<sup>1</sup>, to burn; in cooking, to roast. As *shao*<sup>1</sup> *jou*<sup>4</sup>, to roast meat, or meat roasted.

170. 壞 *huai*<sup>4</sup>, to spoil, morally or materially; combined with various other verbs ■■ indicative of ill result.

171. Examples:—

飯 <i>fan</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	子 <i>tzŭ</i>	都 <i>tou</i> <sup>1</sup>	分 <i>fén</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>
都 <i>tou</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	壞 <i>huai</i> <sup>4</sup>	燒 <i>shao</i> <sup>1</sup>	弄 <i>nung</i> <sup>4</sup>	厨 <i>ch'u</i> <sup>2</sup>
弄 <i>nung</i> <sup>4</sup>	了 <i>liao</i>	會 <i>hui</i> <sup>4</sup>	了 <i>liao</i> <sup>3</sup>	肉 <i>jou</i> <sup>4</sup>	壞 <i>huai</i> <sup>4</sup>	子 <i>tzŭ</i>
好 <i>hao</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	煎 <i>chien</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	煮 <i>chu</i> <sup>3</sup>	了 <i>liao</i>	把 <i>pa</i> <sup>3</sup>
了 <i>liao</i>	菜 <i>ts'ai</i> <sup>4</sup>	炒 <i>ch'ao</i> <sup>3</sup>	厨 <i>ch'u</i> <sup>2</sup>	肉 <i>jou</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	菜 <i>ts'ai</i> <sup>4</sup>

The cook has spoiled all the dishes; roast meat and boiled are spoiled alike.

Obs. 1.—The cook *pa*, taking the *ts'ai*, eatables, *tou*, all, has he *nung*, in his treatment, preparation, *huai*, spoiled. The phrase *nung huai* may be applied to failure in the conduct of various operations.

Obs. 2.—Alike, *pu fén*, not distinguishing roast meat and boiled meat, all [has he] spoiled. The subject of *huai* is throughout *ch'u*<sup>2</sup>-*tzŭ*, the cook.

This cook is very skilful (*lit.*, is very competent in frying); but *chien*<sup>1</sup> *ch'ao*<sup>3</sup> is here used of cooking in general.

[The expression] *fan*<sup>4</sup> *té*<sup>2</sup> means that the meal is ready; *lit.*, that the victuals are cooked.

Obs. 1.—*Ts'ai*, the other eatables, and *fan*, the rice.

Obs. 2.—*Hao* here completes the action of *nung*; the food is *fully* prepared. But *nung pu hao*, said of anything, differs little from *nung huai* except in intensity. It may be applied to cooking, negotiation, building, a campaign, etc.

172. 鍋 *kuo*<sup>1</sup>, the large pan in which things are cooked, notably rice; as *fan*<sup>4</sup>-*kuo*<sup>1</sup>, the rice-pan.

173. 刀 *tao*<sup>1</sup> (Radical 18), a knife; as *tao*<sup>1</sup>-*tzŭ*.

174. 鋪 *ch'a*<sup>1</sup>, a fork; as *ch'a*<sup>1</sup>-*tzŭ*. The numerative of *tao* and *ch'a* is *pa*<sup>3</sup> (86).

175. 勺 *shao*<sup>2</sup>, properly, a pan not so large as *kuo*<sup>1</sup> (172). As *shao*<sup>2</sup>-*tzŭ*, a spoon; *fan*<sup>4</sup> *shao*<sup>2</sup>-*rh*, a spoon to ladle out rice with from the pan.

176. 匙 *ch'ih*<sup>2</sup>, a smaller kind of spoon than *shao*<sup>2</sup>. The difference is explained below in Exercise VII.

177. 傢 *chia*<sup>1</sup>. The character is not found in the native dictionaries.

178. 伙 *huo*<sup>3</sup>, nor is this character; combined, they include every variety of utensil. Familiarly, small arms may also be spoken of as *chia*<sup>1</sup>-*huo*<sup>3</sup>; spears, muskets, or any paraphernalia.

179. Examples:—

勺 <i>shao</i> <sup>2</sup>	一 <i>yi</i> <sup>4</sup>	的 <i>ti</i>	西 <i>hsi</i> <sup>1</sup>	的 <i>ti</i>	飯 <i>fan</i> <sup>4</sup>
子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	鍋 <i>kuo</i> <sup>1</sup>
兩 <i>liang</i> <sup>3</sup>	鋪 <i>ch'a</i> <sup>1</sup>	一 <i>yi</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	裏 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
把 <i>pa</i> <sup>3</sup>	子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	傢 <i>chia</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>	煮 <i>chu</i> <sup>3</sup>
匙 <i>ch'ih</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	刀 <i>tao</i> <sup>1</sup>	伙 <i>huo</i> <sup>3</sup>	的 <i>ti</i>	飯 <i>fan</i> <sup>4</sup>
子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	子 <i>tzŭ</i>	買 <i>mai</i> <sup>3</sup>	東 <i>tung</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>

The *fan*<sup>4</sup>-*kuo*<sup>1</sup> (rice-pan) is used to boil rice.

All things used in a house are *chia*<sup>1</sup>-*huo*<sup>3</sup>.

[The things] that have been bought are one knife, one fork, three large spoons, and two small spoons.

Obs. 1.—Note the numeratives.

Obs. 2.—In Tientsin spoons should be called *t'iao*<sup>2</sup>-*kêng*<sup>1</sup> or *kêng*<sup>1</sup>-*ch'ih*<sup>2</sup>.

## EXERCISE VII.

個 一 碗。鍋 個 一 子。廚 1  
 酒 個 一 蓋。飯 個 一 房。  
 盅 酒 個 一 鍋。炒 把 一  
 子。杯。茶 個 一 勺。鏽 把  
 一 盅。茶 個 一 子。刀

1. Kitchen. A knife. A fork. A frying-pan. A cooking-pan; a pan to cook rice. A cooking-pan lid. A tea-cup. A tea-cup. A wine-cup. A wine-cup. (See below, Example 6.)

牀 人 上。鋪 你 上 我 炕 他 2  
 了。快 那 蓋 快 躺 在 躺 要  
 上 個 鋪 把 著。牀 著。上

2. He will (or, wants to) lie down on the stove-bed. I shall (or, am going to) lie (or, am lying) down on the bed. Be quick and make the bed; *lit.*, spread the bedding. That man will soon be laid out (is sick unto death).

*Obs.*—We may say *ch'uang shang* of lying down on the bed; but in *shang ch'uang* the *shang* is a verb, and has in this phrase only the special meaning assigned it in the translation. We may say *shang k'ang*, to ascend the stove-bed, of a person who is going to sleep upon one.

上 在 躺 在 沒 有 那 3  
 坐 椅 著。牀 有。帳 牀  
 著。子 我 上 他 子 上

3. Are there curtains to that bed? He is (or was) lying on the bed; I am (or was) sitting on a chair.

呢。弄 了。廚 去 燈 子 快 這 4  
 上 廚 子 了。是 上 拿 屋  
 還 房 拏 是 誰 的 燈 裏  
 沒 的 過 我 拏 那 來。黑  
 著 火 去 給 了 蠟 桌 了。

4. It is very dark in this room; bring a lamp here quick. Who took away the candlestick that was on the table? It was I that took it for the cook (or, took it over to give to the cook). The kitchen fire has been lighted, but is not well alight yet.

*Obs.* 1.—*Lung*<sup>2</sup>: see 163.

*Obs.* 2.—The last word, read *chao*<sup>2</sup>, is not here an auxiliary as in Exercise V, 1, but an independent verb signifying to throw out light.

的。有 盅 茶 的 是 鍋 煮 飯 5  
 蓋 也 碗 蓋 飯 蓋 飯 鍋  
 兒 有 茶 兒。鍋 就 的 是

5. A rice-pan (*fan<sup>4</sup>-kuo<sup>1</sup>*) is a pan for boiling rice; the *kuo<sup>1</sup>-kai<sup>4</sup>* is the cover of the rice-pan. Tea-cups, whether *ch'a<sup>2</sup> wan<sup>3</sup>* or *ch'a<sup>2</sup> chung<sup>1</sup>*, [may] both have *kai'-rh*, covers.

*Obs.*—May both: *yeh yu*, also are there, *yu kai'-rh ti*, possessing cover ones—ones that have covers.



大。比。本。分。很。東。子。酒。6  
 酒。是。得。分。西。這。杯  
 盅。酒。出。可。不。兩。酒  
 兒。杯。來。也。大。個。盅

6. There is no great difference between a *chiu<sup>3</sup> pei<sup>1</sup>* and a *chiu chung<sup>1</sup>-tzü* (wine-cups of chinaware or metal), and yet they may be distinguished (they are distinguishable); the fact is that the *chiu pei* is larger than the *chiu chung*.

Obs. 1.—And yet: these two things [one can] not very much distinguish. [Although this be so] *k'o*, but, [one can] *yeh*, also, *fên té ch'u lai*, succeed in distinguishing; [for] *pên*, in reality, *shih*, it is a fact that, the *chiu pei* compared with the *chiu chung* is large.

Obs. 2.—The words *fên té ch'u lai* may be rendered by the verb *distinguished* or the verbal adjective *distinguishable*; the mood and tense of the verb being entirely dependent on the context. In answer to the question, Can (or do) you distinguish or not? *fên té ch'u lai*, I can (or do) distinguish, would be, as we say, in the present tense of the indicative mood.

Obs. 3.—*Pên*: see above (120). It forms part of various adverbial constructions in this sense.

椅子兩兩說都子那那7  
 子。八。張。分。桌。壞。椅。些。屋  
 張。桌。是。椅。了。子。桌。裏

7. The chairs and tables in that room are all spoiled. [When one] speaks of two sets of chairs and tables, [what is meant] is two tables and eight chairs.

用。是。把。一。還。匙。勺。那8  
 京。匙。把。小。子。子。個  
 話。子。勺。說。比。比。勺  
 這。這。子。的。勺。勺。本  
 麼。都。一。是。子。小。大。

8. The *shao<sup>2</sup>* is properly a large spoon. The *shao<sup>2</sup>-tzü* is smaller than the *shao<sup>2</sup>*. The *ch'ih<sup>2</sup>-tzü* is still smaller than the *shao<sup>2</sup>-tzü*. One says *yi<sup>2</sup> pa<sup>3</sup> shao<sup>2</sup>-tzü* and *yi<sup>2</sup> pa<sup>3</sup> ch'ih<sup>2</sup>-tzü*; these are Pekingese idioms.

Obs.—*Lit.*, these all are in Peking spoken language thus used.

子。都。裏。我。子。裏。你9  
 有。炕。們。沒。有。們  
 蓆。上。屋。有。蓆。屋

9. Have you mats in your apartment (or apartments)? There are mats on all the stove-beds in our apartments.

蠟。是。下。們。麼。蠟。也。那。你10  
 燈。用。也。黑。我。燈。用。兒。們

10. Do you also use candles in your part of the world? We also use candles at night in our part of the world.

Obs. 1.—*Lit.*, *la tóng*, candlesticks; *ni mén na 'rh*, that place of yours.

Obs. 2.—At night, when darkness (blackness) has fallen: *hei* (Radical 203).

看都用用。都作麼你11  
書是麼。是是甚些買  
用黑不廚家麼蠟了  
的。下是房裏用。是那

11. What have you been buying such a quantity of wax for? For household use. Is it for kitchen use? No; it is for reading at night.

*Obs. 1.*—Construe the first question as two sentences, or with the first clause treated as the subject of the verb *shih*; *q.d.*, your purchase of that much wax is to make what use of? *Na mo*: see 23.

*Obs. 2.*—*Tso shên mo* is very common as Why? For what reason? Here with *yung* it is, For what purpose?

*Obs. 3.*—*Tou* in the last two replies is used rather for emphasis sake. We do not translate it necessarily in English.

*Obs. 4.*—In the last answer understand *la*, wax, after the *ti* at the close; *lit.*, it is all in the dark to read books use's [wax].

Turn the following into Chinese. (KEY, EXERCISE VII.)

1. He has taken away the mat that was on the stove-bed. Tell him to bring it to me. Where is the bedding belonging to this bed? He has taken it away too, and sold it all.

2. Where is the candlestick? On the chair. Take it away, and bring a lamp. Have you found the lamp? The room is so dark I cannot see where the lamp is. Give me the candlestick, and I will go and look for it.

3. A *chiu<sup>3</sup> chung<sup>1</sup>-tzŭ* (wine-cup) is smaller than a *chiu<sup>3</sup> pei<sup>1</sup>*. You may say either *ch'a<sup>2</sup> wan<sup>3</sup>* or *ch'a<sup>2</sup> chung<sup>1</sup>* (tea-cup). *Kai<sup>4</sup>* (covers) are both large and small; the cover of a cooking-pan is larger than that of a tea-cup.

4. The curtains and mats in that room are all spoiled. Go at once and buy curtains and bedding, and make the bed.

5. Give me a knife and fork and spoon. There are knives and forks on the table, [but] no spoon. Tell the cook to give you a spoon.

6. That man has taken away the pan which the cook used for boiling rice; the

cook says he can't boil the rice. I asked that man who had taken away the pan; he said he did not know who it was.

7. Your statement is not correct. I did not say I saw him do it; what I did say was that you told me he had done it. You didn't understand what I said. Whether I did or whether I didn't, why should you want to find fault with me? Who is finding fault with you? you do your [business] and I'll do mine.

*Obs. 1.*—Whether, etc.: *lit.*, I did or did not [there's] no use saying.

*Obs. 2.*—Find fault with me: *lit.*, find (or, look for) my faults.

8. I want to divide this piece of paper amongst those five men, but I must give that one a larger piece than the other four. Go and ask him to return (105) those two books of mine that he took away.

*Obs.*—I want to divide, etc.: translate—I want to divide this piece of paper [and] give it to those five men; give[n] to him that one, however, must [be] compared with those four men's share, large.

180. 櫈 *téng<sup>4</sup>*, a stool; a bench. Its numerative is the following substantive *t'iao<sup>2</sup>*; as *liang<sup>3</sup> t'iao<sup>2</sup> téng<sup>4</sup>-tzŭ*, a couple of stools. You may equally well say *liang<sup>3</sup> ko<sup>4</sup> téng<sup>4</sup>-tzŭ*.

181. 條 *t'iao<sup>2</sup>*, a branch; a twig; the numerative of stools and many dissimilar things that are long and narrow, also of other articles.



182. 倒 *tao*<sup>4</sup>, to pour, actively; as *tao*<sup>4</sup> *ch'a*<sup>2</sup>, to pour tea. (See below, Exercise VIII.) Also, on the reverse, or to reverse; as, *tao*<sup>4</sup> *pu*<sup>2</sup> *shih*<sup>4</sup>, on the contrary, it is not so; *tao*<sup>4</sup> *kuo*<sup>4</sup> *lai*<sup>2</sup>, to turn end for end. Read *tao*<sup>3</sup>, to upset, or to be upset.

183. 壺 *hu*<sup>2</sup>, a pot or kettle in which tea may be made, wine heated, etc.; as *ch'a*<sup>2</sup> *hu*<sup>2</sup>, a tea-pot. Its numerative is either *pa*<sup>3</sup> or *ko*<sup>4</sup>.

184. 花 *hua*<sup>1</sup>, flowers; also, to spend, to squander, or to dissipate, as will be seen later on.

185. 瓶 *p'ing*<sup>2</sup>, a bottle or vase; as *hua*<sup>1</sup> *p'ing*<sup>2</sup>, a flower-vase.

186. 破 *p'o*<sup>4</sup>, to crack; to break. As *p'o*<sup>4</sup> *hua*<sup>1</sup>, to ruin (or, be ruined) by breaking.

187. 收 *shou*<sup>1</sup>, to receive; to recover; to put away. Both singly and in combination it has other meanings.

188. 拾 *shih*<sup>2</sup>, to pick up; to put in order; with the preceding *shou*<sup>1</sup>, to mend. The combination *shou*<sup>1</sup> *shih*<sup>2</sup> has various other uses.

189. Examples:—

會 <i>hui</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	倒 <i>tao</i> <sup>4</sup>	壺 <i>hu</i> <sup>2</sup>	水 <i>shui</i> <sup>3</sup>	花 <i>hua</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>
收 <i>shou</i> <sup>1</sup>	破 <i>p'o</i> <sup>4</sup>	了 <i>liao</i>	裏 <i>li</i> <sup>3</sup>	壺 <i>hu</i> <sup>2</sup>	瓶 <i>p'ing</i> <sup>2</sup>	條 <i>t'iao</i> <sup>2</sup>
拾 <i>shih</i> <sup>2</sup>	了 <i>liao</i>	這 <i>ché</i> <sup>4</sup>	的 <i>ti</i>	拿 <i>na</i> <sup>2</sup>	倒 <i>tao</i> <sup>3</sup>	長 <i>ch'ang</i> <sup>2</sup>
沒 <i>mei</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	傢 <i>chia</i> <sup>4</sup>	水 <i>shui</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>	橙 <i>téng</i> <sup>4</sup>
有 <i>yu</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	伙 <i>huo</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>

Three long benches.

That flower-vase has been upset.

Bring the water-kettle here.

Pour the water out of that pot.

Obs.—The *liao*, pronounced *lo*, merely expletive. Note *kei*, for [me].

All these articles are (or, all this furniture is) broken; is there anyone that can repair them?

190. 盤 *p'an*<sup>2</sup>, dishes. The numerative is *ko*<sup>4</sup>; as *yi*<sup>2</sup> *ko*<sup>4</sup> *p'an*<sup>2</sup>-*tzŭ*.

191. 碟 *tieh*<sup>2</sup>, plates, saucers, smaller than *p'an*<sup>2</sup>. The numerative is *ko*<sup>4</sup>; as *ssŭ*<sup>4</sup> *ko*<sup>4</sup> *tieh*<sup>2</sup>-*tzŭ*, four plates.

192. 點 *tien*<sup>3</sup>, a point, a particle; to punctuate; to light, as a candle. Thus, *tien*<sup>3</sup> *téng*<sup>1</sup>, to light a lamp (or lamps).

As a particle, *yi*<sup>4</sup> *tien*<sup>3</sup>-*rh*, a minute point; used adverbially, a little, slightly.

193. 吹 *ch'ui*<sup>1</sup>, to blow; as *ch'ui*<sup>1</sup> *téng*<sup>1</sup>, to blow out a lamp or candle.

194. 滅 *mieh*<sup>4</sup>, to extinguish, as a light, a fire; with the foregoing, *ch'ui*<sup>1</sup> *mieh*<sup>4</sup>, to blow out.

195. 使 *shih*<sup>3</sup>, to employ. As *shih*<sup>3</sup> *té*<sup>2</sup>, available, capable of being used; *shih*<sup>3</sup> *pu*<sup>4</sup> *té*<sup>2</sup>, cannot be used.

## 196. Examples:—

些 <i>hsieh</i> <sup>1</sup>	房 <i>fang</i> <sup>2</sup>	誰 <i>shui</i> <sup>2</sup>	點 <i>tien</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>	小 <i>hsiao</i> <sup>3</sup>	盤 <i>p'an</i> <sup>2</sup>
話 <i>hua</i> <sup>4</sup>	火 <i>huo</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	燈 <i>téng</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	幾 <i>chi</i> <sup>3</sup>	子 <i>tzŭ</i>
都 <i>tou</i> <sup>1</sup>	滅 <i>mieh</i> <sup>4</sup>	滅 <i>mieh</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	碟 <i>tieh</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	大 <i>ta</i> <sup>4</sup>
使 <i>shih</i> <sup>3</sup>	了 <i>liao</i>	了 <i>liao</i>	燈 <i>téng</i> <sup>1</sup>	子 <i>tzŭ</i>	盤 <i>p'an</i> <sup>2</sup>	碟 <i>tieh</i> <sup>2</sup>
得 <i>té</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	厨 <i>ch'u</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>	子 <i>tzŭ</i>

*P'an*<sup>2</sup>-*tzŭ* are larger than *tieh*<sup>2</sup>-*tzŭ*.

Some *p'an*-*tzŭ* (dishes) and some *tieh*-*tzŭ* (plates or saucers).

Make haste and light the lamp.

Who put that lamp out?

The fire is gone out in the kitchen.

All these expressions may be employed.

197. 爐 *lu*<sup>2</sup>, a stove. Its numerative is *ko*<sup>4</sup>; as *yi*<sup>2</sup> *ko*<sup>4</sup> *lu*<sup>2</sup>-*tzŭ*, a stove.

198. 籠 *lung*<sup>2</sup>, properly, a cage; hence, joined with *téng*<sup>1</sup>, a Chinese lantern; used verbally with *huo*<sup>3</sup>, fire, as to light. See 163.

199. 空 *k'ung*<sup>1</sup>, empty; hence, *k'ung*<sup>4</sup>, leisure.

Observe the change of tone.

200. 滿 *man*<sup>3</sup>, full.

201. 同 *t'ung*<sup>2</sup>, same; with. As *ché*<sup>4</sup> *liang*<sup>3</sup> *ko*<sup>4</sup> *t'ung*<sup>2</sup> *pu*<sup>4</sup> *t'ung*<sup>2</sup>, are these two the same or different? *t'a*<sup>1</sup> *t'ung*<sup>2</sup> *wo*<sup>3</sup> *ch'ü*<sup>4</sup>, he is going (or, he went) with me.

202. 算 *suan*<sup>4</sup>, to reckon, arithmetically; also, to consider as. Thus,  
*ché*<sup>4</sup> *suan*<sup>4</sup> *hao*<sup>3</sup>, this one may regard as good.

203. 碎 *sui*<sup>4</sup>, in fragments; in tatters. Hence, *ling*<sup>2</sup> *sui*<sup>4</sup> (5), fragmentary; odds and ends.

## 204. Examples:—

碎 <i>sui</i> <sup>4</sup>	算 <i>suan</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	爐 <i>lu</i> <sup>2</sup>	的 <i>ti</i>	爐 <i>lu</i> <sup>2</sup>
東 <i>tung</i> <sup>1</sup>	數 <i>shu</i> <sup>4</sup>	同 <i>t'ung</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	子 <i>tzŭ</i>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>
西 <i>hsi</i> <sup>1</sup>	目 <i>mu</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	壺 <i>hu</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	燒 <i>shao</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>
沒 <i>mei</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	倒 <i>tao</i> <sup>4</sup>	壺 <i>hu</i> <sup>2</sup>	火 <i>huo</i> <sup>3</sup>	燒 <i>shao</i> <sup>1</sup>
空 <i>k'ung</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	滿 <i>man</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	火 <i>huo</i> <sup>3</sup>
兒 <i>'rh</i>	零 <i>ling</i> <sup>2</sup>	算 <i>suan</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	空 <i>k'ung</i> <sup>1</sup>	籠 <i>lung</i> <sup>2</sup>	用 <i>yung</i> <sup>4</sup>

A *lu*<sup>2</sup>-*tzŭ* (stove or fireplace) is used for lighting a fire in.

Make haste and light a fire. Make haste and light the fire; *lit.*, the stove.

Obs.—*Shao huo* can only be used with reference to a furnace in which wood or millet stalks, etc., are used for fuel.

That pot is empty, but this one is full (this pot, on the other hand (182), is full).

He came with me.

To count up.

That is a thing (or, those are things) of small account.

I have no leisure; *q.d.*, to do what you ask me.



## EXERCISE VIII.

學 話 的 多 的 都 一 一 1  
 話 條 多 說 是 說 個 條  
 用 子 說 條 長 得 撓 撓  
 的 是 個 方 的 分 子 子

1. A stool or bench; you may also use *ko*<sup>4</sup> as the numerative of *téng*<sup>4</sup>. If a distinction is to be made, it is (or, the difference is) that *t'iao*<sup>2</sup> is oftener said of [benches that are] long, and *ko*<sup>4</sup> oftener of [stools that are] square. *Hua*<sup>4</sup> *t'iao*<sup>2</sup>-*tzü* (*lit.*, slips of oral language) are what are used in learning a spoken language.

碟 盤 茶 酒 酒 花 2  
 子。子。壺。壺。瓶。瓶。

2. Flower - vase. Wine - bottle. Wine-kettle. Tea-pot. Dishes. Plates.

*Obs.*—The Chinese drink their wine warm.

火 滅 火 燒 燈 吹 燈 點 3

3. Light the lamp. Blow out the lamp. Light the fire. Put out the fire.

壞 倒 西 茶 水 倒 這 倒 4  
 了。下 站 來。去 了。個 水。  
 來 不 這 了。他 水 你  
 了 住 東 倒 倒 給 把

4. To pour water. You pour out this water (=throw it away). He is gone to pour out (throw away) water. Pour tea here (=Serve tea). This thing would not stand up; it has overturned, and is spoiled.

*Obs.* 1.—*Lai*: *q.d.*, bring tea *in* and pour it out.

*Obs.* 2.—Overturned *tao*<sup>3</sup>.

空 的 那 了。倒 滿 手 西 空 5  
 的。是 酒 酒 滿。了 也 在 是  
 滿 壺 壺 茶 是 說 裏 沒  
 的。是 滿 壺 把 得。頭 有  
 是 空 了。空 壺 壺 空 東

5. *K'ung*<sup>1</sup> means that there is nothing inside; you may also say *k'ung*<sup>1</sup> *shou*<sup>3</sup>, empty-handed. [The words] *hu*<sup>2</sup> *man*<sup>3</sup> mean that something has been poured into the *hu*<sup>2</sup> (pot) until it was full. The tea-pot has been emptied. The wine-kettle has been filled. Has that wine-kettle anything in it? It is empty.

*Obs.* 1.—Construe:—*Hu man*, pot filled, is=means [that someone] taking the pot, *tao man*, has by pouring filled it.

*Obs.* 2.—Note the force of *liao*.

了。那還壞破的。麼那6  
使傢可收的。那人花  
不伙以拾可是弄瓶  
得。弄使收沒我破是  
壞得。拾有弄了甚

Obs. 1.—Mend, mend, still can [one] use it. The reduplication of verbs and attributives is very colloquial. It has no special significance.

Obs. 2.—Construe:—That article [by some agency] breaking has been spoiled, or ruined; [one] cannot use it.

Obs. 3.—As a rule, even in what we consider passive or impersonal constructions, construe the verb as governed by a cause or personal agent.

伙。飯都這碗碟子錫那7  
的是些酒子盤子刀  
傢喫個杯飯子勺子

6. Who is it that has broken the (or that) flower-vase? I broke it, but it is not utterly spoiled; it can be mended, and (or, if it be mended) then some use can be made of it. That article is so badly injured that no use can be made of it.

7. Knives, forks, spoons, dishes, plates, bowls, and wine-cups, are all table utensils (*chia<sup>1</sup> huo<sup>3</sup>* for eating one's meals).

伙。是以也花伙是也花8  
傢算可瓶麼。傢算瓶

8. Are flower-vases also considered *chia<sup>1</sup> huo<sup>3</sup>*? They may be so considered.

也屋的子。用房小爐9  
是裏是炕的裏不子  
爐燒爐裏是做同。有  
子的子。燒爐飯廚大

9. Stoves (*lu<sup>2</sup>-tzŭ*) are of different sizes, some larger, some smaller. The stove for cooking things in the kitchen is a *lu<sup>2</sup>-tzŭ*; so is the stove which is lit in the stove-bed; so also is the stove which is lit in one's room.

給點燈頭。在茶是叫10  
吹上沒你茶拿叫人  
滅了。有。點碗來人倒  
了。他我了裏倒把茶。

10. When you tell a man to *tao<sup>4</sup> ch'a<sup>2</sup>* (pour tea), you mean, pour tea into the tea-cups. Have you lit the lamp? I lit it, but he blew it out.

Obs. 1.—The action of *tien* is completed by *shang*.

Obs. 2.—But he blew: *kei* (to give) before *ch'ui mieh* implies, idiomatically, that the act of the person in question was not to be expected. Were it omitted, the two acts would be simply distinguished: I lit it; he blew it out.

了。自是火燈吹人吹11  
已燈滅滅滅把燈  
滅火了。了。了。燈是

11. *Ch'ui<sup>1</sup> téng<sup>1</sup>* (lit., to blow lamp) means that someone is blowing it out (or, has done so). [The expressions] *téng<sup>1</sup> mieh<sup>4</sup> liao*, *huo<sup>3</sup> mieh<sup>4</sup> liao*, mean that the lamp (or fire) has gone out of itself.

滿空你是的。個沒裏那12  
了的把滿一是有。有倆  
水。倒那的。個空一水壺

12. Is there water in those two kettles? One is empty, the other is full. Fill the empty one with water.

Turn the following into Chinese. (KEY, EXERCISE VIII.)

1. I really don't know what you want so many chairs for.

2. Now just count, you have asked twenty-five people to dinner, and do you think that those few chairs of ours will seat five-and-twenty people?

3. If they won't seat twenty-five people, the benches in the kitchen will do very well.

4. With the benches we can seat them, [but] allow me to ask if benches would look well in the dining-room? Then there are the plates and rice-bowls; I must find some, but I don't know where to look for them.

Obs.—Seat them: *lit.*, [they] can sit open, *i.e.*, not too close.

5. We have thirty rice-bowls here.

6. They won't do; besides, six are broken.

7. I don't care whether they are broken or not, just send for someone to mend them.

8. I have bought a dinner set (*lit.*, table of utensils) of him, also some odds and ends for kitchen use, with some fire-irons (*lit.*, things used for lighting the fire); just add all this up for me and see if his account is correct.

Obs.—Just add up: *lit.*, he opened that account you for me reckon one reckon, wrong not wrong.

9. I can't do accounts; *lit.*, reckon bills. (See 146.) What do you mean by that; has not the teacher taught you the numerals (字目數)?

10. I know the numerals in their abbreviated form, but these are all written in the full (*lit.*, large) form, and I am not acquainted [with that] yet.

205. 今 *chin*<sup>1</sup>, now; the present.

206. 年 *nien*<sup>2</sup>, the year.

207. 時 *shih*<sup>2</sup>, time.

208. 令 *ling*<sup>4</sup>, to command; a command; also, honourable. When combined with the foregoing, as *shih*<sup>2</sup>-*ling*<sup>4</sup>, the weather that prevails; the state of weather that the season demands.

209. 暖 *nuan*<sup>3</sup>, also *nan*<sup>3</sup>, warm.

210. 和 *ho*<sup>2</sup>, *huo*<sup>2</sup>, *hai*<sup>4</sup>, peace; together with; also, soft or gentle. Combined with *nuan*<sup>3</sup> or *nan*<sup>3</sup>, warm; as the temperature in-doors or out-of-doors. Read *huo*<sup>4</sup>, to mix, as powder, flour, etc., with water.

211. 昨 *tso*<sup>2</sup>, of yesterday.

212. 天 *t'ien*<sup>1</sup>, heaven; a day.

213. Examples:—

都 <i>tou</i> <sup>1</sup>	日 <i>jih</i> <sup>4</sup>	天, <i>t'ien</i> <sup>1</sup>	昨 <i>tso</i> <sup>2</sup>	的 <i>ti</i>	年, <i>nien</i> <sup>2</sup>	今 <i>chin</i> <sup>1</sup>
可 <i>k'o</i> <sup>3</sup>	子 <i>tzŭ</i>	前 <i>ch'ien</i> <sup>2</sup>	天, <i>t'ien</i> <sup>1</sup>	時 <i>shih</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	年, <i>nien</i> <sup>2</sup>
以 <i>i</i> <sup>3</sup>	多 <i>to</i> <sup>1</sup>	兒, <i>'rh</i>	昨 <i>tso</i> <sup>2</sup>	令 <i>ling</i> <sup>4</sup>	年, <i>nien</i> <sup>2</sup>	明 <i>ming</i> <sup>2</sup>
說, <i>shuo</i> <sup>1</sup>	少 <i>shao</i> <sup>3</sup>	多 <i>to</i> <sup>1</sup>	兒, <i>'rh</i>	暖 <i>nan</i> <sup>3</sup>	前 <i>ch'ien</i> <sup>2</sup>	年, <i>nien</i> <sup>2</sup>
	天 <i>t'ien</i> <sup>1</sup>	少 <i>shao</i> <sup>3</sup>	前 <i>ch'ien</i> <sup>2</sup>	和, <i>huo</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	後 <i>hou</i> <sup>4</sup>

This year. Next year. The year after next. Last year; *sc.*, the year that is gone.

The year before last the weather was warm.

Obs.—Note the special use of *ch'ien*, before, and *hou*, after, in these phrases.

Yesterday. Yesterday.

The day before yesterday. The day before yesterday.

[In how many days?] you may say to *shao jih-tzŭ* or to *shao t'ien*.



214. 就 *chiu<sup>4</sup>*, to follow as a consequence; consequently; then, in time or argument.

215. 定 *ting<sup>4</sup>*, to fix, make firm; hence, certain. As *yi<sup>2</sup> ting<sup>4</sup>*, entirely certain.

216. 晝 *chou<sup>4</sup>*, daytime.

217. 夜 *yeh<sup>4</sup>*, night.

218. 晴 *ch'ing<sup>2</sup>*, fine; clear.

219. 亮 *liang<sup>4</sup>*, light as day.

220. Examples:—

夜 <i>yeh<sup>4</sup></i>	天 <i>t'ien<sup>1</sup></i>	起 <i>ch'i<sup>3</sup></i>	道 <i>tao<sup>4</sup></i>	晝 <i>chou<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>
裏 <i>li<sup>3</sup></i>	今 <i>chin<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	兒 <i>'rh<sup>2</sup></i>	夜 <i>yeh<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>
可 <i>k'o<sup>3</sup></i>	兒 <i>'rh</i>	昨 <i>tso<sup>2</sup></i>	天 <i>t'ien<sup>1</sup></i>	的 <i>ti</i>	定 <i>ting<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
以 <i>i<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	兒 <i>'rh</i>	亮 <i>liang<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	日 <i>jih<sup>4</sup></i>	就 <i>chiu<sup>4</sup></i>
到 <i>tao<sup>4</sup></i>	雨 <i>yu<sup>3</sup></i>	晴 <i>ch'ing<sup>2</sup></i>	就 <i>chiu<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	子 <i>tzŭ</i>	走 <i>tsou<sup>3</sup></i>

As soon as I come (or came) he goes (or went); *lit.*, then he goes.

There is no day fixed.

To travel both by day and night.

To rise at dawn; *lit.*, as soon as the heavens are bright, to rise.

It was fine yesterday; to-day it rains.

May arrive in the course of the night.

221. 鐘 *chung<sup>1</sup>*, a bell; also, in modern Chinese, a clock.

222. 表 *piao<sup>3</sup>*, the outside as opposed to the inside; hence, manifestation. In modern Chinese, a watch.

223. 刻 *k'é<sup>4</sup>*, to engrave; a short time; in modern Chinese, a quarter of an hour. Also, to oppress, as will be seen later.

224. 候 *hou<sup>4</sup>*, to await; hence, when combined with *shih<sup>2</sup>*, time, a time, the time.

225. Examples:—

刻 <i>k'é<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	鐘 <i>chung<sup>1</sup></i>	時 <i>shih<sup>2</sup></i>	辰 <i>ch'én<sup>2</sup></i>	了 <i>liao</i>	看 <i>k'an<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>
得 <i>té<sup>2</sup></i>	三 <i>san<sup>1</sup></i>	辰 <i>ch'én<sup>2</sup></i>	鐘 <i>chung<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	鐘 <i>chung<sup>1</sup></i>	甚 <i>shén<sup>2</sup></i>	
四 <i>ssŭ<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	表 <i>piao<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	鐘 <i>chung<sup>1</sup></i>	就 <i>chiu<sup>4</sup></i>	麼 <i>mo<sup>2</sup></i>	
點 <i>tien<sup>3</sup></i>	鐘 <i>chung<sup>1</sup></i>	三 <i>san<sup>1</sup></i>	表 <i>piao<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	知 <i>chih<sup>1</sup></i>	時 <i>shih<sup>2</sup></i>	
三 <i>san<sup>1</sup></i>	都 <i>tou<sup>1</sup></i>	點 <i>tien<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	時 <i>shih<sup>2</sup></i>	道 <i>tao<sup>4</sup></i>	候 <i>hou<sup>4</sup></i>	

What o'clock is it?

Look at the clock and you will see (*lit.*, know).

This is a clock; *lit.*, a bell of *shih<sup>2</sup> ch'én<sup>2</sup>* (Radical 162), hour periods.

That is a watch; *lit.*, an indicator of hour periods.

You may say [for three o'clock] *san tien chung* or *san hsia chung*, three points or three blows of the bell.

*Obs.*—*Hsia*, blows.

Three quarters past four.

226. 冷 *léng<sup>3</sup>*, cold; as in *chin<sup>1</sup> tien<sup>1</sup> léng<sup>3</sup>*, it is cold to-day.

227. 熱 *jé<sup>4</sup>*, hot; as *pu<sup>4</sup> léng<sup>3</sup> pu<sup>2</sup> jé<sup>4</sup>*, neither hot nor cold.  
 228. 雪 *hsüeh<sup>3</sup>*, snow; as *hsia<sup>4</sup> hsüeh<sup>3</sup>*, it is snowing.  
 229. 涼 *liang<sup>2</sup>*, cool; cold. As *liang<sup>2</sup> shui<sup>3</sup>*, cold water. Often used with *k'uai<sup>4</sup>* (80), brisk or fresh; as *liang<sup>2</sup> k'uai*, cool (not cold).  
 230. 刮 *kua<sup>1</sup>*, to rasp; to cut; to shave.  
 231. 颳 *kua<sup>1</sup>* (said to be a vulgar form of the above), to blow, as the wind.  
 232. 氣 *ch'i<sup>4</sup>*, breath, air; the material influences of nature; morally, temper, anger; also (under certain circumstances, and in combination), aspect, appearance, taste, and smell. As *t'ien<sup>1</sup> ch'i<sup>4</sup>*, weather; temperature.

## 233. Examples:—

話 <i>hua<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	兒 <i>'rh</i>	了 <i>liao</i>	風 <i>féng<sup>1</sup></i>	颳 <i>kua<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>
說 <i>shuo<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>	半 <i>pan<sup>4</sup></i>	住 <i>chu<sup>4</sup></i>	起 <i>ch'i<sup>3</sup></i>	氣 <i>ch'i<sup>4</sup></i>	
了 <i>liao</i>	涼 <i>liang<sup>2</sup></i>	夜 <i>yeh<sup>4</sup></i>	了 <i>liao</i>	大 <i>ta<sup>4</sup></i>	冷 <i>léng<sup>3</sup></i>	
半 <i>pan<sup>4</sup></i>	快 <i>k'uai<sup>4</sup></i>	的 <i>ti</i>	下 <i>hsia<sup>4</sup></i>	風 <i>féng<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>	
天 <i>t'ien<sup>1</sup></i>	他 <i>ta<sup>1</sup></i>	雪 <i>hsüeh<sup>3</sup></i>	雪 <i>hsüeh<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	氣 <i>ch'i<sup>4</sup></i>	
的 <i>ti</i>	和 <i>hai<sup>4</sup></i>	今 <i>chin<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	了 <i>liao</i>	熱 <i>jé<sup>4</sup></i>	

The weather is cold. The weather is hot.

A high wind has got up.

When the wind stopped, it snowed.

It snowed half the night. *Pan<sup>4</sup>*: see 236.

To-day it is cool.

He had a long talk with me; *lit.*, half a day's talk.

234. 初 *ch'u<sup>1</sup>*, the first; when first. As *ch'i<sup>3</sup> ch'u<sup>1</sup>*, in the beginning. *Ch'i<sup>3</sup>*, to rise: see 43.

235. 次 *tz'ü<sup>4</sup>*, a time or turn; as *ch'u<sup>1</sup> tz'ü<sup>4</sup>*, the first time. In a series, any place but the first.

236. 半 *pan<sup>4</sup>*, half.

## 237. Examples:—

二 <i>érh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	他 <i>ta<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>
兩 <i>liang<sup>3</sup></i>	正 <i>chéng<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	們 <i>mén<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>
點 <i>tien<sup>3</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	本 <i>pén<sup>3</sup></i>	初 <i>ch'u<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>
半 <i>pan<sup>4</sup></i>	初 <i>ch'u<sup>1</sup></i>	一 <i>yi<sup>2</sup></i>	下 <i>hsia<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	次 <i>tz'ü<sup>4</sup></i>	初 <i>ch'u<sup>1</sup></i>
鐘 <i>chung<sup>1</sup></i>	一 <i>yi<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>
	初 <i>ch'u<sup>1</sup></i>	半 <i>pan<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	面 <i>mien<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>

When [it is said that] two people *ch'u<sup>1</sup> chien<sup>4</sup>*, it means that they have seen each other for the first time.

Last moon. This moon. Next moon.

In the first half of the moon. In the last half of the moon.

A half moon. A month and a half.

The first and second days of the first moon.

Obs.—First moon: *chéng* (see 103); *q.d.*, the right or chief moon, to which all the rest are subordinate. Note the change of tone.

Half-past two o'clock.

## EXERCISE IX.

那 後 明 今 昨 前 前 1  
麼 天 天 天 天 天 兒  
著。都 後 明 今 昨 就  
是 兒 兒 兒 兒 是

1. *Ch'ien-rh<sup>2</sup>* is simply *ch'ien<sup>2</sup> tien<sup>1</sup>* (the day before yesterday); [and the combinations meaning] yesterday, to-day, to-morrow, and the day after to-morrow, all follow the same rule.

都 下 晴 暖 熱 是 天 2  
在 雪 天 和 天 天 氣  
裏 這 下 廳 涼 冷 分  
頭。些 雨 風 天 天 得

2. The weather (*lit.*, air of the sky) is distinguished as cold, hot, cool, warm, windy, clear, rainy, snowy.

*Obs.*—The last clause is not translated; *chê hsieh*, these some, or many, all are inside, are all included.

鐘。是 下 兩 一 鐘 一 3  
一 鐘 刻。點 就 點  
點 就 一 鐘 是 半

3. An hour and a half is the same as an hour and two quarters. Both the following expressions, *yi<sup>1</sup> hsia<sup>4</sup> chung<sup>1</sup>* and *yi<sup>1</sup> tien<sup>3</sup> chung<sup>1</sup>*, mean an hour.

看 馬 人 的 了 的 過 他 4  
書。黑 白 先 五 書 二 那  
下 日 生 六 不 十 個  
回 愛 這 個 過 多 人  
家 騎 個 月 做 年 念

4. That man there has studied upwards of twenty years; he has been a teacher only five or six months. It is this man's habit to ride in the day and to study in the evening when he comes home.

*Obs.* 1.—Habit: *ai* (52) to love=to be used to.

*Obs.* 2.—By day: *pai jih* precedes the verb.

起 鐘 兒 個 來。可 走 我 5  
來 還 八 人 你 以 下 今  
麼。沒 下 今 這 回 月 兒

5. I am going to-day, and may be back next moon. What! were you not up at eight o'clock to-day?

*Obs.*—You: *lit.*, you this man! reproachfully.

雪。天 候 天 很 後 說 前 6  
冷 兒 熱 說。月 得 年  
就 下 的 這 不 前  
下 雨 時 兒 大 月 年

6. You may say both *ch'ien<sup>2</sup> nien<sup>2</sup>* for the year before last and *hou<sup>4</sup> nien<sup>2</sup>* for the year after next, but *ch'ien<sup>2</sup> yüeh<sup>4</sup>* and *hou<sup>4</sup> yüeh<sup>4</sup>* are not much used. At this place it rains in the hot weather and snows in the cold.



兒 裡 下 冷。天 北 前 7  
 天 住 下 昨 天 風, 四  
 晴 了, 雨, 兒 氣 第 天  
 了。今 夜 黑 很 二 廳

7. Four days ago it blew from the north, and the day following it was very cold. It rained last evening, but it stopped in the night, and it was fine this morning.

裡 誰 不 今 去 和 今 8  
 還 見 正, 年 年 得 年  
 下 過 這 的 那 很, 天  
 雪 四 幾 時 麼 沒 氣  
 呢。月 年 令 冷。有 暖

8. The weather is very mild this year; not so cold as it was last year. The weather is not seasonable this year; nobody has seen snow in the fourth moon for some years.

*Obs.*—Not seasonable: *pu chêng*, not correct.

過 倆 到 我 去 年 這 我 9  
 了。去 的, 是 年 了。兒 們  
 年 他 上 來 他 好 倆  
 來 們 月 的, 是 些 到

9. We two have been here a good many years; or, it is many years since we came here. He came last year; I arrived last moon; they two came here last year.

*Obs.*—Not *tsa mên* (see 17) unless the person addressed is present.

Turn the following into Chinese. (KEY, EXERCISE IX.)

1. In what year did you arrive in Peking?

a winter here, I cannot say what the cold is like.

2. I came this year. I have not been here long; only half a year.

*Obs.* 1.—Regular: *ho² p'ing²* (210, 137).

*Obs.* 2.—Passed a winter: *lit.*, passed the [new] year.

3. But you speak mandarin very correctly.

7. It is warm enough in one's room, but it's pretty cold all the same if you go on a few days' trip.

4. That is all owing to my having learned Chinese in the South (*lit.*, southern quarter). (Radical 70.)

*Obs.* 1.—All the same: *lit.*, but [though] it is thus said.

*Obs.* 2.—If: this is commonly expressed by the characters *yao⁴ shih⁴* (32, 29), the former being corruptly used for *jo*, of which more presently.

5. That accounts for it. Do you find the climate here agree with you (good)?

8. The snow, I am told, is very heavy here.

*Obs.*—Climate: *lit.*, water and earth.

6. There is nothing the matter with it; the seasons are very regular, and the heat is nothing to speak of; but not having passed

9. No, that is not the case; on the contrary, there is little snow,—only an inch or so falls during the year. What I referred to were the winds, which blow so cold.

*Obs.*—Only: *pu² kuo⁴*; *lit.*, not exceeding.

10. What do you do every day?

11. I rise every morning at 7.30 and have my breakfast, then I send for my teacher and read for three hours and a half, after which I dine and go out for a ride.

*Obs. 1.*—Breakfast, lunch, or any minor meal, is called in Peking "little heart," said to be short for four words (以點饑心) which, literally translated, mean "in order to satisfy slightly the hungry craving." Puddings are also called *tien hsin*.

*Obs. 2.*—"After which" or "afterwards" is often rendered by the words *hui<sup>2</sup> t'ou<sup>2</sup>*, to turn the head; *hui lai*, to return, has the same force.

12. In that case come for a ride with me after your dinner to-day, will you?

13. Look at the weather; [it has turned] cold and is going to rain; I do not think it can possibly clear up.

14. So it is; in that case we had better go to-morrow. What time to-morrow shall we fix?

*Obs. 1.*—So it is: *see 124.*

*Obs. 2.*—Fix: 215.

15. Say daylight. The cold is nothing; after a short gallop we shall be all right.

238. 更 *ching<sup>1</sup>*, properly *kéng<sup>1</sup>*, to change; the watches of the night, of which there are five. When read *kéng<sup>4</sup>* it is an adjective of comparison; as *na<sup>4</sup> kéng<sup>4</sup> hao<sup>3</sup>*, that is better still.

239. 夫 *fu<sup>1</sup>*, a man, especially a husband; commonly, any working man. As *chiao<sup>1</sup>-fu<sup>1</sup>*, a chair-bearer; *ma<sup>3</sup>-fu<sup>1</sup>*, a groom. Joined with *kung<sup>1</sup>* (Radical 48), work. *See Exercise X, 1.*

240. 每 *mei<sup>3</sup>*, every; as in *mei<sup>3</sup> yi<sup>2</sup> ko<sup>4</sup>*, every individual one.

241. 打 *ta<sup>3</sup>*, to strike; as *t'a<sup>1</sup> ta<sup>3</sup> wo<sup>3</sup>*, he is striking (or, has struck) me; also, idiomatically combined with many verbs of action. It is also used as a preposition. Thus,

*ta<sup>3</sup> tso<sup>2</sup> t'ien<sup>1</sup> tao<sup>4</sup> chin<sup>1</sup> tien<sup>1</sup>*, from yesterday until to-day.

*ta<sup>3</sup> na<sup>4</sup> 'rh kuo<sup>4</sup>*, to go by there.

242. 罷 *pa<sup>4</sup>*, to end; to cause to cease. At the end of a sentence, "there's an end of it;" but sometimes used to imply doubt, like our Eh? or a command.

243. Examples:—

你 <i>ni<sup>3</sup></i>	打. <i>ta<sup>3</sup></i>	甚 <i>shén<sup>2</sup></i>	回 <i>hui<sup>2</sup></i>	的. <i>ti</i>	更 <i>ching<sup>1</sup></i>	夜 <i>yeh<sup>4</sup></i>
說 <i>shuo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	麼. <i>mo<sup>1</sup></i>	更. <i>ching<sup>1</sup></i>	每 <i>mei<sup>3</sup></i>	夫 <i>fu<sup>1</sup></i>	裏 <i>li<sup>3</sup></i>
他 <i>t'a<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	打 <i>ta<sup>3</sup></i>	夜 <i>yeh<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	分 <i>fén<sup>1</sup></i>
罷 <i>pa<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	能 <i>néng<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	打 <i>ta<sup>3</sup></i>	打 <i>ta<sup>3</sup></i>	五 <i>wu<sup>3</sup></i>
了. <i>liao</i>	是 <i>shih<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	做 <i>tso<sup>4</sup></i>	五 <i>wu<sup>3</sup></i>	更 <i>ching<sup>1</sup></i>	更. <i>ching<sup>1</sup></i>

The night is divided into five watches.

The *ching-fu* are the men who beat the watches (strike the changes).

A watch is struck five times every night.

What are you beating him for? I cannot do otherwise; or, he must be beaten.

If he has done wrong, reprove him and have done with it.

*Obs.*—Wrong: *pu shih*.

244. 早 *tsao<sup>3</sup>*, early. As in *tsao<sup>3</sup> fan<sup>4</sup>*, early rice; *sc.*, breakfast.

245. 晚 *wan<sup>3</sup>*, late. As in *wan<sup>3</sup> fan<sup>4</sup>*, the evening meal; dinner or supper.

246. 晌 *shang*<sup>3</sup>, noon; coupled, colloquially, with the following *wu*<sup>3</sup>, and often pronounced *shang*<sup>2</sup> *hu*<sup>4</sup>. *Pan*<sup>4</sup> *shang*<sup>3</sup>, half the day, or a long while; *wan*<sup>3</sup> *shang*<sup>1</sup>, evening. Note the change of tone.

247. 午 *wu*<sup>3</sup>, noon. See *ch'én*<sup>2</sup>, Radical Exercise XII, 7. The 24 hours of the day are divided by the Chinese into 12 *shih*<sup>2</sup>-*ch'én*<sup>2</sup>. Of these, *wu*<sup>3</sup> represents the two hours from 11 A.M. to 1 P.M.

248. 𠵹 *tsan*<sup>1</sup>, length of time; popular contraction of *tsao*<sup>3</sup> *wan*<sup>3</sup>. As in *to*<sup>1</sup> *tsan*<sup>1</sup>, the common phrase for When? *q.d.*, how soon, how early?

249. Examples:—

你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	𠵹 <i>tsan</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	午 <i>wu</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>
的 <i>ti</i>	來 <i>lai</i> <sup>2</sup>	定 <i>ting</i> <sup>4</sup>	喫 <i>ch'ih</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	早 <i>tsao</i> <sup>3</sup>
罷 <i>pa</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	家 <i>chia</i> <sup>1</sup>	門 <i>mén</i> <sup>2</sup>	起 <i>ch'i</i> <sup>3</sup>
	晚 <i>wan</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	早 <i>tsao</i> <sup>3</sup>	晚 <i>wan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	起 <i>ch'i</i> <sup>3</sup>
	你 <i>ni</i> <sup>3</sup>	的 <i>ti</i>	晚 <i>wan</i> <sup>3</sup>	飯 <i>fan</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
	走 <i>tsou</i> <sup>3</sup>	早 <i>tsao</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>	午 <i>wu</i> <sup>3</sup>	晌 <i>shang</i> <sup>3</sup>

He got up early, went out at noon, and had not returned in the afternoon.

Obs.—The afternoon is often spoken of as *hou pan t'ien*, the latter half of the day.

What is the dinner hour? It is uncertain.

Obs. 1.—Late (or evening) meal when can be eaten; *ti*=*té*.

Obs. 2.—Early late both not fixed.

He came early; I came late (or, he came before me).

Go your own ways; or, mind your own business.

Obs.—Note *pa*, a command. See 242.

250. 件 *chien*<sup>4</sup>, properly, to distinguish; a distinction; but best known as a numerative; amongst other substantives, numerative of *shih*<sup>4</sup>, affairs (252).

251. 情 *ch'ing*<sup>2</sup>, feelings; circumstances; very commonly combined with

252. 事 *shih*<sup>4</sup>, affairs; a matter. See 257.

253. 擱 *ko*<sup>1</sup>, a character of doubtful authority; primarily, to delay; but colloquially, to put; to place. As *ko*<sup>1</sup> *tsai*<sup>4</sup> *ché*<sup>4</sup> 'rh, put it here.

254. 各 *ko*<sup>4</sup>, each; every.

255. 樣 *yang*<sup>4</sup>, kind; fashion. As *ko*<sup>4</sup> *yang*<sup>4</sup>, every sort or kind.

256. 短 *tuan*<sup>3</sup>, short. As *ch'ang*<sup>2</sup> *tuan*<sup>3</sup>, long and short; hence, the length of.

257. Examples:—

那 <i>na</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
東 <i>tung</i> <sup>1</sup>	樣 <i>yang</i> <sup>4</sup>	樣 <i>yang</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	椅 <i>i</i> <sup>3</sup>	件 <i>chien</i> <sup>4</sup>	件 <i>chien</i> <sup>4</sup>
西 <i>hsi</i> <sup>1</sup>	的 <i>ti</i>	各 <i>ko</i> <sup>4</sup>	桌 <i>cho</i> <sup>1</sup>	子 <i>tzü</i>	事 <i>shih</i> <sup>4</sup>	事 <i>shih</i> <sup>4</sup>
長 <i>ch'ang</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	樣 <i>yang</i> <sup>4</sup>	子 <i>tzü</i>	擱 <i>ko</i> <sup>1</sup>	情 <i>ch'ing</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
短 <i>tuan</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	的 <i>ti</i>	擱 <i>ko</i> <sup>1</sup>	在 <i>tsai</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	懂 <i>tung</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	開 <i>k'ai</i> <sup>1</sup>	那 <i>na</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	明 <i>ming</i> <sup>2</sup>
同 <i>t'ung</i> <sup>2</sup>	得 <i>té</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	些 <i>hsieh</i> <sup>1</sup>	兒 <i>'rh</i>	說 <i>shuo</i> <sup>1</sup>	白 <i>pai</i> <sup>2</sup>



I don't understand this thing (affair, matter).

That thing should not be spoken of. (It is not good to speak of that thing.)

Where shall that chair be put (or placed).

Move away (*lit.*, place apart) that table a little.

There are some of every kind.

[He] understands every kind of thing.

Those things are of different lengths.

258. 雲 *yün*<sup>2</sup>, cloud; commonly coupled with *ts'ai*<sup>3</sup>. As *yün*<sup>2</sup> *ts'ai*<sup>3</sup>, clouds; *lit.*, cloud colour.

259. 彩 *ts'ai*<sup>3</sup>, colours. As in *wu*<sup>3</sup> *ts'ai*<sup>3</sup>, the five colours; *sc.*, blue, yellow, red, white, and black. It may also mean luck, as will be seen later.

260. 陰 *yin*<sup>1</sup>, the female of the dual powers of nature; darkness; dark. *T'ai*<sup>4</sup> *yin*<sup>1</sup> (264), the moon, but not colloquially.

261. 陽 *yang*<sup>2</sup>, the male power of nature; brightness; light. *T'ai*<sup>4</sup> *yang*<sup>2</sup> (264), the sun.

262. 霧 *wu*<sup>4</sup>, mist. As in *hsia*<sup>4</sup> *wu*<sup>4</sup>, a fog, or mist, has come on; *lit.*, there has descended a fog or mist.

263. 怕 *p'a*<sup>4</sup>, to fear; hence, to doubt; hence used as perhaps.

264. 太 *t'ai*<sup>4</sup>, properly the superlative of *ta*<sup>4</sup>, great; used both as an adjective and an adverb.

265. Examples:—

大 <i>ta</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	陰 <i>yin</i> <sup>1</sup>	的 <i>ti</i>	颺 <i>kua</i> <sup>1</sup>	滿 <i>man</i> <sup>3</sup>
太 <i>t'ai</i> <sup>4</sup>	陽 <i>yang</i> <sup>2</sup>	天 <i>t'ien</i> <sup>1</sup>	時 <i>shih</i> <sup>2</sup>	風 <i>fēng</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>
陽 <i>yang</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	候 <i>hou</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	的 <i>ti</i>
看 <i>k'an</i> <sup>4</sup>	的 <i>ti</i>	看 <i>k'an</i> <sup>4</sup>	白 <i>pai</i> <sup>2</sup>	陽 <i>yang</i> <sup>2</sup>	雲 <i>yün</i> <sup>2</sup>
不 <i>pu</i> <sup>4</sup>	霧 <i>wu</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	日 <i>jih</i> <sup>4</sup>	平 <i>p'ing</i> <sup>2</sup>	彩 <i>ts'ai</i> <sup>3</sup>
出 <i>ch'u</i> <sup>1</sup>	很 <i>hēn</i> <sup>3</sup>	見 <i>chien</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	西 <i>hsi</i> <sup>1</sup>	怕 <i>p'a</i> <sup>4</sup>

With a sky so overcast, it will probably blow.

Obs. 1.—The first clause is pendent; [there being] a full heaven's clouds.

Obs. 2.—Probably: one fears that there will blow wind.

When the sun is nearly set.

Obs.—Nearly: *lit.*, is even with the west; but sunset is otherwise described.

When *yin t'ien* is used of the day in the daytime, it means that the sun is not visible; *lit.*, the sun [one] cannot discern.

There is a very thick mist; the sun is not visible.

Obs.—There is: *hsia ti*, there has descended; *ti*=*té*.

## EXERCISE X.

那日每是每年年工 1  
麼還天月月年不夫。  
樣是每月就麼是每

1. Work. Every year (*mei³ nien²*) is the same as year after year (*nien² nien²*), is it not? *Mei³ yüeh⁴* is moon after moon (monthly); so with the phrases *mei³ t'ien¹*, *mei³ jih⁴* (daily).

*Obs.* 1.—Hence, time at man's disposal for work; hence, leisure; time taken up by anything. The *fu* in *kung-fu* cannot be explained.

*Obs.* 2.—Is it not? interrogative affirmative, common in Chinese.

*Obs.* 3.—So with: *lit.*, also is it so fashion.

都上更書晚來他 2  
是躺天到晌晌是  
這著就夜回午早  
麼天在裏家上起  
樣天炕三看街起

2. He rises early, goes for a walk (*lit.*, up the street) at noon, comes home in the evening and reads, and in the third watch of the night he goes to bed. He does the same every day.

*Obs.*—Goes to bed: not *shang ch'uang²*, which means to take to one's bed in mortal sickness. See Exercise VII, 2, *Obs.*

各就兒得'人。是各 3  
兒是去。你這自自  
住他那各個已各  
著。各房自事一兒。  
自子各情個就

3. The expression *ko⁴ tzü⁴ ko³-'rh* means simply one's individual self. In this matter it is essential that you should go yourself. He lives by himself in that house.

*Obs.* 1.—Essential: *tei* (see 30, 32).

*Obs.* 2.—By himself: either he is master or senior, or no outsiders live there.

*Obs.* 3.—Note the tone of the second *ko*.

就冷。和。半天了上 4  
是三後夜晴雨。半  
半更半還了。下天  
夜。天夜暖前。半下

4. It rained in the forenoon, but the afternoon was fine. It was warm before midnight but cold after. The third watch is midnight.

*Obs.*—*Ch'ien pan t'ien* and *hou pan t'ien* would be equally correct.

定更更。夜打打夜 5  
更。就頭有更。更裏  
是。一五一。的那

5. As regards the watches which a watchman strikes during the night, the night is divided into five, the beginning of the first of which is the watch-setting.

著情空短夫事天 6  
罷得兒沒多的長  
擱事有天工做

Obs. 1.—Leisure: *k'ung<sup>4</sup>-rh*. Note the change of tone. See 199.

Obs. 2.—Must just wait: *lit.*, affairs [one] *tei*, must, *ko cho*, put, or be putting [aside], *pa*, and that's all about it.

Obs. 3.—It is difficult to define the precise power of *cho* here. The Chinese seem to treat it as a mere expletive.

6. When the days are long there is more time to do things; when they are short, one has not leisure for them, and they must just wait (be put aside).

子在那茶回來他 7  
上屋兒壺來他多  
了裏了擱罷明咯  
桌擱在那兒回

Obs.—Where put, etc. Construe:—That teapot [man has] put in what place?

7. When will he be back? Probably tomorrow. Where is the tea-pot put? On the table in the room.

見山那的兒是彩天 8  
了都麼霧早陰滿上  
看大很起天了  
不的大下今就雲

Obs.—Overcast: *lit.*, the clouds in (*lit.*, on) the sky fill [the sky].

8. When the sky is overcast the day is said to be *yin<sup>1</sup>* (dull, obscured). There was a thick mist this morning; even those big mountains were invisible.

去麼做站那你 9  
罷快甚著兒在

9. What are you standing there for? be off at once.

一上偈呢一沒了那 10  
走街們那會得罷飯  
罷走還麼子得還得

Obs. 1.—I suppose: *pa* here=eh? See 243.

Obs. 2.—A time: see 129.

10. I suppose dinner is ready? No, it is not ready, and it will be some time yet before it is. In that case let us have another turn up the street.

Turn the following into Chinese. (KEY, EXERCISE X.)

1. I heard a lot of noises in the street yesterday evening. What sort of noises did you hear?

2. [A sound like] someone striking wood outside the door.

Obs.—Outside the door: *mên k'ou<sup>2</sup>-rh*; *lit.*, the mouth of, or entrance to, the door.

3. That was the watchman striking the watches. The night is divided into five watches, the first of which is the watch-

setting and the third is midnight. The watchman has nothing to do in the daytime, but he has not a moment's leisure at night. He lives quite by himself in that small house yonder, and has neither wife nor child. He has to be out in all weathers, wet or fine (*lit.*, not regarding fine days nor cloudy days); and he never can say, "I'll put aside my work to-day." From year's end to year's end (*lit.*, one year up to the head, *i.e.*, the end), it is always the same.



4. The sky has been completely overcast to-day, and so dull that one could see nothing at all.

5. Hasn't it been dull! There was a thick fog in the morning, but it lifted (*lit.*, cleared) for a while at noon. It may be fine towards dark, but that is uncertain.

*Obs.*—Towards dark: *lit.*, arriving at dark coming up.

6. The days are now getting shorter and shorter; whenever (*to*<sup>1</sup> *tsao*<sup>3</sup> *wan*<sup>3</sup>, 248) shall you and I commence our night studies? (*lit.*, our night book is from whenever reading commenced?)

7. We've no time at present; let it be for a bit. I propose to talk about that a day or two hence.

*Obs.*—Propose: *ta*<sup>3</sup> *suan*<sup>4</sup>. See 241.

266. 衣 *i*<sup>1</sup> (Radical 145), clothes; classically, upper garments.

267. 裳 *shang*<sup>1</sup>, classically, a skirt; colloquially appended to *i*<sup>1</sup>, clothes in general.

268. 腌 *a*<sup>1</sup>, *ŋa*<sup>1</sup>, *ang*<sup>1</sup>, *ŋang*<sup>1</sup>, dirty; not used colloquially except in combination with the following.

269. 臟 *tsa*<sup>1</sup>, *tsang*<sup>1</sup>, dirty; used with the preceding *ang*<sup>1</sup> or *a*<sup>1</sup>, but also without it. The combination is as often pronounced *a*<sup>1</sup>-*tsa*<sup>1</sup> as *ang*<sup>1</sup>-*tsang*<sup>1</sup>.

270. 換 *huan*<sup>4</sup>, to exchange.

271. 乾 *kan*<sup>1</sup>, dry.

272. 淨 *ching*<sup>4</sup>, clean. The compound *kan*<sup>1</sup>-*ching*<sup>4</sup>, however, means simply, clean; as dirty things are washed *kan*<sup>1</sup>-*ching*<sup>4</sup>, clean.

327. Examples:—

把 <i>pa</i> <sup>3</sup>	手 <i>shou</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	弄 <i>nung</i> <sup>4</sup>	乾 <i>kan</i> <sup>1</sup>	了 <i>liao</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	巾 <i>chin</i> <sup>1</sup>	換 <i>huan</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	淨 <i>ching</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	的 <i>ti</i>
倒 <i>tao</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	弄 <i>nung</i> <sup>4</sup>	的 <i>ti</i>	得 <i>té</i> <sup>2</sup>	衣 <i>i</i> <sup>1</sup>
出 <i>ch'u</i> <sup>1</sup>	水 <i>shui</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>	的 <i>ti</i>	這 <i>ché</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	裳 <i>shang</i> <sup>1</sup>
去 <i>ch'ü</i> <sup>4</sup>	腌 <i>ang</i> <sup>1</sup>	乾 <i>kan</i> <sup>1</sup>	乾 <i>kan</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	腌 <i>ang</i> <sup>1</sup>
罷 <i>pa</i> <sup>4</sup>	臟 <i>tsang</i> <sup>1</sup>	淨 <i>ching</i> <sup>4</sup>	淨 <i>ching</i> <sup>4</sup>	廚 <i>ch'u</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	臟 <i>tsang</i> <sup>1</sup>
	了 <i>liao</i>	的 <i>ti</i>	給 <i>kei</i> <sup>3</sup>	子 <i>tzü</i>	換 <i>huan</i> <sup>4</sup>	的 <i>ti</i>

Your clothes are dreadfully dirty.

*Obs.*—*Liao pu té*: *lit.*, in a manner that will never do. See Exercise II, 9.

Go and change them at once.

*Obs.*—*Lit.*, change clean [ones for them].

This cook cooks cleanly.

*Obs.*—*Lit.*, this cook, preparing rice, prepares it clean. Note *ti* for *té*.

Bring me a clean handkerchief.

*Obs.*—Towels are also called *shou-chin*; but there is a special term for silk handkerchiefs.

The water is dirty; pour it away.

*Obs.*—Note the employment of *t'a* in referring to an inanimate object.

274. 刷 *shua*<sup>1</sup>, to brush, as a hat or clothes. In brushing boots, shoes, furniture, etc., water is used.

275. 洗 *hsi*<sup>3</sup>, to wash, as clothes, the hands, the face; coupled with the following *tsao*<sup>3</sup>, to bathe.

276. 澡 *tsao*<sup>3</sup>, with the foregoing, to bathe.

277. 臉 *lien*<sup>3</sup>, the face.

278. 盆 *p'én*<sup>2</sup>, a basin; as *hsi*<sup>3</sup>-*tsao*<sup>3</sup> *p'én*<sup>2</sup>, a bath-tub.

279. 胰 *i*<sup>2</sup>, soap made from hogs' lard; it always takes *tzŭ* after it. Coarse soap made from the bean is called *fei*<sup>2</sup>-*tsao*<sup>4</sup>, and a mixture of the two, *i*<sup>2</sup>-*tsao*<sup>4</sup>. The new characters will be met with later.

280. 最 *tsui*<sup>4</sup>, much; very.

281. 温 *wén*<sup>1</sup>, warm; often combined with *ho*<sup>2</sup> (210), but pronounced *huo*<sup>1</sup>.

282. 梳 *shu*<sup>1</sup>, a comb; to comb. When used as a noun it either takes *mu*<sup>4</sup>, wood, before it, or is followed by *tzŭ*. Thus,

*mu*<sup>4</sup> *shu*<sup>1</sup> or *shu*<sup>1</sup>-*tzŭ*, a comb.

*N.B.*—A woman's comb is called *lung*<sup>3</sup>-*tzŭ*, with which she *shu*<sup>1</sup> *t'ou*<sup>2</sup>, combs her hair (*lit.*, head).

283. 髮 *fa*<sup>3</sup>, the hair; colloquially, it takes the prefix *t'ou*<sup>2</sup>, the head, as *t'ou*<sup>2</sup> *fa*<sup>3</sup>. Emphasis must be laid on the first character.

284. Examples:—

澡 <i>tsao</i> <sup>3</sup>	梳 <i>shu</i> <sup>1</sup>	臉 <i>lien</i> <sup>3</sup>	最 <i>tsui</i> <sup>4</sup>	得 <i>té</i> <sup>2</sup>	洗 <i>hsi</i> <sup>3</sup>	臉 <i>lien</i> <sup>3</sup>
最 <i>tsui</i> <sup>4</sup>	梳 <i>shu</i> <sup>1</sup>	給 <i>kei</i> <sup>3</sup>	熱 <i>jé</i> <sup>4</sup>	乾 <i>kan</i> <sup>1</sup>	手 <i>shou</i> <sup>3</sup>	盆 <i>p'én</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	頭 <i>t'ou</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	淨 <i>ching</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>
刷 <i>shua</i> <sup>1</sup>	髮 <i>fa</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	洗 <i>hsi</i> <sup>3</sup>	了 <i>liao</i>	胰 <i>i</i> <sup>2</sup>	洗 <i>hsi</i> <sup>3</sup>
子 <i>tzŭ</i>	早 <i>tsao</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	了 <i>liao</i>	前 <i>ch'ien</i> <sup>2</sup>	子 <i>tzŭ</i>	臉 <i>lien</i> <sup>3</sup>
	起 <i>ch'i</i> <sup>3</sup>	木 <i>mu</i> <sup>4</sup>	六 <i>liu</i> <sup>4</sup>	兒 <i>'rh</i>	就 <i>chiu</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>
	洗 <i>hsi</i> <sup>3</sup>	梳 <i>shu</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	洗 <i>hsi</i> <sup>3</sup>	的 <i>ti</i>

A basin is used for washing the face.

In washing the hands, if you use soap you can wash them clean.

*Obs.*—Mark the force of *chiu*; *lit.*, washing the hands, using soap, you then washing obtain clean [ones].

The day before yesterday was the hottest [we have had]; I washed my face six times.

*Obs.*—The *ko* after *ch'ien-rh* must be regarded as a simple colloquial expletive peculiar to Peking; the *érh* is probably a corruption of *jih*, day.

Bring me a comb to comb my hair.

*Obs.*—Note the reduplication of the verb; *shu shu*, short for *shu i shu*, to comb a comb, or have a comb at.

It is best to bathe early.

A brush.

285. 針 *chén*<sup>1</sup>, a needle.

286. 線 *hsien*<sup>4</sup>, thread; the numerative is *tiao*<sup>2</sup>. *Chén*<sup>1</sup>-*hsien*<sup>4</sup> in combination means needlework.

287. 縫 *féng*<sup>2</sup>, to stitch together; read *féng*<sup>4</sup>, a seam or crack. See 737.

288. 補 *pu*<sup>3</sup>, to patch; hence, to fill up a vacancy, make good a deficiency.

289. Examples:—

很 <i>hén</i> <sup>3</sup>	的 <i>ti</i>	都 <i>tou</i> <sup>1</sup>	兒 <i>'rh</i>	線 <i>hsien</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
得 <i>tei</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	學 <i>hsio</i> <sup>2</sup>	太 <i>t'ai</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>
縫 <i>féng</i> <sup>2</sup>	裳 <i>shang</i> <sup>1</sup>	針 <i>chén</i> <sup>1</sup>	小 <i>hsiao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	針 <i>chén</i> <sup>1</sup>
補 <i>pu</i> <sup>3</sup>	破 <i>p'o</i> <sup>4</sup>	線 <i>hsien</i> <sup>4</sup>	女 <i>nü</i> <sup>3</sup>	針 <i>chén</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
了 <i>liao</i>	得 <i>té</i> <sup>2</sup>	你 <i>ní</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	眼 <i>yen</i> <sup>3</sup>	條 <i>tiao</i> <sup>2</sup>

A needle. A thread.

The eye of this needle is too small.

Obs.—The eye of a needle is also called *chén pi*<sup>2</sup>-*'rh*, the needle's nose; *chén yen*, without the *érh*, means a sty in the eye, but *chén* must be emphasised.

Women all learn sewing.

Your clothes are very tattered; they must be mended.

Obs.—*Féng pu*, to mend: *lit.*, stitch and patch.

290. 穿 *ch'uan*<sup>1</sup>, to bore through; to put on clothes.

291. 鞋 *hsieh*<sup>2</sup>, shoes.

292. 脫 *t'o*<sup>1</sup>, to take off or away. Often used with *hsia*<sup>4</sup>, below; as *t'o*<sup>1</sup> *hsia*<sup>4</sup>, to take off.

293. 靴 *hsüeh*<sup>1</sup>, boots; it takes *tzü* after it.

294. 雙 *shuang*<sup>1</sup>, a pair.

295. 襪, 襪, *wa*<sup>4</sup>, stockings; it takes *tzü* after it. The character is found under both radicals.

296. Examples:—

雨 <i>yü</i> <sup>3</sup>	穿 <i>ch'uan</i> <sup>1</sup>	脫 <i>t'o</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	脫 <i>t'o</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
就 <i>chiu</i> <sup>4</sup>	雨 <i>yü</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	了 <i>liao</i> <sup>3</sup>	大 <i>ta</i> <sup>4</sup>	靴 <i>hsüeh</i> <sup>1</sup>	雙 <i>shuang</i> <sup>1</sup>
不 <i>pu</i> <sup>2</sup>	靴 <i>hsüeh</i> <sup>1</sup>	身 <i>shén</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	的 <i>ti</i>	子 <i>tzü</i>	襪 <i>wa</i> <sup>4</sup>
怕 <i>p'a</i> <sup>4</sup>	雨 <i>yü</i> <sup>3</sup>	的 <i>ti</i>	百 <i>pai</i> <sup>3</sup>	靴 <i>hsüeh</i> <sup>1</sup>	你 <i>ní</i> <sup>3</sup>	子 <i>tzü</i>
了 <i>liao</i>	衣 <i>i</i> <sup>1</sup>	衣 <i>i</i> <sup>1</sup>	步 <i>pu</i> <sup>4</sup>	子 <i>tzü</i>	穿 <i>ch'uan</i> <sup>1</sup>	穿 <i>ch'uan</i> <sup>1</sup>
	下 <i>hsia</i> <sup>4</sup>	裳 <i>shang</i> <sup>1</sup>	了 <i>liao</i>	走 <i>tsou</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	鞋 <i>hsieh</i> <sup>2</sup>

One pair of stockings.

To put on shoes.

To take off boots.

If you put on boots as big as that you won't be able to walk a hundred paces.

To take off all one's clothes.

With rain boots and rain clothes on, rain need not be dreaded.

Obs.—Rain boots are more commonly called *yu*<sup>2</sup> *hsüeh*, oil (or oiled) boots; the character for *yu* will be met with later.



## EXERCISE XI.

靴。下。把。衣。鞋。衣。腌。1  
子。來。靴。裳。襪。裳。臟。  
一。子。穿。子。靴。乾  
雙。脫。上。把。子。淨。

1. Dirty. Clean. Clothes. Boots. Shoes. Stockings. Put on your clothes. Take off your boots. A pair of boots.

使。靴。也。一。了。兒。得。那。2  
不。子。不。條。十。皮。補。一  
得。溫。算。手。雙。子。上。雙  
和。多。巾。襪。他。一。靴  
水。洗。那。子。買。點。子

2. You must patch that pair of boots with a little leather. He has bought ten pairs of stockings and one handkerchief. That is not very many after all. Warm water will not do to wash boots in.

Obs.—After all: note the force of *yeh*; *lit.*, that also not reckoned many.

給。了。衣。我。淨。臟。這。3  
刷。拏。裳。洗。的。了。盆  
一。刷。腌。臉。拏。換。水  
刷。子。臟。那。來。乾。腌

3. The water in this basin is dirty; change it and bring me some clean water instead to wash my face. Those clothes are dirty; take a brush and brush them.

個。也。罷。罷。來。破。這。4  
臉。行。縫。不。給。了。件  
盆。了。一。用。補。叫。衣  
一。縫。補。補。人。裳

4. This garment is torn; call someone here to patch it. There is no occasion, I think, to patch it; it will do as well if it is sewn up. A wash-basin.

Obs.—The second *pa* implying doubt.

沒。好。裳。那。衣。裳。罷。你。5  
換。些。他。一。裳。他。穿。快  
呢。日。穿。件。躺。脫。上。起  
子。了。衣。著。了。衣。來

5. Get up quickly and dress. He is (or was) lying down undressed (or, has taken off his clothes and is lying down). He has had that garment on for a number of days without changing it.

呢。子。他。的。裳。穿。冷。今。6  
是。是。時。你。一。你。兒  
穿。穿。候。見。件。得。個  
鞋。靴。兒。他。衣。多。天

6. It is cold to-day; you must put on something more. When you saw him had he got on boots or shoes?

Obs.—*Lit.*, when you saw him's time, he wore, etc. Note *ní*, the sign of the interrogative.

可上裏我靴洗擱這 7  
 得衙沒是做子罷。在條  
 穿衙門的事我甚鞋。愛盆手  
 靴的我就麼那穿的洗巾  
 子。時候穿鞋家看是乾  
 兒。兒鞋家看是淨

*Obs.*—That all depends: *lit.*, that [is] all to be seen.

7. This handkerchief is not clean; put it in the wash-hand basin and wash it. Do you prefer to wear boots or shoes? That all depends upon what I am doing; when I am at home with nothing to do I wear shoes, but when I go to the *yamên* I am obliged to wear boots.

罷。錯。一擱老麼皮你 8  
 你刷著在些靴那  
 給罷。得那日子一  
 刷不刷兒子這雙

8. Those leather boots of yours which have been lying by all this time ought to be brushed, surely. You are quite right; suppose you brush them for me.

兒。就太水兒使使你 9  
 是熱。太都開涼洗  
 溫最涼都不水。手  
 和好的水好。兩是  
 水的水涼樣愛愛

9. Do you prefer cold water or boiling water to wash your hands in? Both are bad; cold water is too cold, boiling water is too hot. Warm water is the best.

老溫滅罷。裏水你 10  
 開了。那溫倒快  
 不半這火一在把  
 了。天水要溫鍋這

10. Be quick and pour this water into the pan and warm it. The fire is going out. The water has been on a long while and will not boil.

*Turn the following into Chinese. (KEY, EXERCISE XI.)*

1. Your mother tells me you did not get up very early to-day.

*Obs.* 1.—Your mother, 老太太: *lit.*, the old lady or dame. *T'ai-t'ai* is a term of respect applied to the wives of officials and aged women; it is of comparatively modern origin, but nothing seems to be known about its derivation.

*Obs.* 2.—*Shuo*, to speak, generally follows *kao-su* when the latter is in the past tense.

2. Quite true; I was dining out yesterday evening, and came back late. The roads were really in a bad state, and, not to speak of my boots and clothes, which were all dirtied, my face even was not fit to be seen for grime. When I got home I called for warm water to wash it, and, taking off my clothes and boots, I saw at once that my stockings were in holes

and would have to be mended. I ordered the servants (men) to bring me a pair of shoes, and to put them on the stove of the *k'ang*, and had a change of clean clothes all over. *Ai ya!* when these boots of mine get wet with rain they are not easy to take off; in my opinion it is better to wear shoes. After I had taken a cup of tea I felt better (*lit.*, in the heart then good a little). But the way the rain came down in the night was enough to frighten one. Did you go out, too?

*Obs.* 1.—Get wet: *chao² yü³*. See 45.

*Obs.* 2.—In my opinion: *lit.*, in my saying. See 28.

3. I had on a suit of good clothes which I did not want to get spoilt, [so] I did not cross (go out of) the door.

4. Please have some tea. Don't let us talk about this.

5. Is this water for the tea boiling?

6. The water has been on the fire for ever so long (half the day); of course it is boiling.

*Obs.*—Of course: *k'o pu shih*. See 124.

297. 儘 *chin³*, to the greatest extent; prefixed adverbially.

298. 摘 *chai¹*, to pluck off, as fruit, etc. (but not flowers).

299. 戴 *tai⁴*, to wear on the head.

300. 擲 *tan³*, to tap; to dust. With *tzŭ*, a duster.

301. 帽 *mao⁴*, a cap; generally takes *tzŭ* after it.

302. 中 *chung¹*, middle; midst. Often used with *chien¹*, a division or space (47); as *chung¹ chien⁴-'rh*, in the middle; or, the middle. Note the change of tone. It can also be used as a verb, to fulfil or accomplish, as will be seen later. Read *chung⁴*, to pass an examination.

303. Examples:—

了 <i>liao</i>	帽 <i>mao⁴</i>	帽 <i>mao⁴</i>	土 <i>t'u³</i>	帽 <i>mao⁴</i>	中 <i>chung¹</i>	儘 <i>chin³</i>
子 <i>tzŭ</i>	子 <i>tzŭ</i>	子 <i>tzŭ</i>	你 <i>ni³</i>	子 <i>tzŭ</i>	間 <i>chien⁴</i>	裏 <i>li³</i>
抖 <i>chiao⁴</i>	摘 <i>chai¹</i>	一 <i>i²</i>	擎 <i>na²</i>	兒 <i>'rh</i>	頭 <i>t'ou²</i>	儘 <i>chin³</i>
風 <i>feng¹</i>	下 <i>hsia⁴</i>	進 <i>chin⁴</i>	擲 <i>tan³</i>	戴 <i>tai⁴</i>	儘 <i>chin³</i>	前 <i>ch'ien²</i>
颶 <i>kua¹</i>	來 <i>lai²</i>	屋 <i>wu¹</i>	子 <i>tzŭ</i>	帽 <i>mao⁴</i>	前 <i>ch'ien²</i>	頭 <i>t'ou²</i>
下 <i>hsia⁴</i>	我 <i>wo³</i>	裏 <i>li³</i>	擲 <i>tan³</i>	子 <i>tzŭ</i>	頭 <i>t'ou²</i>	正 <i>chéng⁴</i>
去 <i>ch'ü⁴</i>	的 <i>tì</i>	把 <i>pa³</i>	擲 <i>tan³</i>	摘 <i>chai¹</i>	正 <i>chéng⁴</i>	

At the very inside. At the very front. Right in the middle.

To wear a cap. To take off the cap.

Tap the dust off with a duster.

The moment you enter a room take your hat off.

My cap was blown off by the wind.

*Obs.*—Note the use of *chiao*, to call or cause, as an auxiliary, by means of which *kua*, to blow, becomes passive. There are other verbs which perform the same function, but of these more hereafter. See 56.

304. 砍, 坎, *k'an³*, to chop; to strike with a sword or like weapon (not with a stick, a spear, the hand, etc.). The second is the correct form, but the first is often used.



305. 肩 *chien*<sup>1</sup>, shoulders; when linked with the foregoing, it means a waistcoat, *q.d.*, a garment that divides, or lies between, the shoulders.

306. 汗 *han*<sup>4</sup>, sweat.

307. 衫 *shan*<sup>1</sup>, a shirt; a shift. Generally used with the preceding.

308. 單 *tan*<sup>1</sup>, single; a term applied to many kinds of documents. It also means only.

309. 夾 *chia*<sup>2</sup>, double; read *chia*<sup>1</sup>, to place between two objects. See Examples.

310. Examples:—

裡 <i>li</i> <sup>3</sup>	單 <i>tan</i> <sup>1</sup>	收 <i>shou</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	衣 <i>i</i> <sup>1</sup>	汗 <i>han</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
	子 <i>tzŭ</i>	單 <i>tan</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	裳 <i>shang</i> <sup>1</sup>	衫 <i>shan</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>
	把 <i>pa</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	的 <i>ti</i>	昨 <i>tso</i> <sup>2</sup>	兒 <i>'rh</i>	砍 <i>k'an</i> <sup>3</sup>
	紙 <i>chih</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	汗 <i>han</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	單 <i>tan</i> <sup>1</sup>	肩 <i>chien</i> <sup>1</sup>
	夾 <i>chia</i> <sup>1</sup>	開 <i>k'ai</i> <sup>1</sup>	寫 <i>hsieh</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	兒 <i>'rh</i>
	在 <i>tsai</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	裳 <i>shang</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>
	書 <i>shu</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	了 <i>liao</i>	夾 <i>chia</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>

A waistcoat. A shirt.

Clothes without lining. Lined clothes.

I perspired all day yesterday.

Write a receipt and give it him.

Make a list.

Place the paper between [the leaves of] the book.

311. 棉 *mien*<sup>2</sup>, the cotton plant; as *mien*<sup>2</sup> *kua*<sup>4</sup>, raw cotton.

312. 褲 *k'u*<sup>4</sup>, trousers, of which the numerative is *t'iao*<sup>2</sup> (181); it takes *tzŭ* after it.

313. 裁 *ts'ai*<sup>2</sup>, to cut, as a tailor when shaping clothes; hence, *ts'ai*<sup>2</sup>-*feng*<sup>2</sup>, a tailor, one who cuts and stitches.

N.B.—Emphasise *ts'ai*.

314. 褂 *kua*<sup>4</sup>, an outer coat; as *ma*<sup>3</sup> *kua*<sup>4</sup>-*tzŭ*, or *ma*<sup>3</sup> *kua*<sup>4</sup>-*'rh*, a riding jacket, or short coat.

315. 袖 *hsiu*<sup>4</sup>, a sleeve; it takes *tzŭ* after it.

316. Examples:—

衣 <i>i</i> <sup>1</sup>	褂 <i>kua</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	褲 <i>k'u</i> <sup>4</sup>	褲 <i>k'u</i> <sup>4</sup>	棉 <i>mien</i> <sup>2</sup>
裳 <i>shang</i> <sup>1</sup>	子 <i>tzŭ</i> <sup>4</sup>	夾 <i>chia</i> <sup>2</sup>	子 <i>tzŭ</i>	子 <i>tzŭ</i>	衣 <i>i</i> <sup>1</sup>
裁 <i>ts'ai</i> <sup>2</sup>	袖 <i>hsiu</i> <sup>4</sup>	的 <i>ti</i>	是 <i>shih</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	裳 <i>shang</i> <sup>1</sup>
縫 <i>feng</i> <sup>2</sup>	子 <i>tzŭ</i>	一 <i>i</i> <sup>2</sup>	單 <i>tan</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>
	裁 <i>ts'ai</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>	的 <i>ti</i>	條 <i>t'iao</i> <sup>2</sup>	條 <i>t'iao</i> <sup>2</sup>

Wadded clothes.

A pair of trousers. Is this pair of trousers single or lined?

A coat. Sleeves.

To cut out clothes. A tailor.

## EXERCISE XII.

行。裳。頂。帽。半。線。時。女 1  
 縫。裁。子。不。他。候。人  
 衣。縫。是。認。們。兒。們  
 裳。裁。說。得。多。學。小  
 都。衣。一。字。一。針。的

Obs.—The majority: *lit.*, the excess half; *ta pan* would be equally correct.

1. Women in their childhood learn needlework; the majority of them cannot read. The numerative of caps is *ting*<sup>3</sup>. A tailor can both cut out and make up clothes.

了。水。頭。擱。要。時。你 2  
 老。髮。在。把。候。洗  
 乾。一。水。頭。兒。澡  
 不。着。裏。髮。不。的

Obs.—*Chao*<sup>2</sup>, to come in contact with. See 45.

2. When you bathe, do not put your hair in the water; when once the hair gets wet, it takes a long time to dry.

棉。衣。棉。兒。衣。有。有。單 3  
 花。裳。衣。有。裳。裏。一。衣  
 的。中。裳。面。是。兒。面。裳  
 出。間。是。兒。的。兒。是  
 汗。有。夾。的。裏。夾。沒。就

3. Clothes, *tan*<sup>1</sup> (not lined), are such as have an outside with nothing inside it; clothes, *chia*<sup>2</sup> (lined), are such as have both a lining and an outside. Wadded garments are *chia*<sup>2</sup> (lined) with cotton in between. To perspire.

的。儘。裳。那。有。有。砍 4  
 單。裏。汗。一。袖。前。肩  
 衣。頭。衫。件。子。後。兒  
 裳。穿。是。衣。的。沒。是

4. A *k'an*<sup>3</sup>-*chien*<sup>1</sup> is the article of dress which has a back and front and no sleeves. The *han*<sup>4</sup>-*shan*<sup>1</sup> is the garment without lining worn innermost of all.

的。褲。子。就。衣。外。褂 5  
 是。子。這。叫。裳。頭。子  
 夾。是。一。馬。短。穿。是  
 的。棉。條。褂。的。儘

5. The *kua*<sup>4</sup>-*tzŭ* is the garment worn outermost of all; when short it is called a *ma*<sup>3</sup> *kua*<sup>4</sup> (or riding jacket). Is this pair of trousers wadded or is it lined?

帽。也。官。兩。官。小。帽 6  
 暖。分。帽。樣。帽。帽。子  
 帽。涼。兒。兒。兒。兒。有

6. Caps are distinguished as small caps and official hats; while official hats are of two kinds, the cool (summer) cap and the warm (winter) cap.

補 一 來 一 着 不 線 你 7  
了。件 把 個 我 會。不 會  
汗 我 裁 就 那 會。做  
衫 那 縫 叫 麼 我 針

7. Do you know how to sew? I do not.  
In that case I will call a tailor here to mend  
(patch) my shirt.

上 揮 補 破 縫 兒 那 8  
的 一 了。馬 呢。裁 一  
土。揮 拏 褂 那 了 件  
衣 揮 子 一 還 砍  
裳 子 得 件 沒 肩

8. The waistcoat is cut out but not put  
together yet. That torn riding coat should  
be mended. Tap the dust off the clothes  
with a duster.

澡 天 都 是 的。誰 木 那 9  
很 兒 洗。一 洗 梳 梳 一  
好。洗 天 身 澡 頭 是 把

9. Who is it that combs his hair with  
that (or the) wooden comb? The expression  
*hsi<sup>3</sup>-tsao<sup>3</sup>* means to bathe the whole body. It  
is a good thing to bathe every day.

Obs.—*Shu t'ou*, to comb the hair; *fa* can be omitted.

時 沒 十 了。也 很 頭 你 10  
候 頭 多 我 就 頂 髮 老  
兒 髮 了。有 沒 兒 短 先  
了。的 是 五 有 上 得 生

10. Your hair, sir, is very short, and you  
have already become bald on the top of your  
head. I am more than fifty; it is time for one  
to lose one's hair.

Obs. 1.—Sir: *lit.*, old elder born; a polite term of address to an elderly person.

Obs. 2.—Note *ting<sup>3</sup>*, the crown of the head; *t'ou* being understood. See 72.

Obs. 3.—More than fifty: it would be better to add the character *sui<sup>4</sup>* (952), but it has been omitted as it has not yet been introduced.

多。年 沒 不 多。花 今 11  
那 有 少 少 多 年  
麼 去 可 是 不 棉

11. Is raw cotton plentiful this year? It  
is not, so to speak, scarce, but it is not so  
abundant as it was last year.

Turn the following into Chinese. (KEY, EXERCISE XII.)

1. The tailor has come.

2. Tell him to come in.

3. What clothes do you want made, sir?

Obs.—*Nin<sup>2</sup>* (您) is a polite form of the personal  
pronoun *ni<sup>3</sup>*. See 648.

4. Coats, trousers, and waistcoats; and,  
besides, I want you to make those what-do-  
you-call-'ems that one wears next the skin.

Obs.—What-do-you-call-'em: *lit.*, that what (with  
the possessive appended).



5. You mean under-shirts, don't you, sir?

Obs.—Under-shirts: *lit.*, little coats.

6. That's it; and I want a good many shirts too.

7. Do you want that coat wadded, sir, or lined?

8. I don't want it either way; the weather is too hot. If you make a single one that will do.

9. In what style are the sleeves to be made?

10. I want them a little longer than this [coat] of mine.

Obs.—Longer: *lit.*, compared with (Radical 81) this one, etc., long.

11. Be a little careful about these clothes; I want them all cut to [the shape of] my body, so that when worn they may have a style about them. And, I must tell you, I

don't want them to wear out as soon as they are put on.

Obs. 1.—Cut to the shape of: *lit.*, comparing body cut.

Obs. 2.—Have a style: *lit.*, have kind or fashion (*yang*<sup>4</sup>).

12. If you brush your clothes clean every evening, sir, they will not spoil for a long time.

13. In how many days will these clothes be ready?

14. I am very good at needlework; they will not be many days before they are ready.

15. This tailor is so dirty he isn't [fit] to be seen; he looks somewhat as if he had not used soap for a long time; his hair, too, is not combed.

Obs.—Dirty: *tsang* is often used without *ang*.

16. Possibly because he has not got a comb.

317. 金 *chin*<sup>1</sup> (Radical 167), metal, especially gold; gold is also termed *huang*<sup>2</sup> *chin*<sup>1</sup> (Radical 201), the yellow metal.

318. 銀 *yin*<sup>2</sup>, silver.

319. 銅 *t'ung*<sup>2</sup>, copper.

320. 鐵 *t'ieh*<sup>3</sup>, iron.

321. 錢 *ch'ien*<sup>2</sup>, coin, especially cash.

322. 吊 *tiao*<sup>4</sup>, in Peking, a 500-cash note; elsewhere, a string of 1,000 copper cash. Also, to hang or suspend.

323. 票 *p'iao*<sup>4</sup>, a printed note or written order for money; also, a police warrant.

324. Examples:—

是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	百 <i>pai</i> <sup>3</sup>	銀 <i>yin</i> <sup>2</sup>	子 <i>tzŭ</i>	三 <i>san</i> <sup>1</sup>
鐵 <i>t'ieh</i> <sup>3</sup>	銅 <i>t'ung</i> <sup>2</sup>	分 <i>fén</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	子 <i>tzŭ</i>	三 <i>san</i> <sup>1</sup>	十 <i>shih</i> <sup>2</sup>
做 <i>tso</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	吊 <i>tiao</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>
的 <i>ti</i>	的 <i>ti</i>	出 <i>ch'u</i> <sup>1</sup>	兒 <i>'rh</i>	票 <i>p'iao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>
	那 <i>na</i> <sup>3</sup>	那 <i>na</i> <sup>3</sup>	裏 <i>li</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	子 <i>tzŭ</i>
	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	一 <i>i</i> <sup>1</sup>	兩 <i>liang</i> <sup>3</sup>	金 <i>chin</i> <sup>1</sup>

Thirty taels.

Obs.—*Liang*, two, is a measure of weight, commonly called a tael; 10 *liang* go to the *chin* or catty.

Gold.

Three *tiao* (elsewhere than in Peking, 3,000, or three strings of, cash).

A bank-note for three taels.

Obs.—In Peking, notes for silver are called *p'iao*, and notes for cash are called *p'iao-tzu*.

Amongst these hundred cash I cannot distinguish which are made of copper and which of iron.

325. 桿 *kan*<sup>3</sup>, properly, any straight pole or rod of wood; the numerative of spears, muskets, etc.

326. 秤 *ch'êng*<sup>4</sup>, a balance; a weighing beam. Scales are called 天平 (*t'ien*<sup>1</sup>-*p'ing*<sup>2</sup>); a small steelyard has another name.

327. 稱 *ch'êng*<sup>1</sup>, to weigh; hence, to esteem. In certain combinations, to speak of; to designate; to speak. *Ch'êng*<sup>1</sup> is to weigh with a *ch'êng*<sup>4</sup>; *p'ing*<sup>2</sup> *i* *p'ing*<sup>2</sup> is to weigh with a *t'ien*<sup>1</sup>-*p'ing*<sup>2</sup>. There is another term for weighing with a steelyard.

328. Examples:—

麼 <i>mo</i>	小 <i>hsiao</i> <sup>3</sup>	這 <i>ch'ê</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	麼 <i>mo</i>	桿 <i>kan</i> <sup>3</sup>	稱 <i>ch'êng</i> <sup>1</sup>
多 <i>to</i> <sup>1</sup>	稱 <i>ch'êng</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	買 <i>mai</i> <sup>3</sup>	稱 <i>ch'êng</i> <sup>1</sup>	秤 <i>ch'êng</i> <sup>4</sup>	東 <i>tung</i> <sup>1</sup>
的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	桿 <i>kan</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	西 <i>hsi</i> <sup>1</sup>
米 <i>mi</i> <sup>3</sup>	了 <i>liao</i> <sup>3</sup>	秤 <i>ch'êng</i> <sup>4</sup>	的 <i>ti</i>	稱 <i>ch'êng</i> <sup>1</sup>	做 <i>tso</i> <sup>4</sup>	拏 <i>na</i> <sup>2</sup>
	那 <i>na</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	米 <i>mi</i> <sup>3</sup>	昨 <i>tso</i> <sup>2</sup>	甚 <i>shén</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>

To weigh things.

Obs.—Yao<sup>4</sup> *i* yao<sup>4</sup> (32) is also permissible and perhaps more popular.

Bring me a balance. What for? To weigh the rice we bought yesterday.

This balance is too small; it will not weigh so much rice as that.

329. 價 *chia*<sup>4</sup>, price; value.

330. 值 *chih*<sup>2</sup>, to be worth. As *chia*<sup>4</sup>-*chih*<sup>2</sup>, the price anything is worth or is valued at; *chia*<sup>4</sup>-*ch'ien*<sup>2</sup> (321) is more common.

331. 貴 *kuei*<sup>4</sup>, dear; valuable; honourable; esteemed.

332. 賤 *chien*<sup>4</sup>, cheap.

333. 便 *p'ien*<sup>2</sup>, a popular pronunciation of *p'ien*<sup>4</sup>, convenient. Read *p'ien*<sup>2</sup> only when followed by *i*<sup>2</sup>; see below. Fang<sup>1</sup>-*p'ien*<sup>4</sup> (Radical 70), convenient; handy.

334. 宜 *i*<sup>2</sup>, to be befitting; morally, essential. As *p'ien*<sup>2</sup>-*i*<sup>2</sup>, cheap; advantageous; advantage.

335. 輕 *ch'ing*<sup>1</sup>, light.

336. 重 *chung*<sup>4</sup>, heavy. Read *ch'ung*<sup>2</sup>, to repeat; twice over (see Part IV, Dialogue IX, 29).

337. Examples:—

不 <i>pu</i> <sup>4</sup>	賤 <i>chien</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	木 <i>mu</i> <sup>4</sup>	便 <i>p'ien</i> <sup>2</sup>	兩 <i>liang</i> <sup>3</sup>	這 <i>ch'ê</i> <sup>4</sup>
值 <i>chih</i> <sup>2</sup>	得 <i>té</i>	銅 <i>tung</i> <sup>2</sup>	頭 <i>t'ou</i> <sup>2</sup>	宜 <i>i</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>
錢 <i>ch'ien</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	壺 <i>hu</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	鐵 <i>t'ieh</i> <sup>3</sup>	子 <i>tzŭ</i>	匹 <i>p'i</i> <sup>1</sup>
	酒 <i>chiu</i> <sup>3</sup>	的 <i>ti</i>	輕 <i>ch'ing</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>
	瓶 <i>p'ing</i> <sup>2</sup>	價 <i>chia</i> <sup>4</sup>	的 <i>ti</i>	重 <i>chung</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	值 <i>chih</i> <sup>2</sup>
	子 <i>tzŭ</i>	錢 <i>ch'ien</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	的 <i>ti</i>	很 <i>hén</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>

How many taels is this horse worth? It is not dear; it is very cheap.

Iron is heavy; wood is light.

That copper kettle is very cheap.

Wine bottles are valueless.

Obs.—*Pu chih ch'ien* may also mean to cost a trifle.

338. 借 *chieh*<sup>4</sup>, to lend; to borrow.

339. 賬 *chang*<sup>4</sup>, a bill; an account. This is a corrupt form of *chang*<sup>4</sup> (146); it is not recognised by the dictionaries, but is so universally used that it demands notice.

340. 該 *kai*<sup>1</sup>, to owe anything; morally, to owe duty; ought. Often combined with *tang*<sup>1</sup> (342).

341. 費 *fei*<sup>4</sup>, to expend money, pains, etc.

342. 當 *tang*<sup>4</sup>, to represent; to stand for. *Tang*<sup>1</sup>, to act as; suitable; proper; that which ought to be done. *Tang*<sup>4</sup>, to pawn or pledge. *Tang*<sup>1</sup> or *tang*<sup>4</sup>, an adverb of time.

343. 於 *yü*<sup>2</sup>, in; in the case or matter of; proceeding out of. Used only in certain combinations.

344. 好 *hao*<sup>4</sup>, to like much; to be fond of. To be distinguished from *hao*<sup>3</sup>, good.

345. Examples:—

當 <i>tang</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
天 <i>t'ien</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	好 <i>hao</i> <sup>4</sup>	費 <i>fei</i> <sup>4</sup>	該 <i>kai</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	的 <i>ti</i>
兒 <i>'rh</i>	他 <i>t'a</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	了 <i>liao</i>	本 <i>pén</i> <sup>3</sup>	錢 <i>ch'ien</i> <sup>2</sup>
去 <i>ch'ü</i> <sup>4</sup>	該 <i>kai</i> <sup>1</sup>	書 <i>shu</i> <sup>1</sup>	費 <i>fei</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	書 <i>shu</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>
的 <i>ti</i>	當 <i>tang</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	借 <i>chieh</i> <sup>4</sup>
他 <i>t'a</i> <sup>1</sup>	做 <i>tso</i> <sup>4</sup>	件 <i>chien</i> <sup>4</sup>	當 <i>tang</i> <sup>4</sup>	帳 <i>chang</i> <sup>4</sup>	借 <i>chieh</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>
當 <i>tang</i> <sup>1</sup>	的 <i>ti</i>	事 <i>shih</i> <sup>4</sup>	鋪 <i>p'u</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	了 <i>liao</i>	去 <i>ch'ü</i> <sup>4</sup>
厨 <i>ch'u</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	該 <i>kai</i> <sup>1</sup>	當 <i>tang</i> <sup>4</sup>	於 <i>yü</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>
子 <i>tzü</i>	是 <i>shih</i> <sup>4</sup>	誰 <i>shui</i> <sup>2</sup>	票 <i>p'iao</i> <sup>4</sup>	費 <i>fei</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>

My money is all lent out.

This book of his is borrowed.

He owes a great many debts.

To spend too much money.

Much obliged to you.

*Obs.*—This expression is generally confined to thanks for favours which entail the exercise of mind rather than of body (*lit.*, I have spent your heart; or, you have expended your mind or brain on me). The heart, according to the Chinese theory, is the seat of the intellect.

A pawnshop. A pawn-ticket.

He is very fond of reading.

Who ought to undertake this affair? It is he that ought to do it.

I went on the same day (*q.d.*, the day on which it happened).

He acts as cook.

*Obs.*—*Tang* here implies either that his previous occupation was something different, or that cooking is only one of other crafts with which he is acquainted.



## EXERCISE XIII.

秤輕個不錢花賬 1  
 稱重東知的費。目。  
 一得‘西道票四花  
 稱。拏的那子。吊錢。

1. Accounts. To spend money (184). Expenses; expenditure. A four-*tiao* note. You must weigh it in the balance if you do not know its weight.

*Obs.*—The word *chang*<sup>4</sup>, as already explained, is not authorised by the native dictionaries; it is, however, a very common substitute for the correct form (146), and means, says a teacher, a memorandum of expenditure. *Mu*, the eye, combined with *chang* has something of the force of our word *heads*, in a discourse; sections, or other subdivisions.

麼還兩不他賬他 2  
 些不銀下該目欠  
 個了子。一的不人  
 罷。那他千賬少的

2. He owes different people a great deal of money. He has bills outstanding to the extent of at least (not below) one thousand taels. I don't suppose he can pay that amount.

拏把給我的我我 3  
 給我人使。錢把借  
 人的錢我拏人錢  
 使。錢是借來家是

3. The expression *wo*<sup>3</sup> *chieh*<sup>4</sup> *ch'ien*<sup>2</sup> means that I am getting money of people for my use. *Wo*<sup>3</sup> *chieh*<sup>4</sup> *kei*<sup>3</sup> *jén*<sup>2</sup> *ch'ien*<sup>2</sup> means that I am letting another have my money for his use.

*Obs.* 1.—The expression: *lit.*, [the words] *wo chieh ch'ien* are=mean [that] I holding people's money bring it [to me] for my own use. *Chieh kei jén ch'ien* means [that I] holding my money take it [to people] for people's use.

*Obs.* 2.—People: *jén chia*. The *chia* generalises *jén*, and has something of the force of our word *kind*, though *jén chia* cannot bear so wide a meaning as mankind; *folks* would be a nearer rendering.

快錢個都花不天我 4  
 完他入說錢很兒們  
 了的過得。好多的家  
 罷。本於他花他花裡  
 錢花那錢愛費天

4. Our daily domestic expenditure is not large. It is equally correct to say *t'a ai*<sup>4</sup> (he loves to spend) or *hao*<sup>4</sup> (is fond of spending) money. That man spends too much; his capital must be nearly at an end.

*Obs.* 1.—Too much: *lit.*, is excessive, or exceeds, *yü*, in the matter of, spending money.

*Obs.* 2.—Capital or principal: *lit.*, root or stock of money.

有。一花值宜。褂不那 5  
 個很錢。那子貴。個  
 大賤。今個價這房  
 錢他。年花值一子  
 都家的瓶很件價  
 沒裏棉不便皮錢

Obs.—Not a cash: *lit.*, he in his house one large cash even has not got. This might mean equally that his family were all in as great distress; but were it an object to isolate the individual, *shou<sup>3</sup> li<sup>3</sup>*, in his hand, might be used instead of *chia li*.

5. That is not a dear house. The price asked (or paid) for this fur cloak is very small. That flower-vase is worth nothing. Cotton is very low this year. He has not got a cash to live on.

銀子黃分銅有大那 6  
 子重、金是的七錢當  
 輕。鐵比鐵有分裏十  
 比銀的。三是頭的

Obs.—Ten-cash pieces: *lit.*, representing ten's large cash (342). The second *ti* is simplest construed as *ones*; *q.d.*, there are seven-tenths being copper ones, there are three-tenths being iron ones. Were it meant that each cash contained seven-tenths copper to three-tenths iron, the text might be variously modified: you might omit the *li-t'ou*, and then proceed, *tou shih ch'i fên t'ung san fên t'ieh*; or, retaining the *li-t'ou*, proceed, *yu ch'i fên t'ung san fên t'ieh*.

6. Seven-tenths of those ten-cash pieces are copper, and three-tenths iron. Gold is heavier than silver; iron is lighter than silver.

子。十褂一西錢紙票 7  
 吊子個同數上子  
 錢他樣銀兒、頭是  
 的當兒。子買寫一  
 票了那錢東著張

Obs.—A paper note: *lit.*, a *p'iao-tzŭ* is a strip of paper upon [which one] writes a number (or amount) of cash; [in] buying things [it is] with money [of] one and the same fashion. Instead of *i ko yang-rh*, you may read *shih i ko yang*.

7. A *p'iao-tzŭ* is a paper note on which is written the number of cash it is worth; for buying things it is the same as coin. He has pawned that coat for notes to the value of ten *tiao* (or, for a ten-*tiao* note).

是錢可定賣他那 8  
 賤兒、得賣、他賣花  
 買他花你是不瓶  
 的。不倆要、一賣兒

Obs. 1.—*Hua lia chien-rh*: *lit.*, spend a couple of cash; a Pekingese expression for putting one's hand in one's pocket.

Obs. 2.—*Ti* here stands for *té*.

8. Will he sell that flower-vase? He is sure to sell, but if you want it you will have to pay pretty well for it; he didn't buy it cheap.

的十開這一誰的該 9  
 話。兩口、個二怕時當  
 八就人兩、花候花  
 兩是一你個兒、錢

*Obs.*—Ought: note the use of the two verbs with a similar meaning. *Kai* alone would be equally correct, but perhaps slightly less forcible; *tang* could also be used alone.

Turn the following into Chinese. (KEY, EXERCISE XIII.)

1. I am thinking of going beyond the frontier, [where] I hear that notes are not handy (*lit.*, not good to use)—silver being more convenient to use,—and that one will want some small copper cash too.

*Obs.* 1.—Am thinking: where this is used in the sense of proposing to carry out a project, the word *suān*, to reckon, is commonly employed, preceded by the auxiliary *ta*<sup>3</sup> (241).

*Obs.* 2.—The frontier: *k'ou* (Radical 30), a mouth or pass; *k'ou wai*, outside a pass or gateway on the Chinese frontier. In Peking, *k'ou wai* is understood to mean the region beyond the Great Wall.

2. You will certainly want some; but the cash they use [there] is not, I fancy, the cash used in the capital.

3. Quite right; the cash used in the capital are large cash, each representing ten [small ones]. When one gets beyond the frontier, changing silver gives a deal of trouble. Not only (*lit.*, there's no use saying) does the price of silver vary, but its amount when weighed varies too (*lit.*, the large and small of the *p'ing*, or scale, is also not the same).

4. I have heard that when one goes beyond the barrier living is much cheaper.

*Obs.* 1.—A barrier (63).

*Obs.* 2.—Living: *lit.*, fire and food (Radical 184).

5. Living is cheap, certainly; but if you reckon up the cart hire (*lit.*, money) and inn (*lit.*, house) money, expenses are by no means

9. No one minds spending a tael or two when they have (or ought) to be spent, but it's nine or ten taels with you directly you open your mouth (you are too large in your ideas altogether).

small. When you get back I fear you will owe many bills.

*Obs.*—If: *yao shih*, if it be that; *yao* (32) being corruptly used for another word, *jo*<sup>4</sup>, if, which will be met with later.

6. If I owe bills they must certainly be paid. If I cannot pay them I shall just ask you to lend me a little money.

*Obs.*—I shall just, etc.: *lit.*, [I will] request you to lend to me a little money, *chiu shih liao*, and that's all.

7. So you are thinking of borrowing again, eh? you owed me long ago a good many taels which you have not paid me back all this time; another loan would be a little too much, surely.

*Obs.* 1.—You owed: *lit.*, were short [to] me.

*Obs.* 2.—Too much: *tai kuo yü i tien-rh*, a little too excessive.

8. Well, well; let's say no more about it. What is the exchange for silver to-day?

*Obs.* 1.—Well, well, etc.: *lit.*, that then ended, *na chiu pa liao*.

*Obs.* 2.—Exchange: *lit.*, how many cash does silver (*i.e.*, the ounce of silver) change for?

9. To-day the tael changes for over seventeen *tiao*.

10. In that case weigh [out] for me twenty taels.

*Obs.*—Weigh: *p'ing* (327).

11. Here they are, weighed; take them. A prosperous journey to you.

*Obs.*—Prosperous journey: *lit.*, you on this road a great great, tranquility tranquility one. The reduplication is merely employed for the sake of euphony.



346. 煤 *mei<sup>2</sup>*, coal.

347. 炭 *t'an<sup>4</sup>*, charcoal.

348. 柴 *ch'ai<sup>2</sup>*, fuel; when used with *huo<sup>3</sup>*, fire, it means straw or reed fuel, shavings, etc.

349. 論 *lun<sup>4</sup>*, to discuss. As *pu<sup>2</sup> lun<sup>4</sup>*, never mind; no matter.

350. 石 *tan<sup>4</sup>*, a corrupt form of *shih<sup>2</sup>*, stone (Radical 112); 100 catties are ordinarily called a *tan<sup>4</sup>* or picul.

351. Examples:—

少 <i>shao<sup>3</sup></i>	賣 <i>mai<sup>4</sup></i>	的 <i>ti</i>	炭 <i>t'an<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	煤 <i>mei<sup>2</sup></i>
不 <i>pu<sup>2</sup></i>	的 <i>ti</i>	米 <i>mi<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	塊 <i>k'uai<sup>4</sup></i>	炭 <i>t'an<sup>4</sup></i>
論 <i>lun<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	過 <i>kuo<sup>4</sup></i>	柴 <i>ch'ai<sup>2</sup></i>	兒 <i>'rh</i>	出 <i>ch'u<sup>1</sup></i>
輕 <i>ch'ing<sup>1</sup></i>	論 <i>lun<sup>4</sup></i>	論 <i>lun<sup>4</sup></i>	秤 <i>ch'eng<sup>4</sup></i>	火 <i>huo<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	在 <i>tsai<sup>4</sup></i>
重 <i>chung<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	石 <i>tan<sup>4</sup></i>	賣 <i>mai<sup>4</sup></i>	煤 <i>mei<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	那 <i>na<sup>3</sup></i>

Where do coal and charcoal come from? From the hills.

*Obs.—Lit.*, coal, charcoal come out in what one piece, bit, or spot. *Na<sup>3</sup> 'rh* would be equally correct, but not perhaps so definite. Note *na i k'uai-'rh* pronounced *na<sup>3</sup> k'uérh*.

Fuel.

Coal and charcoal are sold by weight.

*Obs.—Lit.*, passing the beam sold.

Rice is sold by the picul.

*Obs.—Lit.*, reckoning the picul sold.

No matter whether many or few. No matter whether light or heavy.

352. 麵 *mien<sup>4</sup>*, flour.

353. 油 *yu<sup>2</sup>*, oil.

354. 芝 *chih<sup>1</sup>*, properly, the plant of immortality; used with *ma<sup>2</sup>*, the following character, it means sesame, and is pronounced *chih<sup>1</sup>-ma<sup>2</sup>*, the *chih<sup>1</sup>* being emphasised.

355. 麻 *ma<sup>2</sup>* (Radical 200), hemp.

356. 糖 *t'ang<sup>2</sup>*, sugar.

357. 鹽 *yen<sup>2</sup>*, salt.

358. 粗 *ts'u<sup>1</sup>*, coarse.

359. 細 *hsi<sup>4</sup>*, fine.

360. Examples:—

細 <i>hsi<sup>4</sup></i>	麻 <i>ma<sup>2</sup></i>	糖 <i>t'ang<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	的 <i>ti</i>	麵 <i>mien<sup>4</sup></i>	菜 <i>ts'ai<sup>4</sup></i>
線 <i>hsien<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	們 <i>mén<sup>2</sup></i>	鹽 <i>yen<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	油 <i>yu<sup>2</sup></i>	
粗 <i>ts'u<sup>1</sup></i>	好 <i>hao<sup>3</sup></i>	的 <i>ti</i>	粗 <i>ts'u<sup>1</sup></i>	們 <i>mén<sup>2</sup></i>	芝 <i>chih<sup>1</sup></i>	
棉 <i>mien<sup>2</sup></i>	吃 <i>ch'ih<sup>1</sup></i>	細 <i>hsi<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>	這 <i>ché<sup>4</sup></i>	麻 <i>ma</i>	
線 <i>hsien<sup>4</sup></i>	的 <i>ti</i>	白 <i>pai<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	兒 <i>'rh</i>	乾 <i>kan<sup>1</sup></i>	

Vegetable oil, made from the seeds of certain vegetables. It is also used to denote foreign salad oil.

Sesame. Flour.

*Obs.*—Note that *mien* used alone colloquially often means vermicelli.

Our salt here is coarse, not so fine as yours.

White sugar is nice to eat.

Twine is coarse; cotton thread is fine.

361. 湯 *t'ang*<sup>1</sup>, broth.

362. 鷄 *chi*<sup>1</sup>, chicken; as *chi*<sup>1</sup>-*tzŭ*<sup>3</sup> 'rh, fowls' eggs.

*N.B.*—Emphasise *tzŭ*.

363. 奶 *nai*<sup>3</sup>, milk.

364. 果 *kuo*<sup>3</sup>, fruit. Also, in certain combinations, a strong affirmative; certainly; if indeed.

365. 饅 *man*<sup>2</sup>, a dumpling. Commonly used with *t'ou*<sup>2</sup>, a head; as *man*<sup>2</sup>-*t'ou*, Chinese bread, or steamed dumplings. Foreign bread is generally called *mien*<sup>4</sup>-*pao*<sup>4</sup>, flour balls, or rolls. The term *man*<sup>2</sup>-*t'ou* has its origin in an incident in Chinese history, a certain general having caused paste effigies to be substituted for the human heads it was customary to offer as a propitiatory sacrifice when crossing a river in the country of the southern savages, in which he was operating.

366. 熟 *shu*<sup>2</sup>, ripe; cooked. Hence, accustomed; familiar. Vulgarly, *shou*<sup>2</sup>.

367. 端 *tuan*<sup>1</sup>, in combination, morally upright; to place properly.

368. 撤 *ch'é*<sup>4</sup>, to remove.

369. Examples:—

子 <i>tzŭ</i>	個 <i>ko</i> <sup>4</sup>	果 <i>kuo</i> <sup>3</sup>	麼 <i>mo</i>	也 <i>yeh</i> <sup>3</sup>	了 <i>liao</i>	鷄 <i>chi</i> <sup>1</sup>
糖 <i>t'ang</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	子 <i>tzŭ</i>	的 <i>ti</i>	可 <i>k'o</i> <sup>3</sup>	端 <i>tuan</i> <sup>1</sup>	湯 <i>t'ang</i> <sup>1</sup>
果 <i>kuo</i> <sup>3</sup>	水 <i>shui</i> <sup>3</sup>	熟 <i>shou</i> <sup>2</sup>	都 <i>tou</i> <sup>1</sup>	以 <i>i</i> <sup>3</sup>	進 <i>chin</i> <sup>4</sup>	山 <i>shan</i> <sup>1</sup>
子 <i>tzŭ</i>	果 <i>kuo</i> <sup>3</sup>	了 <i>liao</i>	撤 <i>ch'é</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	羊 <i>yang</i> <sup>2</sup>
	子 <i>tzŭ</i>	摘 <i>chai</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	開 <i>k'ai</i> <sup>1</sup>	奶 <i>nai</i> <sup>3</sup>
	乾 <i>kan</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>
	果 <i>kuo</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	甚 <i>shé</i> <sup>n2</sup>	來 <i>lai</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>

Chicken soup. Goat's milk.

When the food is ready, serve (*tuan*) it up. You can also say *k'ai* (serve it up).

*Obs.*—*Tuan fan* is, strictly speaking, to "serve up," and *k'ai fan* to "dish up." In the second sentence, *lai* implies the act of bringing to the table as well.

Take away these books and things.

*Obs.*—And things: *lit.*, and what ones.

That fruit is ripe; pluck some.

*Obs.*—*Chai*<sup>1</sup>, to pluck (298).

Fresh fruit. Dry fruit. Jam.

*Obs.*—In Peking the term *shui kuo-tzŭ* is applied only to plums.

## EXERCISE XIV.

油。是。豆。了。得。油。雞 1  
出。芝。子。去。吃。香。子  
在。蔴。做。罷。不。油。兒。  
地。做。的。燈。得。這。牛。  
裏。的。香。油。快。菜。奶。  
火。油。是。撒。弄。燈

1. Fowls' eggs. Cows' milk. Lamp oil. Sweet oil. The food is cooked [so badly] that it is uneatable; take it away at once. Lamp oil is made from the bean; sweet oil from sesame; mineral oils come out of the ground.

多。兒。天。米。斤。十。三。我 2  
煤。冷。二。柴。斤。百。昨  
炭。的。百。火。炭。斤。兒  
用。時。斤。四。八。煤。買  
的。候。麵。石。十。五。了

2. I bought yesterday three hundred catties of coal, fifty catties of charcoal, eighty catties of fuel, four piculs of rice, and two hundred catties of flour. When the weather is cold the consumption of coal and charcoal is larger.

做。不。屋。炭。火。燒。炕 3  
水。是。裏。火。盆。煤。爐  
的。做。用。盆。是。的。子  
飯。的。是。用。多。是

3. Most stoves of stove-beds burn coal; in a chafing-dish one uses charcoal. A chafing-dish is for use in a room; it is not meant [for] cooking food or heating water with.

得。就。下。生。都。火。有。菜 4  
可。長。菜。是。上。熟。有  
以。出。在。熟。做。的。生  
吃。來。地。菜。的。在。的

4. Things to be eaten are either *shéng*<sup>1</sup> (raw) or *shou*<sup>2</sup> (cooked); all that are prepared over a fire are *shou*<sup>2</sup> (cooked); the *shéng*<sup>1</sup> *ts'ai*<sup>1</sup> are vegetables that may be eaten in their natural state.

Obs.—Natural state: *lit.*, the *shéng ts'ai* are [these; such as] growing out of the ground [man] thereon (or immediately) can eat. In Peking the term *shéng ts'ai* is confined to such vegetables as are never cooked.

兒。買。要。要。子。小。你 5  
都。牛。幾。牛。兒。雞。去  
是。奶。斤。奶。還。子。給  
論。不。我。便。要。三。我  
碗。論。們。宜。牛。四。買  
論。斤。這。我。奶。個。一  
瓶。數。兒。就。不。雞。個

5. You go and buy me a chicken and three or four eggs. Do you want any milk as well? I should like a few catties of milk if it is cheap. In this part of the world we do not buy milk by the catty, but by the cup or bottle.

Obs.—Milk by the catty: *lit.*, you do not consider (or reckon) the catties' number.



端得飯你兒是買 6  
上了去, 快的論果  
來。就飯弄多。箇子

*Obs.*—Food ready: *té*, having achieved that which is in course of preparation. The expression *té liao* is used of several other operations completed.

6. Fruit is generally bought by the piece.  
Go and get the food ready directly, and as soon as it is ready put it on the table.

都肉什喝不兩頭你 7  
好。湯麼湯。愛。樣愛愛  
雞湯愛我兒吃吃  
湯呢。喝愛都飯。饅

*Obs.*—Prefer: *ai* might also be rendered, what are you in the *habit* of eating?

7. Do you prefer bread or rice? Neither;  
I like broth. What kind of broth? Either  
meat soup or chicken broth suits me.

家都都不們人我 8  
的是可論什吃明  
人。偕以, 甚麼飯, 天  
們他麼菜給要  
本們菜好。他請

*Obs.*—*Pén chia* is only used of blood relations.

8. I purpose asking some people to dinner  
to-morrow; what had I better give them to  
eat? Anything will do for them; they are all  
our own immediate belongings (*lit.*, people of  
our own family stock).

Turn the following into Chinese. (KEY, EXERCISE XIV.)

1. This year I have spent no little money  
on coal and fuel. The price of coal keeps  
getting dearer every day, and, besides, there  
is not much "kindling" in the market (*lit.*,  
produced, *ch'u*<sup>1</sup>); my monthly expenditure  
must be at the very least thirteen dollars.

*Obs.* 1.—I have spent, etc.: *lit.*, my this year's coal  
fire money spent not little. *Huo*, short for *ch'ai huo*.

*Obs.* 2.—Note *yu* (Radical 29), also, besides.

*Obs.* 3.—At the very least: *chih*<sup>4</sup> *shao*<sup>3</sup> (Radical  
133).

2. That is because you burn the best  
coal, which all comes from beyond the frontier.  
I burn charcoal, which is much cheaper; it  
can be used in the kitchen too.

*Obs.*—Much cheaper: *chien to cho ni*. It is difficult  
to explain the use of *cho* in this connexion; it appears  
to act as an intensive, and is said by the teachers to be  
a corruption of *cho shih*<sup>2</sup>, in very truth, an expression  
that will be met with later. See Note on *cho* at the close  
of Exercise XL.

3. I hear your cook cooks by no means  
badly.

*Obs.*—By no means badly: *lit.*, on the reverse (*tao*<sup>4</sup>,  
182) not wrong. This use of *tao* is perhaps a colloquial-  
ism peculiar to Peking, but, like many idiomatic expres-  
sions of a similar nature, it is considered by northerners  
as indispensable to fluency of diction; it would not be  
incorrect to omit the *tao*, but the sentence would have an  
unfinished sound. It is the judicious use of these little  
auxiliaries that just makes the difference between a  
fluent and an awkward speaker.

4. Yes, he does; the soup and butter  
puddings he makes are very good indeed.  
Suppose you dine here at my place to-day.  
Here (*to the servant*)! Bring the [dinner]  
things. Tell the cook to make a chicken  
salad (*lit.*, raw vegetable chicken), with a mix-  
ture of eggs and sweet oil; tell him to use  
fine salt, not coarse. I want also every kind

of fruit, and tell him to be careful to buy them ripe.

*Obs.* 1.—Butter puddings: *lit.*, milk oil pudding (*tien*<sup>3</sup> *hsin*<sup>1</sup>, Exercise IX, Eng., 11, *Obs.* 1; p. 52).

*Obs.* 2.—With a mixture: *lit.*, using eggs and sweet oil mix (*huo*<sup>4</sup>, 210) together (*k'uai*<sup>1</sup> *'rh*, in one place or piece).

*Obs.* 3.—Ripe: *shou*<sup>2</sup> *fén*<sup>4</sup>; *lit.*, the ripe distinction one's. This is a localism.

5. This dinner I must say is excellent. Now my cook is no use; he has not the least bit of a turn for cooking.

*Obs.*—A turn for: *pén*<sup>3</sup> *shih*<sup>4</sup>; *lit.*, root matter. This does not mean, as might be supposed from its formation, inborn qualities, but acquired ones.

6. That is because he learnt badly. Please take some wine; I remember that you don't like to drink water.

*Obs.*—Wine: *huang*<sup>2</sup> *chiu*<sup>3</sup>, yellow wine, is the name given to a light wine that the Chinese commonly drink at their principal meal.

7. We have eaten a very good dinner to-day and drunk lots of wine; the fire, too, burns with plenty of warmth; what more can we two want?

*Obs.*—Lots: *lit.*, very enough (Radical 157).

370. 京 *ching*<sup>1</sup>, the capital of a state, ancient or modern.

371. 遠 *yüan*<sup>3</sup>, far.

372. 近 *chin*<sup>4</sup>, near. *Yüan*<sup>3</sup>-*chin*<sup>4</sup>, in combination, means distance; *to*<sup>1</sup> *yüan*<sup>3</sup>, how far.

373. 路 *lu*<sup>4</sup>, a road; a way.

374. 直 *chih*<sup>2</sup>, straight.

375. 繞 *jao*<sup>4</sup>, winding.

376. Examples:—

這 <i>ché</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	遠 <i>yüan</i> <sup>3</sup>	京 <i>ching</i> <sup>1</sup>	路 <i>lu</i> <sup>4</sup>	兒 <i>'rh</i>	到 <i>tao</i> <sup>4</sup>
麼 <i>mo</i>	告 <i>kao</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>	近 <i>chin</i> <sup>4</sup>	北 <i>pei</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	京 <i>ching</i> <sup>1</sup>
繞 <i>jao</i> <sup>4</sup>	訴 <i>su</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	京 <i>ching</i> <sup>1</sup>	八 <i>pa</i> <sup>1</sup>	城 <i>chéng</i> <sup>2</sup>
着 <i>cho</i>	我 <i>wo</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	很 <i>hén</i> <sup>3</sup>	南 <i>nan</i> <sup>2</sup>	十 <i>shih</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
走 <i>tsou</i> <sup>3</sup>	偕 <i>tso</i> <sup>2</sup>	直 <i>chih</i> <sup>2</sup>	遠 <i>yüan</i> <sup>3</sup>	京 <i>ching</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>
罷 <i>pa</i> <sup>4</sup>	們 <i>mén</i> <sup>2</sup>	進 <i>chin</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	東 <i>tung</i> <sup>1</sup>	里 <i>li</i> <sup>3</sup>	遠 <i>yüan</i> <sup>3</sup>

How far is it to the capital?

*Obs.*—How far? *lit.*, [how] many far? When speaking of short distances, *yu*<sup>3</sup> *to*<sup>1</sup> *shao*<sup>3</sup> *lu*<sup>4</sup> is often used, or *chi*<sup>3</sup> *li*<sup>3</sup> *lu*<sup>4</sup>, how many *li* of road, whether by land or water.

More than eighty *li*.

Peking, Nanking, Tokio.

Very near. Is it far?

Tell him to come straight in and tell me.

*Obs.*—Had the sentence run, he *came* straight in and told me, *su* should be followed by *shuo*, to speak.

Suppose we take a roundabout in this direction.

*Obs.*—The *pa* at the close of this sentence has the force of "what do you think?" i.e., expresses a doubt as to the willingness of the person addressed to comply with the suggestion.

377. 河 *ho*<sup>2</sup>, a river.

378. 海 *hai*<sup>3</sup>, the sea.

379. 邊 *pien*<sup>1</sup>, side.

380. 深 *shén*<sup>1</sup>, deep; morally, profound.

381. 淺 *ch'ien*<sup>3</sup>, shallow. Morally, commonplace; not profound.

382. 隻 *chih*<sup>1</sup>, numerative of ships, also of many other things, such as oxen, sheep, and chickens.

383. 船 *ch'uan*<sup>2</sup>, a ship or boat.

384. Examples:—

多 <i>to</i> <sup>1</sup>	地 <i>ti</i> <sup>4</sup>	的 <i>ti</i>	那 <i>na</i> <sup>4</sup>	兒 <i>'rh</i>	隻 <i>chih</i> <sup>1</sup>	海 <i>hai</i> <sup>3</sup>
少 <i>shao</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	地 <i>ti</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	面 <i>mien</i> <sup>4</sup>
樣 <i>yang</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	條 <i>tiao</i> <sup>2</sup>	就 <i>chiu</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	兒 <i>'rh</i>
兒 <i>'rh</i>	裏 <i>li</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	河 <i>ho</i> <sup>2</sup>	看 <i>k'an</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>
的 <i>ti</i>	頭 <i>t'ou</i> <sup>2</sup>	深 <i>shén</i> <sup>1</sup>	有 <i>yu</i> <sup>3</sup>	見 <i>chien</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>
魚 <i>yü</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	的 <i>ti</i>	淺 <i>ch'ien</i> <sup>3</sup>	了 <i>liao</i>	邊 <i>pien</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>

There are three ships on the sea.

*Obs.*—*Hai mien-'rh* implies distance.

I was on the shore and saw them; or, I saw them from the shore.

In that river there are shallow places and deep.

How many kinds of fish are there in the sea?

385. 客 *k'é*<sup>4</sup>, *k'o*<sup>4</sup>, a stranger. Also, a guest; a passenger; a traveller. *Moi*<sup>3</sup> *k'o*, a customer.

386. 店 *tien*<sup>4</sup>, a large shop; an inn.

387. 掌 *chang*<sup>3</sup>, the palm of the hand; to superintend.

388. 櫃 *kuei*<sup>4</sup>, the counter; a till; a cupboard; a wardrobe.

389. 計 *chi*<sup>4</sup>, to reckon; to count.

390. Examples:—

算 <i>suan</i> <sup>4</sup>	手 <i>shou</i> <sup>3</sup>	櫃 <i>kuei</i> <sup>4</sup>	店 <i>tien</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>
計 <i>chi</i> <sup>4</sup>	掌 <i>chang</i> <sup>3</sup>	掌 <i>chang</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>	往 <i>wang</i> <sup>3</sup>
帳 <i>chang</i> <sup>4</sup>	手 <i>shou</i> <sup>3</sup>	櫃 <i>kuei</i> <sup>4</sup>	櫃 <i>kuei</i> <sup>4</sup>	店 <i>tien</i> <sup>4</sup>	的 <i>ti</i>
目 <i>mu</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	的 <i>ti</i>	錢 <i>ch'ien</i> <sup>2</sup>	茶 <i>ch'a</i> <sup>2</sup>	客 <i>k'o</i> <sup>4</sup>



Passing strangers.

A restaurant. A tea-shop.

Obs.—(Ch'a-tien is not a "tea-house.")

A wardrobe. A till.

An inn manager, or cashier of a shop; *q.d.*, the person who holds or superintends (*chang*) the till (*kuei*).

The palm of the hand. The centre of the palm.

To do accounts.

Obs.—You can also say *suan chang*.

391. 能 *néng*<sup>2</sup>, to be able.

392. 南 *nan*<sup>2</sup>, south.

393. 北 *pei*<sup>3</sup>, north.

394. 受 *shou*<sup>4</sup>, to receive; to suffer; hence used in many passive formations.

395. 累 *lei*<sup>4</sup>, entanglement; to entangle; to trouble.

396. 苦 *k'u*<sup>3</sup>, bitterness; bitter; grief; mental or physical suffering.

397. 歇 *hsieh*<sup>1</sup>, to rest.

398. 連 *lien*<sup>2</sup>, to join; to connect; even. Often employed as the conjunction *and*.

399. Examples:—

雨 <i>yü</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	連 <i>lien</i> <sup>2</sup>	辛 <i>hsing</i> <sup>1</sup>	累 <i>lei</i> <sup>4</sup>	你 <i>ní</i> <sup>3</sup>
	連 <i>lien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	茶 <i>ch'a</i> <sup>2</sup>	苦 <i>k'u</i> <sup>3</sup>	了 <i>liao</i>	去 <i>ch'ü</i> <sup>4</sup>
	下 <i>hsia</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	也 <i>yeh</i> <sup>3</sup>	歇 <i>hsieh</i> <sup>1</sup>	麼 <i>mo</i>	年 <i>nien</i> <sup>2</sup>
	了 <i>liao</i>	也 <i>yeh</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	歇 <i>hsieh</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>	走 <i>tsou</i> <sup>3</sup>
	三 <i>san</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	能 <i>néng</i> <sup>2</sup>	乏 <i>fa</i> <sup>2</sup>	路 <i>lu</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>
	天 <i>t'ien</i> <sup>1</sup>	不 <i>pu</i>	喝 <i>ho</i> <sup>1</sup>	兒 <i>'rh</i>	真 <i>chén</i> <sup>1</sup>	受 <i>shou</i> <sup>4</sup>
	的 <i>ti</i>	見 <i>chien</i> <sup>4</sup>	連 <i>lien</i> <sup>2</sup>	罷 <i>pa</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	了 <i>liao</i>

When you went to sea last year did you suffer any hardship?

Obs.—Went to sea: *lit.*, walked or travelled the sea.

It was truly misery the whole voyage.

Obs.—*Hsin*<sup>1</sup> or *hsing*<sup>1</sup> (Radical 160).

Rest a bit.

Obs.—*Pa* is here an invitation; *hsieh hsieh* alone or *hsieh cho* is equally admissible.

I cannot even drink tea.

There was (or is) not even a single man to be seen.

Rain fell for three days consecutively.

Obs.—Consecutively: *lit.*, one connexion; *i.e.*, without a break.

## EXERCISE XV.

少。上。過。南。走。走。的。算 1  
 的。河。北。遠。近。遠。計  
 客。那。坐。東。繞。近。道  
 不。船。船。西。着。直。路

1. A straight road is the shortest; a winding road is longer (or, as to distance, the straight road there is the shortest). North, south, east, and west. To be on board a ship. To cross a river. There are a good many passengers on board that ship (or boat).

*Obs. 1.*—A straight road, etc.: *lit.*, if you reckon (*suan-chi*) the distance (*yüan-chin*) of a road, it is nearer to walk straight than to go by a circuitous route.

*Obs. 2.*—Note the order in which the Chinese enumerate the points of the compass.

南。水。淺。河。往。一。我 2  
 邊。深。沒。裏。南。早。們  
 人。他。有。的。邊。開。明  
 是。海。水。去。船。天

2. We set sail the first thing to-morrow morning for the South. The water in the rivers is shallower than that of the sea. He is a southerner.

*Obs. 1.*—Set sail: *lit.*, open the boat; *q.d.*, let her loose from her moorings.

*Obs. 2.*—The first thing: *lit.*, the first early; the moment it is early.

裏。乏。的。好。城。客。兒。你 3  
 不。了。好。住。外。店。在。去  
 過。那。不。的。頭。裏。那。年  
 歇。兒。好。那。客。住。兒。進  
 着。都。在。都。店。我。住。京  
 罷。好。我。看。有。聽。著。的  
 了。到。說。掌。不。見。呢。時  
 店。人。櫃。大。說。在。候

3. When you went to Peking last year where did you live? I stopped at an inn. I have heard it said that the inns outside the city are some of them not very good to stay at. That is all according as the inn-keeper is a good or a bad one; in my opinion, when one is tired any place is good; all you go to an inn for is to rest yourself.

*Obs.*—All you go, etc.: *lit.*, [the object of] going to an inn [is] not more than to rest [or resting], and there an end.

大。船。走。客。有。地。愛。你 4  
 兒。河。人。車。方。坐。走  
 走。路。都。走。兒。船。路  
 海。都。是。道。南。那。愛  
 的。是。坐。兒。邊。是。坐  
 船。小。船。的。沒。看。車

4. Do you prefer travelling by cart or in a boat? That depends upon the country I am in; there are no carts in the South, and travellers all go by water. The vessels used in river-travelling are small; sea-going vessels are larger.

不人淺邊船錯了海你 5  
得。辛我兒在是累船老  
苦們上山颳了不前  
的那擱東大麼。是年  
了些了海風,不受坐

Obs. 1.—Sir: *ní lao*, short for *ní lao hsien-shêng*. This abridged form is slightly less courteous than the longer address, but it is very commonly used. The student should bear in mind that the simple pronoun *ní*<sup>3</sup> is only used when addressing inferiors, or persons with whom the speaker is on intimate terms; *nín* is more frequently used in Peking than *ní lao*.

Obs. 2.—Hard time: *lit.*, you *shou*, were the recipient of, suffered, trouble.

Obs. 3.—Got ashore: *lit.*, [the wind, or some accident] put the ship on a shoal [place].

Obs. 4.—Dreadfully: *lit.*, we, those persons=I and the others there, were troubled infinitely. The adjective *hsing k'u* is verbalised by *ti*.

5. In the voyage you made by sea, sir, the year before last, you had a hard time of it, hadn't you? I had; it blew hard, and the ship got ashore on the coast of Shantung; all of us who were on board suffered terribly.

老南管的家管。是船 6  
大。邊船頭管。也甚上  
就兒兒船是麼吃  
叫的,叫上船人飯

Obs. 1.—The people of the ship: *ch'uan chia*; those who make *ch'uan*, the boat, *chia*, their home. *Yeh* implies that it is their business to look after the meals as well as other things.

Obs. 2.—Note *kuan*<sup>3</sup>, to look after (117).

6. Who looks after the messing on board ship? The people of the ship look after it. The head man in a boat is called *kuan*<sup>3</sup>-*ch'uan*<sup>2</sup>-*'rh-ti*; in the South he is called *lao*<sup>3</sup>-*ta*<sup>4</sup> (*Anglicè*, lowdah).

店幾坐在不車錢車你 7  
的個車,車知價多。貴。算  
盤錢,那店道,比沒坐計  
費還掌裏北船有車是  
沒有櫃擱邊價的比坐  
算。天的着的還話,坐船  
天也的,車貴那'船貴  
兒要你多呢。兒花是  
住使要是你有的坐

Obs. 1.—One spends: *hua ti*, though commonly so pronounced, should be written *hua tî*, the construction being, literally, sitting in a cart compared with sitting in a ship, [one] *hua tî*, succeeds in expending (comes to spend), more money.

Obs. 2.—Nonsense: *lit.*, not existing talk; you talk about what does not exist.

Obs. 3.—Squeeze: the word *shih*, properly, to use, when placed as here means to use another's money, of course unfairly.

Obs. 4.—Travelling expenses: *p'an*<sup>2</sup> *fei*<sup>1</sup>. *P'an* is, properly, a circular dish, bowl, or plate; it also means to travel backwards and forwards; to go to and fro, as when loading or unloading a vessel. *P'an fei* are therefore the expenses when travelling to and from a place; hence, travelling expenses generally.

7. Which do you consider costs most, travelling by water or travelling in a cart? One spends more travelling in a cart. Nonsense; how can a cart be dearer than a boat? You don't understand; most of the carts in the North are put up in the cart inns, and if you want to employ carts the inn-keeper must also make his squeeze; then there are the daily inn expenses *en route* which you have not taken into account.



*Turn the following into Chinese. (KEY, EXERCISE XV.)*

1. At the present moment the capital is in the North and is called Peking. Several hundred years ago there was also a capital in the South; it was the city now called Nanking.

*Obs.* 1.—Present moment: *k'ei<sup>4</sup> hsia<sup>4</sup>* (223).

*Obs.* 2.—Now: *lit.*, under the eye (Radical 109).

2. I went into the city with him. The road I went by was straight and very short; he went by a winding road, which was consequently very long.

*Obs.*—Consequently: *chiu*.

3. Rivers are of different sizes. The sea is bigger than a river. Rivers are not so deep as the sea.

4. *Ho<sup>2</sup> pie-'rh<sup>1</sup>* (the bank of a river), *hai<sup>3</sup> pie-'rh<sup>1</sup>* (the sea-shore), both refer to the ground at the side of a river or of the sea. The water at the side is shallow, but everywhere in the middle it is very deep.

5. People who journey by water must go by boat. The ships one goes by on the sea are large; the boats which sail on rivers are all small.

6. In a journey by boat there is no necessity for putting up at an inn, but going by

cart one must put up at an inn every day, which costs a lot of money. Estimating the cost of the two, one spends less money travelling by boat; the price of a boat, too, is less than that of a cart.

7. The *chang<sup>3</sup>-kuei<sup>4</sup>-ti* is the manager of a shop. In an inn there is also a *chang<sup>3</sup>-kuei<sup>4</sup>-ti*.

*Obs.*—Manager: *lit.*, the man who superintends or controls matters.

8. In my opinion, to go by boat and by cart are both good [ways of travelling]. In a boat the one thing one has to fear is a high wind; in a cart, heavy rain; in either case one will have a bad time of it. One year we were travelling in a cart, and while we were on the road the rain began to fall. During the whole journey we did not fall in with (*lit.*, there was not) even one man selling food; we were very distressed and dreadfully fatigued. Eventually we came to an inn, where we rested a night and recovered.

*Obs.*—The one thing, etc.: *chiu shih p'a*. Note this fresh use of *chiu*.

400. 李 *li<sup>3</sup>*, plums; but in the phrase *hsing<sup>2</sup>-li<sup>3</sup>*, baggage, corruptly used for some other character.

401. 箱 *hsiang<sup>1</sup>*, a trunk; a box. Alone, it takes *tzŭ* after it.

402. 包 *pao<sup>1</sup>*, a bundle (*pao<sup>1</sup>-'rh*). To make into a bundle, *pao<sup>1</sup> shang<sup>4</sup> pao<sup>1</sup>-'rh*, *pao<sup>1</sup> shang<sup>4</sup>*, or *pao<sup>1</sup> ch'i<sup>3</sup> lai<sup>2</sup>*.

403. 袋 *tai<sup>4</sup>*, a bag; a purse. Commonly used with *k'ou<sup>3</sup>*, a mouth.

404. 氈, 毡, *chan<sup>1</sup>*, felt or similar fabrics.

405. 毯 *tan<sup>3</sup>*, a carpet or rug; as *mao<sup>2</sup> tan<sup>3</sup>-tzŭ*, a woollen or hair carpet.

406. 布 *pu*<sup>4</sup>, cotton fabrics. Also, as will be seen later, to spread out; to arrange; to distribute.

407. Examples:—

毯 <i>t'an</i> <sup>3</sup>	口 <i>k'ou</i> <sup>3</sup>	地 <i>tì</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	包 <i>pao</i> <sup>1</sup>	李 <i>lǐ</i> <sup>3</sup>
子 <i>tzǐ</i>	袋 <i>tai</i> <sup>4</sup>	布 <i>pu</i> <sup>4</sup>	毡 <i>chan</i> <sup>1</sup>	起 <i>ch'í</i> <sup>3</sup>	子 <i>tzǐ</i>
鋪 <i>p'u</i> <sup>1</sup>	小 <i>hsiao</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	帽 <i>mao</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	皮 <i>p'í</i> <sup>2</sup>
在 <i>tsai</i> <sup>4</sup>	米 <i>mǐ</i> <sup>3</sup>	粗 <i>ts'u</i> <sup>1</sup>	便 <i>p'ien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	箱 <i>hsiang</i> <sup>1</sup>
炕 <i>k'ang</i> <sup>4</sup>	兒 <i>'rh</i>	的 <i>tì</i>	宜 <i>i</i> <sup>2</sup>	衣 <i>i</i> <sup>1</sup>	行 <i>hsing</i> <sup>2</sup>
上 <i>shang</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	三 <i>san</i> <sup>1</sup>	本 <i>pén</i> <sup>3</sup>	裳 <i>shang</i> <sup>1</sup>	李 <i>lǐ</i> <sup>3</sup>

Plums.

A leathern box (portmanteau). Baggage.

Wrap up these clothes.

Obs.—Note *ché ko* with a plural word.

Felt caps are cheap.

Native cotton fabrics are coarse.

Obs.—Native: *lit.*, original, proper, or indigenous to, the locality.

Three bags of millet.

Spread the carpet on the *k'ang*.

408. 餵 *wei*<sup>4</sup>, to feed animals.

409. 駱 *lo*<sup>4</sup>, described in native dictionaries as a white horse with a black mane; conversationally, only used with the following.

410. 駝 *t'o*<sup>2</sup>, the camel with two humps, known to us as the Bactrian camel, and commonly called *lo*<sup>4</sup>-*t'o*<sup>2</sup>; to carry on the back, as a beast a burden.

N.B.—Emphasise *lo*<sup>4</sup>.

411. 牲 *shéng*<sup>1</sup>, cattle; beasts. Rarely used alone, and generally with *k'ou*, a mouth.

412. Examples:—

一 <i>i</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	得 <i>tei</i> <sup>3</sup>	牲 <i>shéng</i> <sup>1</sup>	着 <i>cho</i>	那 <i>na</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>
回 <i>hui</i> <sup>2</sup>	駱 <i>lo</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	口 <i>k'ou</i>	四 <i>ssǐ</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>
毛 <i>mao</i> <sup>2</sup>	駝 <i>t'o</i>	好 <i>hao</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	百 <i>pai</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	夫 <i>fu</i> <sup>1</sup>
兒 <i>'rh</i>	一 <i>i</i> <sup>4</sup>	兒 <i>'rh</i>	長 <i>ch'ang</i> <sup>2</sup>	斤 <i>chin</i> <sup>1</sup>	駱 <i>lo</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
	年 <i>nien</i> <sup>2</sup>	的 <i>tì</i>	騎 <i>ch'í</i> <sup>2</sup>	煤 <i>mei</i> <sup>2</sup>	駝 <i>t'o</i>	餵 <i>wei</i> <sup>4</sup>
	脫 <i>t'o</i> <sup>1</sup>	餵 <i>wei</i> <sup>4</sup>	的 <i>tì</i>	這 <i>ché</i> <sup>4</sup>	駝 <i>t'o</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>

Tell the *ma-fu* to come and feed the horse.

Obs.—*Ma-fu*: *lit.*, horse man (239).

That camel has a load of 400 catties of coal.

This beast is constantly ridden; he must be well fed.

Camels cast their coats once a year.

Obs.—*Lit.*, camels one year put off one time wool.

413. 跟 *kén*<sup>1</sup>, the heel; hence, to follow, to accompany. It often takes the place of the preposition *with*; as *kén*<sup>1</sup> *wo*<sup>3</sup> *ch'ü*<sup>4</sup>, go with me.

414. 班 *pan*<sup>1</sup>, properly, any set of persons organised to act together, as a troop of players, a set of chair-bearers, a guard, etc. *Kén*<sup>1</sup>-*pan*<sup>1</sup>-*tí* or *kén*<sup>1</sup>-*pa*<sup>1</sup>-*'rh-tí*, the servant or servants of an official of rank; a general servant or valet is also called *hsia*<sup>4</sup> *jén*<sup>2</sup> (*lit.*, under man). By common usage, *kén*<sup>1</sup>-*pa*<sup>1</sup>-*'rh-tí* is the term applied to the servants of foreigners in Peking; there are other terms for domestics, which will be met with later.

415. 裝 *chuang*<sup>1</sup>, to put into; to contain.

416. 帶 *tai*<sup>4</sup>, a girdle (with *tzü*); to lead; to bring; also, as will be seen later, a stretch or strip of country, etc.

417. 馬 *to*<sup>4</sup>, a beast's load.

418. Examples:—

沒 <i>mei</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	外 <i>wai</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
有 <i>yu</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	你 <i>ní</i> <sup>3</sup>	帶 <i>tai</i> <sup>4</sup>	的 <i>tí</i>
	隻 <i>chih</i> <sup>1</sup>	麼 <i>mo</i>	個 <i>ko</i> <sup>4</sup>	跟 <i>kén</i> <sup>1</sup>	了 <i>liao</i>	跟 <i>kén</i> <sup>1</sup>
	船 <i>ch'uan</i> <sup>2</sup>	多 <i>to</i> <sup>1</sup>	箱 <i>hsiang</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	班 <i>pan</i> <sup>1</sup>
	裝 <i>chuang</i> <sup>1</sup>	的 <i>tí</i>	子 <i>tzü</i>	上 <i>shang</i> <sup>1</sup>	匹 <i>p'í</i> <sup>1</sup>	的 <i>tí</i>
	好 <i>hao</i> <sup>3</sup>	東 <i>tung</i> <sup>1</sup>	裝 <i>chuang</i> <sup>1</sup>	衙 <i>ya</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>	打 <i>ta</i> <sup>3</sup>
	了 <i>liao</i>	西 <i>hsi</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>	回 <i>hui</i> <sup>2</sup>	口 <i>k'ou</i> <sup>3</sup>

My servant has come back from beyond the frontier with a horse.

*Obs.*—*Ta*, here a preposition, from.

Go with me to the yamên.

This box won't hold all these things.

*Obs.*—Won't hold: *lit.*, put into not down.

Is that ship loaded yet? (Is the loading of it completed (*hao liao*)?)

419. 追 *chui*<sup>1</sup>, to pursue; to follow up; to prosecute, as a claim or an inquiry. *Chui*<sup>1</sup> *shang*<sup>4</sup>, to overtake.

420. 趕 *kan*<sup>3</sup>, also to pursue. It appears to have much the same sense as the preceding, but also means to drive; as *kan*<sup>3</sup> *ch'é*<sup>1</sup>, to drive a cart; *kan*<sup>3</sup> *lū*<sup>2</sup>, to drive a donkey.

421. 喚 *huan*<sup>4</sup>, to call aloud; commonly combined with *chiao*<sup>4</sup>, to call.

422. 無 *wu*<sup>2</sup>, not to be; not to have. The opposite of *yu*<sup>3</sup>, to be; to have.



423. 利 *li*<sup>4</sup>, commonly, profit; advantage. Properly, sharp-edged; hence, with the following character, *hai*<sup>4</sup>, terrible, terribly.

424. 害 *hai*<sup>4</sup>, harm; hurt. Also, to receive or suffer injury, etc.; as *hai*<sup>4</sup> *ping*<sup>4</sup>, to get ill, to catch an illness; *hai*<sup>4</sup> *p'a*<sup>4</sup>, to be afraid.

425. Examples:—

里 <i>li</i> <sup>3</sup>	錯 <i>ts'o</i> <sup>4</sup>	熱 <i>jé</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	們 <i>mén</i> <sup>2</sup>	車 <i>ch'é</i> <sup>1</sup>	你 <i>ní</i> <sup>3</sup>
無 <i>wu</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	得 <i>té</i>	那 <i>na</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>	的 <i>tí</i>	快 <i>k'uai</i> <sup>4</sup>
雲 <i>yün</i> <sup>2</sup>	無 <i>wu</i> <sup>2</sup>	利 <i>li</i> <sup>4</sup>	兒 <i>'rh</i>	快 <i>k'uai</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>
	心 <i>hsin</i> <sup>1</sup>	害 <i>hai</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>	些 <i>hsieh</i> <sup>1</sup>	牛 <i>niu</i> <sup>2</sup>	追 <i>chui</i> <sup>1</sup>
	的 <i>tí</i>	他 <i>t'a</i> <sup>1</sup>	喚 <i>huan</i> <sup>4</sup>	兒 <i>'rh</i>	的 <i>tí</i>	他 <i>t'a</i> <sup>1</sup>
	萬 <i>wan</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	誰 <i>shui</i> <sup>2</sup>	僭 <i>tsa</i> <sup>2</sup>	趕 <i>kan</i> <sup>3</sup>

Go after him quickly.

A carter. A herd-boy.

Let us get on quicker.

Who is calling (or crying) out there?

The day is terribly hot.

His error was unintentional.

Not a cloud all round.

426. Learn also the following:—

春 *ch'un*<sup>1</sup>, spring.

秋 *ch'iu*<sup>1</sup>, autumn.

夏 *hsia*<sup>4</sup>, summer.

冬 *tung*<sup>1</sup>, winter.

427. Examples:—

明 <i>ming</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	颶 <i>kua</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	夏 <i>hsia</i> <sup>4</sup>	春 <i>ch'un</i> <sup>1</sup>
年 <i>nien</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	冬 <i>tung</i> <sup>1</sup>	起 <i>ch'i</i> <sup>3</sup>	的 <i>tí</i>	天 <i>t'ien</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>
冬 <i>tung</i> <sup>1</sup>	夏 <i>hsia</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	涼 <i>liang</i> <sup>2</sup>	時 <i>shih</i> <sup>2</sup>	熱 <i>jé</i> <sup>4</sup>	暖 <i>nuan</i> <sup>3</sup>
天 <i>t'ien</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	冷 <i>léng</i> <sup>3</sup>	風 <i>féng</i> <sup>1</sup>	候 <i>hou</i> <sup>4</sup>	秋 <i>ch'iu</i> <sup>1</sup>	和 <i>huo</i>

Spring is warm.

Summer is hot.

In autumn cool breezes begin to blow.

Winter is cold.

Last summer.

Next winter.

## EXERCISE XVI.

好 在 是 西 不 一 那 1  
帶 箱 甚 不 了 個 馱  
了 子 麼 好 這 牲 子  
裏 話 帶 些 口 太  
就 裝 這 東 駝 重

1. That is too heavy a load; one animal cannot carry it. It will be difficult to carry all these things. What are you talking about? pack them in a box and you can carry them easily enough.

裝 的 有 皮 西 人 道 行 2  
得 甚 木 子 箱 帶 兒 李  
麼 頭 做 子 的 是  
都 做 的 有 東 客 走

2. The expression *hsing-li* comprises whatever a traveller carries with him. Trunks are made, some of leather, some of wood, and will hold all sorts of things.

包 那 拏 起 用 是 包 3  
起 小 毡 來 甚 把 上  
來 箱 子 他 麼 東 包  
了 子 把 是 包 西 兒

3. *Pao<sup>1</sup> shang pao<sup>1</sup>-rh* (to make a bundle) is to wrap up things in anything. He has wrapped up that small box in a rug.

得 到 的 零 甚 帶 那 4  
餒 店 道 碎 麼 了 口  
牲 裏 兒 東 是 來 袋  
口 就 上 西 裝 做 你

4. What have you brought that bag for? To put odds and ends into. On a journey the beasts have to be fed as soon as one arrives at an inn.

*Obs.*—Note the force of *chin*, as soon as; *lit.*, arriving at an inn one must then and there (*chin*) feed the animals.

不 兒 走 子 心 外 駱 5  
了 起 要 都 着 來 駝  
城 身 不 齊 行 的 都  
了 怕 快 了 李 你 是  
趕 點 就 馱 小 口

5. Camels all come from beyond the frontier. Take care of the baggage; when the packages are all there, we will start. If we don't get off quickly, I am afraid we sha'n't save the gates.

*Obs.* 1.—All there: *lit.*, if the baggage be all *ch'i*, complete (Radical 210).

*Obs.* 2.—Get off, start: *lit.*, raise the body; *q.d.*, to be on the move.

*Obs.* 3.—Save the gates: *lit.*, shall not catch up the city wall; *i.e.*, shall not reach the city in time to get in before the gates are shut.

趕車裝的他使跟6  
不走在把叫喚班  
上了、車箱跟的的  
了。他上、子班人。是

6. The *kén<sup>1</sup>-pan<sup>1</sup>* are they who take orders (your servants). He ordered a servant to put his box (or boxes) into the cart (or carts), but the cart had started and he could not catch it up.

Obs. 1.—In southern "mandarin" an individual servant is spoken of as a *kén-pan*; in Peking as *kén-pan-ti*, or oftener, *kén-pa-'rh-ti*.

Obs. 2.—Take orders: *lit.*, are those whom [one] sends and calls.

說。子說騾子。西駝牲7  
可得、馱驢就着口  
不馬子、馱叫的身  
大馱都子、馱東上

7. The things which a beast bears on its back are called a *to<sup>4</sup>-tzŭ*. One may speak of an ass or a mule *to<sup>4</sup>-tzŭ*, but seldom of a horse *to<sup>4</sup>-tzŭ*.

是。可的趕了後的我8  
追不看上、半頭跟出  
我知見我天追班門  
呢。道他老也我、的去、  
他跑、遠沒追在他

8. After I had gone out his servant came after me, but though he pursued me for a good while he did not overtake me; I did see him at a great distance running, but I did not know he was after me.

Obs. 1.—A good while: *lit.*, half the day.

Obs. 2.—A great distance: *lao*, old, is sometimes used as an adverb of intensity; you can say also *lao<sup>3</sup> tsao<sup>3</sup> ti*, very early.

他上、論怕上快呢。那9  
就是你趕趕他。跑他個  
是快得不他。可出人  
了。跑上上早以去在  
着趕罷。走趕了、那  
追不無了、得你兒

9. Where is that man? He has gone out; if you run fast [enough] you will be able to overtake him. He is gone some time (*lit.*, early); I fear it will not be possible to overtake him. Whether he is to be overtaken or not, you just run after him as hard as you can.

Obs. 1.—Fast enough: *lit.*, running quickly you will be able to achieve coming up with him.

Obs. 2.—As hard as you can: *lit.*, quick running pursue [him], then it will be right (or well).



*Turn the following into Chinese. (KEY, EXERCISE XVI.)*

1. Everyone, no matter who, when going on a journey must take baggage with him.

2. The cart will soon be here; get your luggage and boxes ready. The bundle of clothes and the bag have still to be made up.

*Obs.*—Get ready: *ta³ tien³* (*lit.*, beat and point); to arrange and check off. *Tien³*, short for *tien³ shu-rh*, to count or check the number.

3. The carpet on the floor of this room is dusty, it must be taken out and beaten; the table-cloth is very dirty, too, and will have to be washed.

*Obs.*—Is dusty: *yu liao t'u liao*. Note the repetition of the particle *liao*, which does not here mark the past tense, but is simply a final expletive.

4. Tell the *ma-fu* to feed the animals. I am going out in a little while, and I don't want anybody with me; tell my boy to pack up the things I am taking with me.

*Obs.* 1.—Feed the beasts: *pa shêng-k'ou wei shang*; *shang* signifying the completion of the act. *Wei shêng-k'ou* would be equally correct.

*Obs.* 2.—With: *kên*.

5. For carrying things about with one animals are always used in the North; they are called *to⁴-tzŭ*. There are donkey *to⁴-tzŭ* and mule *to⁴-tzŭ*; a camel's [load] may also

be called a *to⁴-tzŭ*. *To²-chiao⁴* (a litter) is a *chiao⁴-tzŭ* (sedan-chair) carried by mules.

6. You walk so quickly I cannot keep up with you.

*Obs.* 1.—So: *lit.*, this kind or fashion.

*Obs.* 2.—Not keep up: *lit.*, follow not up.

7. He has not been gone out long; hurry after him and tell him I have some more things to give him to take.

*Obs.*—Long: not a great *kung-fu*, while.

8. I have a small matter I want to employ you on: go to him and borrow a little money for me; no matter whether he says he has or has not got any, you must positively get a small loan for me.

*Obs.* 1.—A little money: *lia ch'ien-rh*; *lit.*, two cash.

*Obs.* 2.—For me: this is indicated here by the verb *lai*, to come.

9. He is a dreadful fellow.

*Obs.*—*Hao*, good, is often used as a substitute for *kên*, very.

10. Summer is dreadfully hot; winter is terribly cold; these are expressions for great heat and great cold. The seasons when it is neither hot nor cold are spring and autumn.

*Obs.*—Expressions: *hua t'ou-rh*; *lit.*, heads of talk.

428. 腦 *nao³*, the brains, when used with *tzŭ*; when followed by *tai⁴*, a bag, it means the head, but, with the exception of the human head, the term *nao³ tai⁴* is only used for the heads of animals whose names are composed of more than one word, as *lao² hu³*, a tiger, etc.

429. 辮 *pian⁴*, the pigtail or queue worn by the Chinese.

430. 朵 *to³*, a bud; the lobe of the ear.

431. 眼 *yen³*, the eye; often used with the following; the numerative of wells.

432. 睛 *ching¹*, the pupil of the eye.

433. 嘴 *tsui³*, the mouth.

434. 脣 *ch'un²*, the lips.

435. 鬚 *hu²*, the beard or moustache.

## 436. Examples:—

的 <i>ti</i>	嘴 <i>tsui<sup>3</sup></i>	脣 <i>ch'un<sup>2</sup></i>	隻 <i>chih<sup>1</sup></i>	的 <i>ti</i>	髮 <i>fa</i>	大 <i>ta<sup>4</sup></i>
飯 <i>fan<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	眼 <i>yen<sup>3</sup></i>	耳 <i>érh<sup>3</sup></i>	打 <i>ta<sup>3</sup></i>	腦 <i>nao<sup>3</sup></i>
不 <i>pu<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	的 <i>ti</i>	睛 <i>ching<sup>1</sup></i>	朶 <i>to<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	袋 <i>tai<sup>4</sup></i>
要 <i>yao<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>	鬚 <i>hu<sup>2</sup></i>	打 <i>ta<sup>3</sup></i>	聽 <i>t'ing<sup>1</sup></i>	條 <i>t'iao<sup>2</sup></i>	梳 <i>shu<sup>1</sup></i>
說 <i>shuo<sup>1</sup></i>	話 <i>hua<sup>4</sup></i>	子 <i>tzŭ</i>	辦 <i>pien<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	辦 <i>pien<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>
話 <i>hua<sup>4</sup></i>	滿 <i>man<sup>3</sup></i>	短 <i>tuán<sup>3</sup></i>	子 <i>tzŭ</i>	真 <i>chén<sup>1</sup></i>	子 <i>tzŭ</i>	了 <i>liao<sup>2</sup></i>
	嘴 <i>tsui<sup>3</sup></i>	他 <i>t'u<sup>1</sup></i>	嘴 <i>tsui<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	他 <i>t'u<sup>1</sup></i>	頭 <i>t'ou<sup>2</sup></i>

A big head.

When you have combed your hair well, do it into a pigtail. See 241.

His ear is incorrect; or, he does not hear distinctly.

One eye.

To plait the queue.

The hair on the lip is short.

He speaks fair.

Don't speak with your mouth full.

437. 胳膊 *ko<sup>1</sup>, ké<sup>1</sup>*, properly, the armpit; not used alone.

438. 臂 *pei<sup>4</sup>*, the arm in general.

439. 指 *chih<sup>3</sup>*, the finger; to point to; to point out; to point at. *Chih<sup>2</sup>-t'ou*, the finger or toe. Note the change of tone.

440. 甲 *chia<sup>3</sup>*, the nails. *Chih<sup>1</sup>-chia<sup>3</sup>*, the nails, whether of the hand or foot. Note the tone of *chih*, which must be emphasised.

441. 腰 *yao<sup>1</sup>*, the loins; the waist.

442. 腿 *t'ui<sup>3</sup>*, the thigh; the legs.

## 443. Examples:—

短 <i>tuán<sup>3</sup></i>	乏 <i>fa<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	看 <i>k'an<sup>4</sup></i>	用 <i>ying<sup>4</sup></i>	粗 <i>ts'u<sup>1</sup></i>	那 <i>na<sup>4</sup></i>
拿 <i>na<sup>2</sup></i>	了 <i>liao</i>	兩 <i>liang<sup>3</sup></i>	腰 <i>yao<sup>1</sup></i>	指 <i>chih<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>
不 <i>pu<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	條 <i>t'iao<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	頭 <i>t'ou<sup>2</sup></i>	的 <i>ti</i>	人 <i>jén<sup>2</sup></i>
著 <i>chao<sup>2</sup></i>	的 <i>ti<sup>1</sup></i>	腿 <i>t'ui<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	指 <i>chih<sup>3</sup></i>	指 <i>chih<sup>1</sup></i>	的 <i>ti</i>
他 <i>t'a<sup>1</sup></i>	胳膊 <i>ko<sup>1</sup></i>	都 <i>tou<sup>1</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	給 <i>kei<sup>3</sup></i>	甲 <i>chia<sup>3</sup></i>	胳膊 <i>ko<sup>1</sup></i>
	臂 <i>pei<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	沒 <i>mei<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	快 <i>k'uai<sup>4</sup></i>	臂 <i>pei<sup>4</sup></i>

That man's arm is thick.

Your nails are sharp.

Point it out to me with your finger.

Have you any money in your waistbelt?

Obs.—*Lit.*, in your waist; a Chinaman's purse is attached to his girdle.

Both my legs are tired out with walking.

My arm is short; I cannot get hold of him.

444. 結 *chieh<sup>2</sup>*, to knot, bind, or collect together; hence, to conclude, to finish. When used with the following as an adjective, it means substantial, strong, or vigorous, and is pronounced *chieh<sup>1</sup>-shih<sup>1</sup>*.

N.B.—The *chieh* must be emphasised.

445. 實 *shih<sup>2</sup>*, true; sound; solid, as opposed to hollow. *Shih<sup>2</sup> tsai<sup>4</sup>*, in reality; truly; really.

446. 軟 *juan<sup>3</sup>*, soft.

447. 弱 *jo<sup>4</sup>*, weak.

448. 抓 *chua<sup>1</sup>*, to catch or claw hold of, as a man with his hand, or a bird with its talons; to clutch.

449. 拉 *la<sup>1</sup>*, to pull; to drag.

450. 拽 *chuai<sup>4</sup>*, to haul at. The dictionaries give a different sound to this character, but the colloquial pronunciation is as above.

451. Examples:—

住 <i>chu<sup>4</sup></i>	拉 <i>la<sup>1</sup></i>	過 <i>kuo<sup>4</sup></i>	拽 <i>chuai<sup>4</sup></i>	結 <i>chieh<sup>1</sup></i>	弱 <i>jo<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
我 <i>wo<sup>3</sup></i>	破 <i>p'o<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	住 <i>chu<sup>4</sup></i>	實 <i>shih<sup>2</sup></i>	沒 <i>mei<sup>2</sup></i>	的 <i>ti</i>
的 <i>ti</i>	了 <i>liao</i>	不 <i>pu<sup>2</sup></i>	罷 <i>pa<sup>4</sup></i>	馬 <i>ma<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	身 <i>shén<sup>1</sup></i>
手 <i>shou<sup>3</sup></i>	衣 <i>i<sup>1</sup></i>	要 <i>yao<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	要 <i>yao<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	子 <i>tzü</i>
了 <i>liao</i>	裳 <i>shang<sup>1</sup></i>	拉 <i>la<sup>1</sup></i>	桌 <i>cho<sup>1</sup></i>	跑 <i>p'ao<sup>3</sup></i>	年 <i>nien<sup>2</sup></i>	今 <i>chin<sup>1</sup></i>
	他 <i>t'a<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	子 <i>tzü</i>	把 <i>pa<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	年 <i>nien<sup>2</sup></i>
	抓 <i>chua<sup>1</sup></i>	怕 <i>p'a<sup>4</sup></i>	拉 <i>la<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	麼 <i>mo</i>	軟 <i>juan<sup>3</sup></i>

I am weak this year; not so strong as I was last year.

The horse is going to bolt; hold on to him.

Haul that table over.

Don't drag him, or you may tear his clothes.

He grasped me by the hand.

452. 病 *ping<sup>4</sup>*, illness; disease.

453. 疼 *t'eng<sup>2</sup>*, pain, whether from wound or sickness; intensity of kindly feeling. *T'eng ai<sup>4</sup>*, tender love, or to love tenderly.

454. 奇 *ch'i<sup>2</sup>*, strange (in a good sense).

455. 怪 *kuai<sup>4</sup>*, monstrous; strange (in a bad sense). Often used with the foregoing. *Kuai<sup>4</sup>* can also be used verbally; to take offence at; to be astonished at.

456. 怎 *tsén<sup>3</sup>*, how? what? In Peking never met with colloquially except when followed by *mo<sup>1</sup>* (23), and then the final *n* is not heard, the dissyllable being pronounced *tsém<sup>3</sup>-mo*, with the emphasis on the first syllable.

457. Examples:—

這 <i>chê<sup>4</sup></i>	奇 <i>ch'i<sup>2</sup></i>	疼 <i>t'eng<sup>2</sup></i>	怪 <i>kuai<sup>4</sup></i>	疼 <i>t'eng<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>
是 <i>shih<sup>4</sup></i>	怪 <i>kuai<sup>4</sup></i>	嘴 <i>tsui<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	的 <i>ti</i>	病 <i>ping<sup>4</sup></i>
怎 <i>tsén<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	乾 <i>kan<sup>1</sup></i>	得 <i>té<sup>2</sup></i>	了 <i>liao<sup>3</sup></i>	得 <i>té</i>
麼 <i>mo</i>	奇 <i>ch'i<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	你 <i>ni<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	利 <i>li<sup>4</sup></i>
了 <i>liao</i>	怪 <i>kuai<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	頭 <i>t'ou<sup>2</sup></i>	得 <i>té<sup>2</sup></i>	害 <i>hai<sup>4</sup></i>

I am terribly ill.

I am in awful pain.

No wonder your head is sore and your mouth dry.

Obs.—No wonder: *lit.*, [you] astonished not can [be] that, etc.

Don't you think it strange?

How is this? or, how did this come about?



## EXERCISE XVII.

看聽人辮腦有 人 1  
不不老 子 袋。腦 的  
真。真。了得 你 子。頭  
眼耳梳這就裏  
睛朶了。個 叫 頭

1. A man's *t'ou*<sup>2</sup> has *nao*<sup>3</sup>-*tzŭ* (brains) inside it, and is accordingly called *nao*<sup>3</sup>-*tai*<sup>4</sup> (his brain bag). Your queue must be combed. When a man is old he can neither hear well (*lit.*, truly) with his ears nor see clearly (*distinctly*) with his eyes.

了。叫個我得子那 2  
他馬。心很眼個  
走不疼奇睛人  
乏肯這怪。長鼻

2. That man has a very odd-looking countenance. I am too fond of this horse to let him tire himself.

Obs.—Countenance: *lit.*, that man's nose and eyes=his face, growing has attained to singularity. In this and similar combinations, *chang*<sup>3</sup>, to grow, must generally be construed *is*; much as we say is turning out, or, has turned out.

軟個布很。人結這 3  
和。坐結本軟實。個  
兒實。地弱那人  
很這的得個很

3. This man is very strong (sound); that man is very feeble. Native cloth is very strong. This seat is very soft (or comfortable).

Obs. 1.—Strong: note that *chieh*<sup>2</sup> must be strongly emphasised.

Obs. 2.—Note *tsao*<sup>4</sup>-*rh*, a seat; there is another form of the character.

Obs. 3.—*Juan*<sup>3</sup>-*huo*<sup>4</sup>: *lit.*, soft and comfortable. Cf. *nuan*<sup>3</sup>-*huo*<sup>4</sup>, warm.

些管不事軟不病你 4  
個得了。我弱。過麼。的  
人。了我實這。是沒身  
那怎在一身有子  
麼麼管件子病。有

4. Have you anything the matter with you? No, I am not ill; only weak. I really cannot manage (or, look after) this matter. How can I possibly look after (or control) so many men?

不騎天你着買很這 5  
住。着兒餒是他老一  
怕瞧他老罷。實。匹  
拉罷。幾實。看 你 馬

5. This horse is very quiet; won't you buy him? (or, you had better buy him). He looks quiet enough, but you feed him up for a few days, and then see; were you to ride him I doubt if you could hold him.

Obs.—Quiet: *lit.*, old and sound, sincere, or honest; the term is applied to men as well as animals.

都連年了。的。年。偕 6  
不家病。是。鬍。年。們  
認裏得。我。子。有。這  
得。的。利。這。見。五  
我。人。害。幾。白。你。六

6. In these five or six years that you and I have not met your beard has turned quite white. That's because I have been sadly ailing for some years; even my own family don't recognise me.

指起有破人。着。道 7  
頭來。病。了。兩。的。兒  
疼。我。直。腰。腿。那。上  
的。不。上。都。個。躺

7. That man who is lying on the road has both his legs injured (or ulcerated). To have something the matter with the back (loins) that makes it impossible to stand upright (or, straighten oneself). My finger is sore (or, pains me).

做事。輕。了。是。有。走。你 8  
不我。了。腰。是。病。是。這  
來。實。這。腿。人。麼。身。麼  
在。個。都。老。不。上。慢

8. Do you walk so slowly because you have something the matter with you? No, it is age which makes me weak both in the back and limbs. I really cannot do this.

破。的。麼。的。了。唇。有。他 9  
了。的。長。指。那。子。病。的  
臂。把。甲。女。都。連。舌  
抓。他。那。人。破。嘴。頭

9. There is something the matter with his tongue, and both it and his lips have broken out. That woman's nails were so long that when she clutched hold of his arm they tore it.

說子拽這事我。你 10  
就呢。是。麼。麼。是。這  
是有。甚。拉。要。有。麼  
了。話。麼。拉。沒。甚。拽  
直。樣。拽。事。麼。着

10. Why do you drag at me like that? it is not seemly (*lit.*, what fashion is it?) to claw me so for no reason. [If] you have anything to say, just say it out straight.

*Obs.*—For no reason: *lit.*, if (*yao* for *jo*) you have no business, thus to drag drag, clutch clutch, is what fashion? There being talk straight speak, then it will do.

Turn the following into Chinese. (KEY, EXERCISE XVII.)

1. How can anyone go and speak to him about this matter? Why are you so weak? After all the man has only one head (*i.e.*, is much the same as anyone else), what are you afraid of him for?

Obs. 1.—How can, etc.: *lit.*, this matter cause men how go with him speak.

Obs. 2.—After all: *lit.*, also not more.

Obs. 3.—What for: *tso shên-mo*.

2. When a man comes to be old, he breaks down in every way; his ears do not hear distinctly, his eyes do not see true, and in speaking his lips even are of no use.

Obs.—Breaks down in every way: *yang yang-rh tou pu hsing*; *lit.*, kind kind all not work, move, or act. Note the plurality obtained by repetition: *yang yang-rh*, each or every kind; *jén jén-rh*, each or every man. It must be remembered, however, that only certain substantives form the adjective pronoun *each* or *every* by duplication. We could not say, for instance, *cho cho*, every table; *i i*, every chair.

Obs. 2.—No use: *pu chung yung*, do not fulfil, or accomplish, use. See 303.

3. In spring the weather is too dry; my lips are liable to chap.

Obs. 1.—Weather: see 232.

Obs. 2.—Liable: this is frequently rendered by *ai*, to love, to be prone to.

4. With so little hair as this to make a pigtail! why! it appears to me it isn't so long as a man's beard.

5. Look what a long beard he has!

6. Don't pull me about like that, your nails are long; to spoil them would be a misfortune, and to scratch my arm would be equally so.

7. There is something the matter with his legs; in walking he drags them after him in great pain.

8. He appears to me to be just at the age when a man is strong; how is it that he is so weak?

Obs.—When a man is strong: *lit.*, the time when he has strength (*li<sup>4</sup>*) and breath (*ch'i<sup>4</sup>*).

9. Do you mean to say that if you haul and pull at a man in such a weak condition as this you can't pull him over on his back?

Obs.—*Lit.*, this kind of weak man; *lien*, together with, hauling, *tai*, and, clutching do you still fear not to pull him recumbent? Note the use of *lien* and *tai* as conjunctions.

10. I saw a man to-day with a very queer countenance.

Obs.—Countenance: *lit.*, face (*mien*) and eyes (*mu*).

458. 眉 *mei<sup>2</sup>*, eyebrows.

459. 鬢 *pin<sup>4</sup>*, the hair on the temples.

460. 頤 *sai<sup>1</sup>*, the jaws; probably, inside the cheek. Generally combined with the following.

461. 頰 *chia<sup>4</sup>*, *chieh<sup>4</sup>*, the jaws; probably, the cheek on the outside.

462. 巴 *pa<sup>1</sup>*, the name of a place; used corruptly as part of the combination *hsia<sup>4</sup>-pa<sup>1</sup>*, the chin.

463. 頤 *k'o<sup>1</sup>*, the lower part of the face; colloquially, only used with the foregoing, with which it is identical.

464. Examples:—

喝 <i>ho<sup>1</sup></i>	頤 <i>sai<sup>1</sup></i>	得 <i>té</i>	鬚 <i>hu<sup>2</sup></i>	巴 <i>pa<sup>1</sup></i>	頤 <i>sai<sup>1</sup></i>	眉 <i>mei<sup>2</sup></i>
了 <i>liao</i>	就 <i>chiu<sup>4</sup></i>	很 <i>hén<sup>3</sup></i>	子 <i>tzŭ</i>	頰 <i>k'o<sup>1</sup></i>	頰 <i>chieh<sup>4</sup></i>	毛 <i>mao<sup>2</sup></i>
酒 <i>chiu<sup>3</sup></i>	知 <i>chih<sup>1</sup></i>	看 <i>k'an<sup>4</sup></i>	眉 <i>mei<sup>2</sup></i>	兒 <i>'rh</i>	下 <i>hsia<sup>4</sup></i>	鬢 <i>pin<sup>4</sup></i>
了 <i>liao</i>	道 <i>tao<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	毛 <i>mao<sup>2</sup></i>	連 <i>lien<sup>2</sup></i>	巴 <i>pa<sup>1</sup></i>	角 <i>chiao<sup>3</sup></i>
	他 <i>t'a<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>	長 <i>ch'ang<sup>2</sup></i>	鬢 <i>pin<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	兒 <i>'rh</i>



Eyebrows. The hair on the temples.

The cheeks. The chin. The chin.

Whiskers. Very long eyebrows.

Look at his cheeks and you will see that he has been drinking.

465. 脖 *po<sup>2</sup>*, the neck.

466. 嗓 *sang<sup>3</sup>*, the throat, within and without.

467. 節 *chieh<sup>2</sup>*, joints, of the bones, the bamboo, etc.

468. 剃 *t'i<sup>4</sup>*, to shave; used only of shaving the head.

469. 刮 *kua<sup>1</sup>*, to scrape with a knife; to scrape the hair off an animal's skin. *Kua<sup>1</sup> lien<sup>3</sup>*, to shave the face.

470. Examples:—

幾 <i>chi<sup>3</sup></i>	兒 <i>'rh</i>	竹 <i>chu<sup>2</sup></i>	頭 <i>t'ou<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	子 <i>tzŭ</i>	他 <i>t'a<sup>1</sup></i>
回 <i>hui<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	子 <i>tzŭ</i>	節 <i>chieh<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	疼 <i>t'eng<sup>2</sup></i>	的 <i>ti</i>
頭 <i>t'ou<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	兒 <i>'rh</i>	這 <i>ché<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	脖 <i>po<sup>2</sup></i>
刮 <i>kua<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	麼 <i>mo</i>	話 <i>hua<sup>4</sup></i>	子 <i>tzŭ</i>
臉 <i>lien<sup>3</sup></i>	月 <i>yüeh<sup>4</sup></i>	少 <i>shao<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	大 <i>ta<sup>4</sup></i>	嗓 <i>sang<sup>3</sup></i>	長 <i>ch'ang<sup>2</sup></i>
	剃 <i>t'i<sup>4</sup></i>	節 <i>chieh<sup>2</sup></i>	桿 <i>kan<sup>3</sup></i>	骨 <i>ku<sup>2</sup></i>	子 <i>tzŭ</i>	嗓 <i>sang<sup>3</sup></i>

His neck is long.

My throat is sore.

Don't speak so loudly.

Obs.—*Pu yao ché mo ta sang-tzŭ shuo hua* would be equally correct.

Joints of the bones.

How many joints has this bamboo?

Obs.—*Chu* has another numerative, *kên<sup>1</sup>*, which will be met with later.

How many times a month do you shave your head?

Obs.—Note that *t'i<sup>4</sup>* can only be used of shaving the head.

To shave the face.

471. 胸 *hsiung<sup>1</sup>*, the breast; in Peking, commonly called *hsiung<sup>1</sup> p'u<sup>2</sup>-tzŭ*. There is no recognised character for *p'u*, but the following is generally used, though its proper pronunciation is *fu<sup>3</sup>*.

472. 脯 *fu<sup>3</sup>*, *p'u<sup>2</sup>*.

473. 背 *pei<sup>4</sup>*, the back. *Pei<sup>1</sup>*, to carry on the back.

474. 脊 *chi<sup>3</sup>*, the spine.

475. 梁 *niang<sup>2</sup>*, the spine; properly read *liang<sup>2</sup>*, a horizontal beam. Note, *chi<sup>2</sup>-niang<sup>2</sup>*, the backbone, emphasising *chi<sup>2</sup>*.

476. 膀 *pang<sup>3</sup>*, the shoulders; seldom used alone.

477. 肚 *tu<sup>4</sup>*, the belly. *Tu<sup>3</sup>*, the entrails; used only of the entrails of animals.

## 478. Examples:—

肚 <i>tu</i> <sup>4</sup>	肩 <i>chien</i> <sup>1</sup>	脊 <i>chi</i> <sup>2</sup>	麼 <i>mo</i>	你 <i>ni</i> <sup>3</sup>	站 <i>chan</i> <sup>4</sup>	胸 <i>hsiung</i> <sup>1</sup>
子. <i>tzŭ</i>	膀 <i>pang</i> <sup>3</sup>	梁. <i>niang</i> <sup>2</sup>	東 <i>tung</i> <sup>1</sup>	背 <i>pei</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	脯 <i>p'u</i> <sup>2</sup>
指 <i>chih</i> <sup>2</sup>	兒. <i>'rh</i>	脊 <i>chi</i> <sup>2</sup>	西. <i>hsi</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	子 <i>tzŭ</i>
頭 <i>t'ou</i> <sup>2</sup>	肚 <i>tu</i> <sup>4</sup>	梁 <i>niang</i> <sup>2</sup>	椅 <i>i</i> <sup>3</sup>	背 <i>pei</i> <sup>1</sup>	的 <i>ti</i>	疼. <i>t'eng</i> <sup>2</sup>
肚 <i>tu</i> <sup>4</sup>	子. <i>tzŭ</i>	背 <i>pei</i> <sup>4</sup>	背 <i>pei</i> <sup>4</sup>	著 <i>cho</i> <sup>1</sup>	背 <i>pei</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>
兒. <i>'rh</i>	腿 <i>t'ui</i> <sup>3</sup>	兒. <i>'rh</i>	兒. <i>'rh</i>	甚 <i>shén</i> <sup>2</sup>	後. <i>hou</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>

My chest is sore.

Don't stand behind my back.

What are you carrying on your back?

The back of a chair.

The spine. The back between and below the shoulders.

The shoulders. The belly.

The calf of the leg. The fleshy tip of the finger.

Obs.—The thigh is *ta*<sup>4</sup>-*t'ui*<sup>3</sup>.

479. 波 *po*<sup>1</sup>, waves. *Shui*<sup>3</sup> *po*<sup>1</sup>, a ripple on the water.

480. 棱, 楞, *léng*<sup>2</sup>, an edge; both forms are admissible.

481. 脚, 腳, *chiao*<sup>3</sup>, the feet; the first form is the commoner.

482. 踝 *huai*<sup>2</sup>, the ankle; colloquially, used only in the combination *huai*<sup>2</sup>-*tzŭ* *ku*<sup>3</sup>, ankle-bone (or ankle).

483. 體 *t'i*<sup>3</sup>, the body. With *mien*<sup>4</sup>, the face (Radical 176), the combination means respectable; very commonly also, of persons and things, nice-looking.

484. 斬 *chan*<sup>3</sup>, to behead.

485. 賊 *tsei*<sup>2</sup>, robbers; rebels; any malefactors.

486. 級 *chi*<sup>2</sup>, a step in gradation; the heads of criminals when cut off.

## 487. Examples:—

袋. <i>tai</i> <sup>4</sup>	斬 <i>chan</i> <sup>3</sup>	面 <i>mien</i> <sup>4</sup>	了. <i>liao</i>	骨. <i>ku</i> <sup>3</sup>	波 <i>po</i> <sup>1</sup>
長 <i>ch'ang</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>	兩 <i>liang</i> <sup>3</sup>	棱 <i>léng</i> <sup>2</sup>
毛 <i>mao</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	人. <i>jén</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	脚 <i>chiao</i> <sup>3</sup>	蓋 <i>kai</i> <sup>4</sup>
賊. <i>tsei</i> <sup>2</sup>	的 <i>ti</i>	首 <i>shou</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	兒. <i>'rh</i>
老 <i>lao</i> <sup>3</sup>	賊 <i>tsei</i> <sup>2</sup>	級 <i>chi</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	走 <i>tsou</i> <sup>3</sup>	踝 <i>huai</i> <sup>2</sup>
賊. <i>tsei</i> <sup>2</sup>	腦 <i>nao</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	體 <i>t'i</i> <sup>3</sup>	疼 <i>t'eng</i> <sup>2</sup>	子 <i>tzŭ</i>

The knee-cap. The ankle-bone (or ankle).

I have walked till both my feet are sore.

He is a most respectable man.

*Shou*<sup>3</sup>-*chi*<sup>2</sup> is the head of a malefactor when cut off.

The long-haired rebels. An old thief.

## EXERCISE XVIII.

女我個有了愛年 1  
人要剃鬚四刮輕  
們打頭子十臉的  
梳辮的了。多人人  
頭。子。來。叫。就。到。多

Obs. 1.—Most: note that *to* does not mean all, but the greater part.

Obs. 2.—*Shu t'ou* is only applied to the female coiffure.

叫的年頭以是剃 2  
長那不髮。外那頭  
髮賊剃前的辮剃  
賊。就頭些短子的

Obs.—Outside: *i wai*. One of the senses of *i* is to follow, hence with words indicating place it means in the direction of; thus, *i tung*, to the east of; *i wai*, outside of. The sentence literally construed is, shaving the head, that which is shaved is the queue towards outside short hair.

剃長面他個是說 3  
頭得是長好說人  
鋪。好說得人。他體  
看。他體說。是面

1. Most young men are in the habit of shaving their faces; when men get to forty or upwards they have beards. Send for a barber; I want my hair dressed. Women comb (or dress) the hair.

2. In the [Chinese] tonsure, what is shaved off is the short hair growing outside the pigtail. Some years ago the outlaws who did not shave the head were called long-haired rebels.

剃都頭說體子他 4  
頭是刮得。面蓋那  
刀。用臉剃也。得屋

Obs.—You cannot say *kua-lien-tao*.

吊學他了用和剃我 5  
了。問。肚我臍水頭們  
他子背子。兒不本  
上裏你你也使地  
了有罷。乏不溫人

3. When you say a man is *t'i<sup>3</sup>-mien<sup>4</sup>* you mean that he is a person of good character; when you say that such a person is *chang<sup>3</sup> té t'i<sup>3</sup>-mien<sup>4</sup>* you mean that he is good-looking. A barber's shop.

4. You can also say that that house of so-and-so's is *t'i<sup>3</sup>-mien<sup>4</sup>* (that it is erected, *kai<sup>4</sup>*, in a respectable way). The *t'i<sup>4</sup>-t'ou<sup>2</sup>-tao<sup>4</sup>* (razor) is used both for shaving the head and the face.

5. We natives use neither warm water nor soap in shaving the head. If you are tired I'll carry you on my back. He is a man of learning. He has hanged himself.

Obs. 1.—Note *hsio<sup>2</sup>-wén*, learning; the *hsio<sup>2</sup>* must be emphasised. The stomach is held by the Chinese to be the seat of intelligence.

Obs. 2.—*Shang tiao* (322) can only be used of suicide by hanging.



是不刀的見幾方明 6  
了。過不那說個官天  
重很一斬賊。要那  
就快把賊聽斬地

6. The local authorities are going to behead several rebels (or malefactors) tomorrow; I am told that the sword with which criminals are beheaded is not very sharp, only heavy.

下打叫我黃。麼兒你 7  
兒。了人昨那這上鼻  
一家兒是麼怎梁

7. How is it that the bridge of your nose is so yellow? Because someone hit me [there] yesterday.

Obs.—Hit: *lit.*, was hit by someone one blow. *Hsia*: *lit.*, a fall; *sc.*, a fall of the hand.

可刀個兒四東四 8  
不楞角有個西方  
說。兒兒四楞有的

8. Square things have four edges (*léng*<sup>2</sup>) and four corners (*chiao*<sup>3</sup>); but [you can] not say *tao*<sup>1</sup> *léng*<sup>2</sup>-*rh* (the edge of a knife).

Turn the following into Chinese. (KEY, EXERCISE XVIII.)

1. How pretty that little girl belonging to the Li family has grown up to be; have you seen her?

Obs.—Girls are often called *ch'ien chin* (thousand [pieces of] gold), especially when speaking of them to their own parents.

2. Yes, I have seen her. She has heavy eyebrows, big eyes, and a high bridge to her nose; her hair on either temple is both black and bright; she has a fine skin, too, on her cheeks, a small chin, long neck, and slender waist, while she speaks out very distinctly; her feet also are not large, nor her figure clumsy; she is indeed [pretty], and no mistake.

Obs. 1.—Both: *yu* (Radical 29).

Obs. 2.—Figure: *lit.*, body and form, *shên*<sup>1</sup> *t'i*<sup>3</sup>.

Obs. 3.—Is indeed: *kuo*<sup>3</sup> *chên*<sup>1</sup>, in very truth.

3. Is it because he is ill that every bone in his body aches? No; it is because he is old and has not sufficient vitality.

Obs. 1.—Body: *man*<sup>3</sup> *shên*; *lit.*, full body of *ku-t'ou*, bones, *t'êng*, that ache.

Obs. 2.—Vitality: *lit.*, breath and blood, *ch'i* *hsüeh*.

4. To get the head or the face shaved one must send for a barber.

5. For a man's *hsiung*<sup>1</sup>-*ch'ien*<sup>2</sup> (breast) and *pei*<sup>4</sup>-*hou*<sup>4</sup> (back) the expressions *ch'ien*<sup>2</sup>-*hsin*<sup>1</sup> and *hou*<sup>4</sup>-*hsin*<sup>1</sup> may be used.

6. The bag contains heavy articles and will have to be carried on the back, or it may be placed on the shoulders.

7. What is the matter with you? your face has a bad colour. Are you lying down there because you have a stomach-ache?

Obs. 1.—What is the matter: *lit.*, you how? *ni tsên*<sup>3</sup>-*mo* *liao*.

Obs. 2.—Colour: *lit.*, aspect colour, *ch'i* *si*<sup>4</sup>. See 232.

8. It is not my stomach that aches; it is the ankle-bone of this foot, which a boy hit with a stone. Both it and my knee are dreadfully painful.

Obs.—Boy: *lit.*, small man. There is another expression for a boy or child, which will be met with later.

9. There are a whole lot of men's heads hanging up outside the city gate. A man told me they were, every one of them, the heads of criminals who had been decapitated.

Obs.—Hanging: *tiao*<sup>4</sup>; see 322. There is another expression for to hang.

488. 君 *chün*<sup>1</sup>, the Sovereign.

489. 民 *min*<sup>2</sup>, the people, as distinguished from their governors.

490. 主 *chu*<sup>3</sup>, a master. *Chün*<sup>1</sup> *chu*<sup>3</sup>, the term adopted in the British Treaty to designate Her Majesty the Queen.

491. 爵 *chio*<sup>2</sup>, *chüeh*<sup>2</sup>, *chiao*<sup>2</sup>, high rank, whether official or hereditary.

492. 位 *wei*<sup>4</sup>, properly, the position of a person, the place where he stands or sits. Specially, high position; hence, the numerative of gentlemen, scholars, and officials, also of cannon.

493. 參 *ts'an*<sup>1</sup>, to counsel. When combined with *jén*<sup>2</sup>, a man, read *shén*<sup>1</sup>; as *jén*<sup>2</sup>-*shén*<sup>1</sup>, ginseng. Also read *ts'én*<sup>1</sup> (see 576).

494. 贊 *tsan*<sup>4</sup>, to assist; as *ts'an*<sup>1</sup>-*tsan*<sup>4</sup>, to aid with counsel and advice. Also, an official title. See Examples.

495. 尊 *tsun*<sup>1</sup>, honoured.

496. Examples:—

這 <i>ché</i> <sup>4</sup>	贊 <i>tsan</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	主 <i>chu</i> <sup>3</sup>	民 <i>min</i> <sup>2</sup>	君 <i>chün</i> <sup>1</sup>
一 <i>i</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	的 <i>ti</i> <sup>1</sup>	子 <i>tzü</i>	人 <i>jén</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>
位 <i>wei</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	甚 <i>shén</i> <sup>2</sup>	爵 <i>chio</i> <sup>2</sup>	家 <i>chia</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>	小 <i>hsiao</i> <sup>3</sup>
是 <i>shih</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	麼 <i>mo</i>	位 <i>wei</i> <sup>4</sup>	主 <i>chu</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	民 <i>min</i> <sup>2</sup>
誰 <i>shui</i> <sup>2</sup>	尊 <i>tsun</i> <sup>1</sup>	爵 <i>chio</i> <sup>2</sup>	尊 <i>tsun</i> <sup>1</sup>	兒 <i>'rh</i>	個 <i>ko</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
	重 <i>chung</i> <sup>4</sup>	位 <i>wei</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	民 <i>min</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>
	人 <i>jén</i> <sup>2</sup>	參 <i>ts'an</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	主 <i>chu</i> <sup>3</sup>	房 <i>fang</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>

The Sovereign. The people.

He is a man of the people.

*Obs.*—*Mín jén* in general conversation is the designation applied to Chinese as distinguished from Tartars. In places in the provinces where there is no Tartar colony *mín jén* may mean a private individual with no official rank or status; in Peking he is called *pai<sup>2</sup> jén<sup>2</sup>-rh*, *lit.*, a white man.

That is an ordinary dwelling-house.

*Obs.*—*Mín fang*, in Peking, is a house which is the property of a private individual, as opposed to *kuan fang*, Government property.

The lord or master. The master of the house.

The captain of a ship.

His official position is honourable.

What rank has he?

*Obs.*—If *wei* were omitted the question would be understood of hereditary rank only.

The Assistant Resident in certain Chinese colonies. (Used by us as the term for diplomatic secretaries.)

He is an honourable man.

*Obs.*—*Lit.*, honourable and important.

Who is this gentleman?

497. 文 *wén<sup>2</sup>* (Radical 67), civilian, as opposed to the following.

498. 武 *wu<sup>3</sup>*, military.

499. 兵 *ping<sup>1</sup>*, soldier.

500. 缺 *ch'üeh<sup>1</sup>*, to vacate; a vacancy; hence, in certain contexts, any official post. It also means short, or deficient.

501. 額 *ngé<sup>2</sup>, ngo<sup>2</sup>*, properly, the forehead; colloquially, as well as in writing, a fixed number.

502. 捐 *chüan<sup>1</sup>*, to subscribe for a public purpose.

503. 充 *ch'ung<sup>1</sup>*, to stand for; to stand in the place of; to act as; to play the part of. Often used with *tang<sup>1</sup>* (342). Also, to make up, as a number.

504. Examples:—

額 <i>ngo<sup>2</sup></i>	開 <i>k'ai<sup>1</sup></i>	過 <i>kuo<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	當 <i>tang<sup>1</sup></i>	文 <i>wén<sup>2</sup></i>
數 <i>shu<sup>4</sup></i>	缺 <i>ch'üeh<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	官 <i>kuan<sup>1</sup></i>
捐 <i>chüan<sup>1</sup></i>	補 <i>pu<sup>3</sup></i>	沒 <i>mei<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	充 <i>ch'ung<sup>1</sup></i>	武 <i>wu<sup>3</sup></i>
官 <i>kuan<sup>1</sup></i>	缺 <i>ch'üeh<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	官 <i>kuan<sup>1</sup></i>

Civil officials. Military officials.

To be a soldier. To be a soldier.

To go on a military expedition.

Have you been on active service?

To remove from office for sickness or misconduct; or, to vacate a post.

To fill, or succeed to, a vacancy.

A given number.

To purchase a grade of rank by subscribing to the State's necessities.

505. 殺 *sha<sup>1</sup>*, to kill; also, adverbially, an intensive.

506. 退 *t'ui<sup>4</sup>*, to retire; to drive back.

507. 勒 *lo<sup>4</sup>*, to bind; to coerce. In combination read *lé<sup>2</sup>*, as *lé<sup>2</sup>-so<sup>3</sup>*, to squeeze; to extort money. *Lei<sup>1</sup>*, to hold in, as a horse; also, in combination, to strangle, as will be seen later.

508. 索 *so<sup>3</sup>*, to demand; to extort.

509. Examples:—

把 <i>pa<sup>3</sup></i>	捐 <i>chüan<sup>1</sup></i>	子 <i>tzŭ</i>	人 <i>jén<sup>2</sup></i>	退 <i>t'ui<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	店 <i>tien<sup>4</sup></i>
馬 <i>ma<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	那 <i>na<sup>4</sup></i>	勒 <i>lé<sup>2</sup></i>	出 <i>ch'u<sup>1</sup></i>	賊 <i>tsei<sup>2</sup></i>	主 <i>chu<sup>3</sup></i>
勒 <i>lei<sup>1</sup></i>	銀 <i>yin<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>	索 <i>so<sup>3</sup></i>	城 <i>ch'eng<sup>2</sup></i>	都 <i>tu<sup>1</sup></i>	兒 <i>'rh</i>
著 <i>cho</i>	子 <i>tzŭ</i>	官 <i>kuan<sup>1</sup></i>	了 <i>liao</i>	去 <i>ch'u<sup>4</sup></i>	殺 <i>sha<sup>1</sup></i>	殺 <i>sha<sup>1</sup></i>
點 <i>tien<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	勒 <i>lé<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	退 <i>t'ui<sup>4</sup></i>	了 <i>liao</i>
兒 <i>'rh</i>	勒 <i>lei<sup>1</sup></i>	令 <i>ling<sup>4</sup></i>	五 <i>wu<sup>3</sup></i>	關 <i>kuan<sup>1</sup></i>	了 <i>liao</i>	兩 <i>liang<sup>3</sup></i>
	住 <i>chu<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	兩 <i>liang<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>
	馬 <i>ma<sup>3</sup></i>	家 <i>chia<sup>1</sup></i>	銀 <i>yin<sup>2</sup></i>	的 <i>tì</i>	賊 <i>tsei<sup>2</sup></i>	客 <i>k'o<sup>4</sup></i>



The innkeeper killed two guests.

The rebels were repulsed with loss.

Drive the rebels out of the city.

*Obs.*—*T'ui* cannot be used promiscuously; you could not, for instance, use it in speaking of driving a dog away.

The Custom House people squeezed me out of five taels.

That official compels people to subscribe money.

*Obs.*—*Chüan* is not generally used of subscriptions to a private object.

Pull the horse up.

*Obs.*—Up: *chu*, to a standstill.

Hold in your horse a bit.

510. 底 *tí*<sup>3</sup>, the bottom; below.

511. 全 *ch'üan*<sup>2</sup>, all; entire.

512. 姓 *hsing*<sup>4</sup>, surname of family or tribe.

513. 名 *ming*<sup>2</sup>, name, or cognomen, as distinguished from the surname.

514. Examples:—

兒 <i>'rh</i>	麼 <i>mo</i>	不 <i>pu</i> <sup>4</sup>	辛 <i>hsing</i> <sup>1</sup>	石 <i>shih</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	樓 <i>lou</i> <sup>2</sup>
地 <i>tí</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	苦 <i>k'u</i> <sup>3</sup>	頭 <i>t'ou</i> <sup>2</sup>	的 <i>ti</i>	底 <i>tí</i> <sup>3</sup>
名 <i>ming</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	百 <i>po</i> <sup>2</sup>	全 <i>ch'üan</i> <sup>2</sup>	桌 <i>cho</i> <sup>1</sup>	河 <i>ho</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>
叫 <i>chiao</i> <sup>4</sup>	名 <i>ming</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	子 <i>tzü</i>	底 <i>tí</i> <sup>3</sup>	底 <i>tí</i> <sup>3</sup>
甚 <i>shén</i> <sup>2</sup>	子 <i>tzü</i>	你 <i>ní</i> <sup>3</sup>	用 <i>yung</i> <sup>4</sup>	底 <i>tí</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>
麼 <i>mo</i>	這 <i>ché</i> <sup>4</sup>	姓 <i>hsing</i> <sup>4</sup>	的 <i>tí</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	全 <i>ch'üan</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>
	塊 <i>k'uai</i> <sup>4</sup>	甚 <i>shén</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	管 <i>kuan</i> <sup>3</sup>

Downstairs.

Servants. A head servant or butler. *See* 414.

The bottom of the river is all stones.

Below the table; or, underneath the table.

*Obs.*—This might also mean on the under face of the table; but in that case it would be more accurate to say *cho<sup>1</sup> mien<sup>4</sup> 'rh tí<sup>3</sup> hsia<sup>4</sup>*.

His troubles are all owing to the inefficiency (worthlessness) of the people in his employ.

The people.

*Obs.*—*Lit.*, hundred surnames. Note the change in sound and tone of *pai*<sup>3</sup>, a hundred.

What is your name (to inferiors)?

What is your name (to equals and superiors)?

A name.

What is the name of this place?

## EXERCISE XIX.

足。沒 是 慢 這 走 匹 這 1  
餓 你 全 麼 的 馬 一

1. The reason this horse goes so slowly is all because you have not given him enough to eat.

的 下 買 子 子。民 百 君 2  
兒 人 的 兒 家 的 官 上  
女。生 底 是 生 主 萬 是

2. The *chün<sup>1</sup>-shang<sup>4</sup>* (Sovereign) is lord over all his subjects, official and unofficial. *Chia<sup>1</sup> shêng<sup>1</sup>-tzh<sup>3</sup>-rh* are the children born to bond-servants (while in a state of bondage).

*Obs.*—All subjects, etc.: *lit.*, lord over the hundred officials and myriad non-officials. *Wan* is often used to denote an infinite quantity or number. The Manchus more particularly speak of the Emperor as their *chu-tzū*, master.

有 算 大 做 是 爵 3  
爵 不 小 的 說 位  
位。了 官 官 人 尊。

3. When you say that a man's position is honourable you mean that his office is considerable; a petty official is not considered to have "position."

武 的 帶 文 的 管 4  
官。是 兵 官。是 民

4. Officials who have charge of the people are *wên<sup>2</sup> kuan<sup>1</sup>* (civilians); those who command troops are *wu<sup>3</sup> kuan<sup>1</sup>* (military officers).

子 帶 是 分 不 怎 的 文 5  
不 的 他 不 大 麼 衣 武  
同。補 們 過 好 分。裳 官

5. What is the difference between the dress of civil and military officials? It is not very easy to distinguish between them; the only difference is that the *pu<sup>3</sup>-tzū* (or insignia) that they wear are not identical.

*Obs.*—*Pu<sup>3</sup>-tzū* is the name given to the square embroidered patch worn by officials on the breast and back of the court robe: on the civil "patch" birds are represented, each grade having a distinctive bird; on the military patch animals are depicted. The *pu-tzū* of princes and nobles of the highest grades are round.

充 就 月 候 是 一 兵 各 6  
數 找 底 兒 不 定 額 地  
兒。些 要 多 足 的 數 方  
個 點 趕 的 不 是 的  
人 名 到 時 過 有 官

6. The strength of the army in different places is fixed, but it is at most times under the proper complement; [so] when a muster is called at the end of the month some men are found to make up the number.

*Obs.* 1.—When: *lit.*, pursuing, arrive at, etc.; i.e., when the end of the month is arrived at. Note *yüeh ti*, the end of the month.

*Obs.* 2.—Call the muster: *tien ming*; *lit.*, prick, or check, the names.

是着得道缺了塊山 7  
誰補誰是不個兒東  
就該誰知好出那

Obs.—Whose turn it is: *lit.*, who, owing to fill it, will then fill it. *Kai-cho* is frequently used in the above sense; were the *cho* omitted, *kai* would simply mean ought.

得的麼官捐官拿 8  
的是不是官那銀  
出是捐他就錢  
兵捐的那叫買

7. A good vacancy has occurred over in Shantung; I don't know who will get it. The person whose turn it is will get it.

8. When an office or rank is obtained by payment of money, that is called *chüan<sup>1</sup> kuan<sup>1</sup>* (to obtain an office by subscription). Was his office purchased? No; it was obtained by active military service.

他他了裏那沒一那 9  
們們他頭賊有點帶  
殺很要去都前兒兵  
退可當沒跑些本的  
了以時吃到日事大  
把追的山子都官

9. The high officer at the head of the troops has no ability whatever; some days ago the rebels escaped into the mountains, where they had nothing to eat; if he had pursued them at the time he could perfectly well have driven them back with loss.

Obs. 1.—*Ta kuan* might be either singular or plural.

Obs. 2.—Nothing to eat: *mei*, had not (*yu*, understood), *ch'ih ti*, eatables.

馬姓賤姓貴 10

10. May I ask your name? My name is MA.

Obs.—*Lit.*, your honourable name? My common name, MA.

Turn the following into Chinese. (KEY, EXERCISE XIX.)

1. The greatest person in the Empire is the Sovereign; the most numerous body are the *min<sup>2</sup> jén<sup>2</sup>* (people). The Sovereign is also called the master, and the people, *po<sup>2</sup> hsing<sup>4</sup>* (the hundred surnames).

Obs. 1.—Empire: *t'ien<sup>1</sup> hsia<sup>4</sup>* (*lit.*, under Heaven); the idea being that the Emperor of China exercises sway over everything under Heaven.

2. A schoolfellow of mine is a *ts'an<sup>1</sup>-tsan<sup>4</sup>* down West; I hear that the position of such officers is very honourable.

Obs. 1.—Schoolfellow: *t'ung<sup>2</sup> hsiüo<sup>2</sup>*; *lit.*, same learning. *Hsiüo<sup>2</sup>*, short for *hsiüo<sup>2</sup>-fang<sup>2</sup>*, a school.

Obs. 2.—Down west: *hsi<sup>1</sup> hsia<sup>4</sup>*; this is the general name given to Thibet and the portion of Chinese territory to the north-west of the Great Wall.

3. He thoroughly understands [the management of] affairs; is he likely to employ you to assist him?

Obs.—Employ: *ts'an-tsan* (494); emphasise *tsan*.

4. Most military officers rise from the ranks.

Obs.—Rise from the ranks: *lit.*, are from serving as soldiers risen (got up) most.

5. The number of officers in command of troops is fixed. Whenever there is a vacancy



it must be filled up. When there is a vacancy and nobody [to fill it up], it is a *k'ung*<sup>1</sup> (empty) vacancy.

6. Supernumerary officials are those in excess of the regular establishment.

Obs. 1.—Supernumerary: *ngo<sup>2</sup> wai<sup>1</sup>*, outside the fixed number.

Obs. 2.—Regular: *chéng*<sup>4</sup> (103).

7. I have been casting about to find a bit of a job, but I have not been able to do so; so I have come to ask you to find some opening for me.

Obs. 1.—Have come, etc.: *ch'ing ni lai* may be read in two ways.

Obs. 2.—Opening: *mén<sup>2</sup> lu<sup>4</sup>*; *lit.*, door and way; i.e., a way of access to employment.

8. To insist on having money from a person whether he possesses it or not is to squeeze.

Obs.—To insist on having, etc.: *i<sup>2</sup> ting<sup>4</sup> han<sup>2</sup> jên<sup>2</sup> chia<sup>2</sup> yao<sup>4</sup>*, positively from persons wanting.

9. When I fixed on the things, I insisted that I wanted all of them good; why have

you put in a quantity of bad ones just to make up the number? If you don't exchange them for good ones, I shall throw the whole lot back on you.

Obs. 1.—Fixed on: *ting*<sup>4</sup>.

Obs. 2.—Insisted: *shuo<sup>4</sup> chu<sup>4</sup> liao*, stood firm at the statement. See 48.

Obs. 3.—Throw back: *t'ui<sup>4</sup> hui<sup>2</sup> ch'ui<sup>4</sup>*.

10. I told you to put the table in the middle of the room; why have you put it on one side? In future, when I tell you anything you must remember it.

Obs.—In future: *ti<sup>3</sup> hsiá<sup>4</sup>*, which can be applied to time as well as to material objects.

11. Are all the surnames of the people in the volume of the "*Po Chia Hsing*?"

12. How could they all be? [it] only [contains] those which one is familiar with, that's all.

Obs.—Familiar: *lit.*, have heard ripe.

13. Kill a fowl for me.

515. 國 *kuo<sup>2</sup>*, a nation; a State; a Government.

516. 章 *chang<sup>1</sup>*, a rule; a law. Often used with *ch'êng<sup>2</sup>* (519).

517. 律 *lŭ<sup>4</sup>*, statutes.

518. 例 *li<sup>4</sup>*, laws; amendments.

519. 程 *ch'êng<sup>2</sup>*, a stage in a journey.

520. Examples:—

例 <i>li<sup>4</sup></i>	程 <i>ch'êng<sup>2</sup></i>	中 <i>chung<sup>1</sup></i>	程 <i>ch'êng<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	出 <i>ch'u<sup>1</sup></i>	那 <i>na<sup>4</sup></i>
不 <i>pu<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	國 <i>kuo<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	定 <i>ting<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	律 <i>lŭ<sup>4</sup></i>
同 <i>t'ung<sup>2</sup></i>	行 <i>hsing<sup>2</sup></i>	律 <i>lŭ<sup>4</sup></i>	知 <i>chih<sup>1</sup></i>	的 <i>ti</i>	的 <i>ti</i>	例 <i>li<sup>4</sup></i>
	各 <i>ko<sup>4</sup></i>	例 <i>li<sup>4</sup></i>	道 <i>tao<sup>4</sup></i>	章 <i>chang<sup>1</sup></i>	各 <i>ko<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>
	國 <i>kuo<sup>2</sup></i>	這 <i>ché<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	程 <i>ch'êng<sup>2</sup></i>	關 <i>kuan<sup>1</sup></i>	國 <i>kuo<sup>2</sup></i>
	的 <i>ti</i>	些 <i>hsieh<sup>1</sup></i>	知 <i>chih<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	都 <i>tu<sup>1</sup></i>	家 <i>chia<sup>1</sup></i>
	律 <i>lŭ<sup>4</sup></i>	章 <i>chang<sup>1</sup></i>	道 <i>tao<sup>4</sup></i>	路 <i>lu<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	定 <i>ting<sup>4</sup></i>

Laws are made by the State.

Obs.—It would be equally correct, but perhaps more indefinite, to say simply *lŭ li shih kuo chia ting ti*. *Ch'u lai* in this connexion signifies completion of an act; made and promulgated.

Every Custom House has fixed regulations.

Do you know the road?

Obs.—*Lu ch'êng*: *lit.*, stages of a road. *Lu ch'êng* can only be applied to long distances divided into stages.

The penal code of China.

These regulations won't do.

The laws of different countries are not identical.

521. 巡 *hsün*<sup>2</sup>, to go the rounds.  
 522. 察 *ch'a*<sup>2</sup>, to inquire into.  
 523. 搜 *sou*<sup>1</sup>, to search, as the person, baggage, etc.  
 524. 動 *tung*<sup>4</sup>, to move; and, less frequently, to be moved.  
 525. 種 *chung*<sup>4</sup>, to sow; to cultivate. Read *chung*<sup>3</sup> 'rh, seeds. *Chung*<sup>3</sup> (colloquially, *tsung*<sup>1</sup>), a kind or class.

526. Examples:—

東 <i>tung</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	的 <i>ti</i>	幾 <i>chi</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	方 <i>fang</i> <sup>1</sup>	看 <i>k'an</i> <sup>1</sup>
西 <i>hsi</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>	種 <i>chung</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>	的 <i>ti</i>	街 <i>chieh</i> <sup>1</sup>
	這 <i>ché</i> <sup>4</sup>	菜 <i>ts'ai</i> <sup>4</sup>	鐘 <i>chung</i> <sup>1</sup>	動 <i>tung</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	的 <i>ti</i>
	種 <i>tsung</i> <sup>1</sup>	種 <i>chung</i> <sup>4</sup>	動 <i>tung</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	搜 <i>sou</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>
	樣 <i>yang</i> <sup>4</sup>	種 <i>chung</i> <sup>3</sup>	身 <i>shén</i> <sup>1</sup>	東 <i>tung</i> <sup>1</sup>	察 <i>ch'a</i> <sup>2</sup>	巡 <i>hsün</i> <sup>2</sup>
	兒 <i>'rh</i>	兒 <i>'rh</i>	種 <i>chung</i> <sup>4</sup>	西 <i>hsi</i> <sup>1</sup>	行 <i>hsing</i> <sup>2</sup>	察 <i>ch'a</i> <sup>2</sup>
	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	李 <i>li</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>

The *k'an*<sup>1</sup>-*chieh*<sup>1</sup>-*ti* is the man who goes the round of the locality and sees (*q.d.*, that order is kept).

*Obs.*—Note that *k'an*<sup>1</sup> means here to watch or keep guard over, and is in the first tone. See 91.

To search baggage.

Do not touch those things.

What time do you start?

A farmer (or farm labourer).

To grow vegetables.

To sow seeds.

*Obs.*—Also called *tzü*<sup>3</sup> 'rh.

I don't want this kind of thing.

527. 治 *chih*<sup>4</sup>, to regulate; to reform; to restore order; good government as distinguished from disorder. Also, to treat medically; as *chih*<sup>4</sup> *hao*<sup>3</sup>, to cure.

528. 理 *li*<sup>3</sup>, regulating principle or force. Also, to manage; to regulate. Read *lū*<sup>3</sup>, to arrange; to set in order. *Li*<sup>3</sup> *hui*<sup>4</sup> (129), to pay attention; to observe; to notice.

529. 暴 *pao*<sup>4</sup>, passionate; fierce. The opposite of *ho*<sup>2</sup>, soft; gentle; accommodating (210).

530. 亂 *lan*<sup>4</sup>, *luan*<sup>4</sup>, disorder.

531. 急 *chi*<sup>2</sup>, quick in movement or temper.

532. 性 *hsing*<sup>4</sup>, nature; natural disposition.

533. Examples:—

急 <i>chi</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	官 <i>kuan</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	治 <i>chih</i> <sup>4</sup>	方 <i>fang</i> <sup>1</sup>	百 <i>po</i> <sup>2</sup>
不 <i>pu</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	性 <i>hsing</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>	理 <i>li</i> <sup>3</sup>	官 <i>kuan</i> <sup>1</sup>	姓 <i>hsing</i> <sup>4</sup>
用 <i>yun</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	子 <i>tzü</i>	不 <i>pu</i> <sup>2</sup>	治 <i>chih</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	亂 <i>luan</i> <sup>4</sup>
著 <i>chao</i> <sup>2</sup>	說 <i>shuo</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	錯 <i>ts'o</i> <sup>4</sup>	亂 <i>luan</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	得 <i>té</i>
急 <i>chi</i> <sup>2</sup>	話 <i>hua</i> <sup>4</sup>	於 <i>yü</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	兒 <i>'rh</i>	很 <i>hén</i> <sup>3</sup>
	太 <i>t'ai</i> <sup>4</sup>	暴 <i>pao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	地 <i>ti</i> <sup>4</sup>

The people are very disorderly (or turbulent); the local officials do not keep them in the slightest order.

Order and disorder; or, to restore order.

This reasoning (or principle) is perfectly correct.

*Obs.*—*Tao*, morally, the right road; *li*, the principle imparted to man, if he conform to which he will keep the right road. *Tao-li* is, hence, right principle; next, any principle conformity to which produces the normal estate of men or things, the rationale or logical condition of anything. It is against *tao-li*, in the first sense, to steal; but the *tao-li* of a thief is to steal, for he would not be a thief if he did not steal: a Chinese would say *mei chē ko tao-li*, it is not logical, there is no sense in such a proposition as that a man should be a thief and not steal. Lastly, the term *tao-li* is used as the principles collectively, the philosophic system, of any teacher. Confucianism is the *tao-li* of Confucius.

This official is too passionate.

That man talks too impetuously.

Do not get excited; or, there is no occasion to excite yourself.

*Obs.*—Note the peculiar use of *chao*, which here means to put forth or give out; not as in the expression *chao-liang*<sup>2</sup>, to catch, or meet with unexpectedly.

534. 普 *p'u*<sup>3</sup>, universal.

535. 羣 *ch'ün*<sup>2</sup>, a flock; a drove; a multitude.

536. 耕 *kēng*<sup>1</sup>, to till; also read *ching*<sup>1</sup>, as *ching*<sup>1</sup> *ti*<sup>4</sup>, to plough.

537. 總 *tsung*<sup>3</sup>, to collect; collectively. Hence, in any case; never; positively; always.

538. 之 *chih*<sup>1</sup>, used in books as the pronoun of the third person and the sign of the possessive; also, in some instances, comparatively rare, in the spoken language.

539. Examples:—

去 <i>ch'ü</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	言 <i>yén</i> <sup>2</sup>	國 <i>kuo</i> <sup>2</sup>	地 <i>ti</i> <sup>4</sup>	多 <i>to</i> <sup>1</sup>	普 <i>p'u</i> <sup>3</sup>
把 <i>pa</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	之 <i>chih</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>
書 <i>shu</i> <sup>1</sup>	羣 <i>ch'ün</i> <sup>2</sup>	國 <i>kuo</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	總 <i>tsung</i> <sup>3</sup>	種 <i>chung</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>
理 <i>lǐ</i> <sup>3</sup>	羊 <i>yáng</i> <sup>2</sup>	家 <i>chia</i> <sup>1</sup>	總 <i>tsung</i> <sup>3</sup>	沒 <i>mei</i> <sup>2</sup>	種 <i>chung</i> <sup>3</sup>	的 <i>ti</i>
一 <i>i</i> <sup>4</sup>	趕 <i>kán</i> <sup>3</sup>	之 <i>chih</i> <sup>1</sup>	得 <i>tei</i> <sup>3</sup>	看 <i>k'an</i> <sup>4</sup>	兒 <i>'rh</i>	人 <i>jén</i> <sup>2</sup>
理 <i>lǐ</i> <sup>3</sup>	到 <i>tao</i> <sup>4</sup>	大 <i>ta</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	見 <i>chien</i> <sup>4</sup>	先 <i>hsien</i> <sup>1</sup>	種 <i>chung</i> <sup>4</sup>
	山 <i>shan</i> <sup>1</sup>	官 <i>kuan</i> <sup>1</sup>	總 <i>tsung</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>
	上 <i>shang</i> <sup>1</sup>	把 <i>pa</i> <sup>3</sup>	而 <i>érh</i> <sup>2</sup>	外 <i>wai</i> <sup>4</sup>	耕 <i>ching</i> <sup>1</sup>	的 <i>ti</i>

The population of the world is mostly agricultural.

If you want to sow seeds you must first plough the land.

I have never seen a foreigner (or foreigners).

You will have to (must positively) go.

In a word; speaking collectively.

*Obs.*—This is, strictly speaking, not colloquial, though the phrase is constantly used in conversation; *chih* is here a final particle of no particular value.

The high officials of the State.

*Obs.*—*Ti* would here be more colloquial than *chih*, but the latter character is introduced to show its use in a possessive construction.

Drive that flock of sheep on to the hills.

Put the books in order.



## EXERCISE XX.

的。入 查 是 官 上 城 1  
人 出 盤 兵 的 門

1. The guards on the city gates are [there] for [the purpose of] searching [the baggage of] persons entering and leaving the city.

姓 理 是 律 定 國 2  
的。百 治 例 的 家

2. The laws passed by the State are for the administration of the people.

地。兒 人 夏 本 民 是 種 3  
種 人 天 分、的 小 地

3. Farming is the proper business of the humbler classes; in the summer everyone is tilling the ground.

Obs.—Proper business: *pên*, that which is originally, *fên*<sup>4</sup>, the lot or share, *hiao min*, of the humbler classes.

春 天 的 麥、收、麥 秋 4  
麥。收、麥 春 就 子 天  
就 子 天 叫 夏 種  
叫 夏 種 秋 天 的

4. Wheat sown in the autumn, which is gathered in the summer, is called *ch'iu<sup>1</sup> mai<sup>4</sup>* (autumn wheat); wheat sown in the spring and gathered in the summer is called spring wheat.

收 秋 算 麼。一 春 秋 那 5  
的 麥 一 不 樣 麥 麥 麼  
多。總 樣、能 的 是 和 着、

5. In that case are autumn wheat and spring wheat identical? They cannot be considered so; the autumn wheat gives always a better yield.

道。姓 天 不 治 是 下 近 6  
都 下 好、理 官 大 年  
知 百 普 的 長 亂 天

6. That the great disorder which has everywhere [prevailed] of late years is due to the maladministration of the authorities is a fact known to the people of the whole Empire.

Obs. 1.—Late: *chin*; *lit.*, near.

Obs. 2.—Authorities: *kuan chang<sup>3</sup>*, the officials who *chang<sup>3</sup>*, are superior; the expression is only used in speaking of the whole official class, in contradistinction to the *hiao min*.

Obs. 3.—Maladministration: *chih-li*, in governing, *ti=ts*, attained to, *pu hao*, badness.

Obs. 4.—Notice the construction of the whole sentence: [the fact that of] late years the Empire's great disorder is [the result of] the authorities' maladministration the entire Empire's people all know.

全 論 不 甚 理、子 你 7  
愛 甚 理 麼 告 太 那  
說 麼 會、話 訴 不 個  
嘴。事 不 總 他 說 兒

7. That son of yours is altogether too unreasonable; he never pays attention to anything he is told, and has an opinion to offer on every subject going.

Obs. 1.—Unreasonable: *lit.*, does not speak reason.

Obs. 2.—Opinion to offer: *shuo tsui* often means boasting or self-glorification.

都呢。人那子那一去 8  
跑他怎住都一羣年  
了。們麼着燒片賊。來  
早樣的了。房把了

8. A horde of rebels came over there last year and burnt that whole lot of buildings. How about the occupants? They decamped long before the rebels came.

一了數馬叫塊人好 9  
羣。也兒牛一兒在些  
說多羊羣。那一個

9. A large number assembled together is said to be a *ch'ün*<sup>2</sup>; the same term may be applied to horses, oxen, and sheep in any number.

話去本晚告他名你 10  
說。見人半訴那片把  
他。兒响他兒擎我  
有過兒我去。到的

10. Take my card to his place and tell him that I shall go over myself in the latter part of the afternoon to see him, as I have something to say to him.

Obs.—Note *ming-p'ien*, a visiting card (Radical 91). See 1,025.

Turn the following into Chinese. (KEY, EXERCISE XX.)

1. There are Chinamen all over the world. Every country has a penal code. The penal code was fixed by the State for the government of the people. Regulations are drawn up by the officials.

Obs.—Draw up: *li* (Radical 117).

2. A man yesterday drove a flock of sheep on to my ground, and they ate up all the wheat I had sown there.

3. The *k'an<sup>1</sup>-chieh<sup>1</sup>-ti* are official underlings who go the rounds and inspect every place.

4. Somebody, I don't know who, has been putting all my books into confusion; arrange them for me.

Obs.—Put into confusion: *la luan*; *lit.*, drag into confusion.

5. That man is dreadfully passionate; why do you pay any attention to him?

Obs.—Pay attention to: *li<sup>3</sup>* (528).

6. The Great Wall (10,000 *li* long wall) is the first of the seven great wonders of the world. I have heard that it was a king who compelled his people to build it.

7. Quite right. That Sovereign was utterly without principle; he governed his people in an exceedingly oppressive way. Within a few years from the completion of the wall the whole Empire was in great disorder.

Obs. 1.—Utterly without, etc.: *lit.*, not principle to the utmost (Radical 133). This phrase is not strictly colloquial, though quite admissible in conversation. It has been introduced to show the use of the possessive *chih*.

Obs. 2.—Oppressive: *k'ê<sup>4</sup> k'u<sup>3</sup>*. See 223.

8. It is necessary to put on the official dress when receiving a visitor who is a stranger.

Obs.—Stranger: *shêng k'o*; *lit.*, raw stranger (Radical 100).

540. 搶 *ch'iang*<sup>3</sup>, to take by violence.  
 541. 奪 *to*<sup>2</sup>, to snatch away.  
 542. 偷 *t'ou*<sup>1</sup>, to steal; to filch. Also, secretly; stealthily.  
 543. 股 *ku*<sup>3</sup>, classically, the leg or thigh. Colloquially, used of banditti, etc.; a gang or band.  
 544. 逃 *t'ao*<sup>2</sup>, to fly, as a fugitive.  
 545. 竄 *ts'uan*<sup>4</sup>, to escape or scuttle off, as rats or mice; applied also to the escape of rebels or banditti.  
 546. 散 *san*<sup>3 4</sup>, to disperse. *San*<sup>3</sup>, a medicinal powder.  
 547. 混 *hun*<sup>3 4</sup>, mingled in confusion, like the water of torrents. Read *hun*<sup>2</sup>, stupid; idiotic; reckless. It also means muddy when applied to water, though, strictly speaking, another character of the same sound should be used.

548. Examples:—

個 <i>ko</i> <sup>4</sup>	混 <i>hun</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	四 <i>ssü</i> <sup>4</sup>	西 <i>hsi</i> <sup>1</sup>	把 <i>pa</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>
混 <i>hun</i> <sup>2</sup>	說 <i>shuo</i> <sup>1</sup>	兒 <i>'rh</i>	川 <i>ch'uan</i> <sup>1</sup>	偷 <i>t'ou</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	們 <i>mén</i>
小 <i>hsiao</i> <sup>3</sup>	混 <i>hun</i> <sup>3</sup>	竄 <i>ts'uan</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	偷 <i>t'ou</i> <sup>1</sup>	的 <i>tì</i>	把 <i>pa</i> <sup>3</sup>
子 <i>tzü</i>	和 <i>ho</i> <sup>2</sup>	到 <i>tao</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	兒 <i>'rh</i>	筆 <i>pí</i> <sup>3</sup>	行 <i>hsing</i> <sup>2</sup>
	在 <i>tsai</i> <sup>4</sup>	雲 <i>yün</i> <sup>2</sup>	股 <i>ku</i> <sup>3</sup>	的 <i>tì</i>	奪 <i>to</i> <sup>2</sup>	李 <i>lǐ</i> <sup>3</sup>
	一 <i>i</i> <sup>2</sup>	南 <i>nan</i> <sup>2</sup>	賊 <i>tsei</i> <sup>2</sup>	走 <i>tsoü</i> <sup>3</sup>	了 <i>liao</i>	搶 <i>ch'iang</i> <sup>3</sup>
	塊 <i>k'uai</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	散 <i>san</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	了 <i>liao</i>
	兒 <i>'rh</i>	了 <i>liao</i>	了 <i>liao</i>	逃 <i>t'ao</i> <sup>2</sup>	了 <i>liao</i>	去 <i>ch'ü</i> <sup>4</sup>
	他 <i>t'a</i> <sup>1</sup>	混 <i>hun</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	走 <i>tsoü</i> <sup>3</sup>	偷 <i>t'ou</i> <sup>1</sup>	了 <i>liao</i>
	是 <i>shih</i> <sup>4</sup>	水 <i>shui</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	了 <i>liao</i>	東 <i>tung</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>

They seized the baggage and went off with it.

He snatched my pen away from me.

To steal things.

To walk stealthily (*i.e.*, that no one shall know).

He has run away.

That band of robbers from Ssüch'uan (Szechwan) has dispersed, and skulked off one by one into Yünnan.

Muddy water.

To talk wildly.

Jumbled together.

He is a reckless (or rowdy) youngster.

549. 懶 *lan*<sup>3</sup>, idle; commonly used with the following.

550. 惰 *to*<sup>4</sup>. *Lan*<sup>3</sup>-*to*<sup>4</sup>, idle.

551. 棍 *kun*<sup>4</sup>, a staff.

552. 扔 *jéng*<sup>1</sup>, to cast; to throw. Also read *jéng*<sup>3</sup>.

553. 放 *fang*<sup>4</sup>, to release; to let go.



554. 槍 *ch'iang*<sup>1</sup>, a spear; a musket. The numerative of the second is *kan*<sup>3</sup> (325) or *kén*<sup>1</sup>; and of the first, *kan*<sup>3</sup>, *kén*<sup>1</sup> (644), or *t'iao*<sup>2</sup>.

555. Examples:—

放 <i>fang</i> <sup>4</sup>	邊 <i>pian</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>	鳥 <i>niao</i> <sup>3</sup>	槍 <i>ch'iang</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
他 <i>t'a</i> <sup>1</sup>	兒 <i>'rh</i>	不 <i>pu</i> <sup>2</sup>	兒 <i>'rh</i>	就 <i>chiu</i> <sup>4</sup>	衙 <i>ya</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>
麼 <i>mo</i>	罷 <i>pa</i> <sup>4</sup>	着 <i>chao</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	打 <i>ta</i> <sup>3</sup>	門 <i>mén</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>
放 <i>fang</i> <sup>4</sup>	放 <i>fang</i> <sup>4</sup>	了 <i>liao</i>	一 <i>i</i> <sup>4</sup>	着 <i>chao</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	懶 <i>lan</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	了 <i>liao</i>	扔 <i>jéng</i> <sup>1 3</sup>	條 <i>t'iao</i> <sup>2</sup>	了 <i>liao</i>	放 <i>fang</i> <sup>4</sup>	情 <i>to</i> <sup>4</sup>
罷 <i>pa</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	在 <i>tsai</i> <sup>4</sup>	棍 <i>kun</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	了 <i>liao</i>	不 <i>pu</i> <sup>2</sup>
	罷 <i>pa</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	子 <i>tzŭ</i>	個 <i>ko</i> <sup>4</sup>	一 <i>i</i> <sup>3</sup>	愛 <i>ai</i> <sup>4</sup>

That man is lazy; he does not like going to the yamên.

He fired a shot and hit a bird.

*Obs.*—Note *chao*; its special force will be seen later.

You have (or, will have) no use for that stick; you had better throw it aside.

*Obs.*—*Pa*, as before, may also be rendered imperatively.

Let him go.

*Obs.*—Note that *liao* is only an expletive, and might be omitted, though it has a certain force, as will be seen from the following sentences.

Let him go? Yes, let him go.

556. 恰 *ch'ia*<sup>4</sup>, to coincide with exactly.

557. 巧 *ch'iao*<sup>3</sup>, cunning; also, opportune, with or without the preceding.

558. 特 *t'é*<sup>4</sup>, special; particular.

559. 意 *i*<sup>4</sup>, meaning; purpose.

560. 偶 *ou*<sup>3</sup>, *ngou*<sup>3</sup>, accidental.

561. 然 *jan*<sup>2</sup>, thus by nature; as it were; positively. Affixed to many words and combinations with an adverbial force; as *jan*<sup>2</sup> *érh*<sup>2</sup> (Radical 126), and yet; nevertheless.

562. Examples:—

個 <i>ko</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	偶 <i>ou</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>
人 <i>jén</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	然 <i>jan</i> <sup>2</sup>	的 <i>ti</i>	的 <i>ti</i>	恰 <i>ch'ia</i> <sup>4</sup>
巧 <i>ch'iao</i> <sup>3</sup>	自 <i>tzŭ</i> <sup>4</sup>	特 <i>t'é</i> <sup>4</sup>	錯 <i>ts'o</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	狠 <i>hén</i> <sup>3</sup>	巧 <i>ch'iao</i> <sup>3</sup>
得 <i>té</i>	然 <i>jan</i> <sup>2</sup>	意 <i>i</i> <sup>4</sup>	了 <i>liao</i>	看 <i>k'an</i> <sup>4</sup>	巧 <i>ch'iao</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>
很 <i>hén</i> <sup>3</sup>	的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	自 <i>tzŭ</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>
	這 <i>ché</i> <sup>4</sup>	的 <i>ti</i>	然 <i>jan</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	特 <i>t'é</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>

He came in the nick of time.

You have arrived most opportunely.

I came here purposely to see you.

*Obs.*—*T'é i*, with special intent.

My mistake was accidental; of course it was not done intentionally.

*Obs.*—Of course: *tzŭ jan*, of itself thus.

That is a matter of course.

This man is very ingenious.

## EXERCISE XXI.

是呢。不好。樣。意。你。1  
去。自。去。還。是。怎。的  
好。然。好。是。去。麼。主

Obs.—Opinion: *lit.*, leading or dominant idea.

1. What is your opinion, should I go or not? Of course you had better go.

着。打。鳥。裝。我。我。小。把。2  
的。兒。上。那。要。棍。我  
着。可。我。一。出。兒。那  
打。不。要。桿。門。擎。一  
不。定。打。槍。把。來。個

Obs.—Note *ta*, to fire or shoot at; *ta chao* or *ta liao*, to hit what is fired at. *Fang* (see next paragraph), to fire a gun.

2. Bring me that small cane (or stick) of mine; I am going out. Load my gun; I want to shoot some birds, though I am not certain that I shall hit any.

可。誰。人。兒。偶。道。槍。我。3  
了。要。恰。四。然。是。擎。昨  
不。是。巧。面。放。裝。起。兒  
得。打。沒。兒。了。得。來。把  
了。着。打。都。一。了。不。那  
了。着。有。下。的。知。桿

Obs.—All round: *lit.*, on four sides.

3. I picked up that gun yesterday without knowing it was loaded, and accidentally let it off. There were people all round me, but luckily I did not hit anyone; if I had, it would have been no end of a business.

擎。槍。夜。是。東。是。不。背。4  
東。刀。裏。奪。西。偷。叫。地  
西。到。明。好。硬。把。人。裏  
就。人。火。些。擎。人。知。擎  
是。家。擎。個。了。家。道。東  
槍。硬。着。賊。去。的。就。西

Obs. 1.—Unobserved: *lit.*, in (or on) the ground behind the back; *i.e.*, where one cannot be seen.

Obs. 2.—Torchlight: *lit.*, the light or brightness of fire; burglary is often referred to as *ming-huo* simply, and the combined characters are never used in any other sense.

4. When a person takes a thing unobserved without letting anyone know, that is *t'ou*<sup>1</sup> (to steal or pilfer). To take away anything from a person by force is *to*<sup>2</sup> (to snatch or seize violently). When a number of robbers armed with spears (or muskets) and swords go at night by the light of torches to a man's house and forcibly take his property, that is *ch'iang*<sup>3</sup> (robbery with violence).

混。算。理。沒。說。5  
說。是。那。有。話

5. To talk without reference to reason (or, the right) is what is considered *hun*<sup>4</sup> *shuo*<sup>1</sup> (talking wildly).

了。兒過工不混。麼澡我 6  
就一夫大打這水的  
好會兒的了麼怎洗

6. How is it that my bath water is so muddy? It hasn't been drawn very long; it will be all right after a little while.

看兩功。不於學我 7  
罷。下打愛懶生那  
兒他用惰過個

7. That pupil of mine is too idle altogether; he won't study. Give him a thrashing, and then see how he does.

然特著就槍槍。混槍。那 8  
來的意腿。跑就看打。一一  
的。來跑了。打。見恰個天  
可的。不。那。那。了。巧。擎。有  
也還了。擎。賊。那。來。着。倆  
不是咯。棍。呢。倆。了一。賊。  
定。偶。放。子。那。賊。一。根。一  
然。槍。的。擎。混。個。大。個  
來的。叫。槍。打。人。棍。擎  
的。那。槍。的。起。擎。子。着  
怕。個。子。扔。着。著。四。一  
是。人。兒。下。裝。一。下。條  
偶。是。打。槍。上。桿。裏。長

8. The other day two robbers, the one armed with a long spear, the other with a large staff, were assaulting people right and left, when it fortunately happened that someone with a musket came along. Seeing the robbers so engaged, he hurriedly loaded and fired. And what did the robbers do? The one with the spear threw it down and ran away; the one with the stick was struck by the bullet in the leg, so he couldn't run. Did the man who fired make his appearance designedly or by accident? Probably by accident, but I am not sure.

Obs. 1.—Note the numerative of *ch'iang*. Spears may be spoken of as *kan*, *kên*, or *t'iao*, but muskets are always *kan* or *kên* (644).

Obs. 2.—Right and left: *hsia li*, in the sense of direction. *Ssü hsia*, the four directions; properly, the four points of the compass. Cf. also *ssü mien-rh* in paragraph 3.

Obs. 3.—Note *ch'iang-tzü*<sup>3</sup>, a bullet.

Turn the following into Chinese. (KEY, EXERCISE XXI.)

1. Last year over ten robbers armed with spears and knives came into the city and made a clean sweep of everything in my shop. An hour before this happened that lazy servant of mine had gone to his home, and when he went he did not shut the door. I am afraid this was done intentionally, too.

Obs. 1.—Clean sweep: *lit.*, took the things in my shop and robbed it clean; the word "clean" is repeated for euphony's sake, though it would be quite correct to say, simply, *kan-ching*.

Obs. 2.—Gone home: this may be rendered by *chia ch'ü liao*, *hui chia ch'ü liao*, or *shang chia ch'ü liao*.

2. One of the robbers gave me a cut, and I called in a foreign doctor, who cured me.



Another, seeing a fowling-piece of mine that was loaded, let it off by accident.

*Obs.* 1.—Cut (304).

*Obs.* 2.—Doctor: commonly called *tai-fu* (太夫), though there is a more literary term. Note *tai*<sup>4</sup>, not *t'ai*<sup>4</sup>.

*Obs.* 3.—Cure (527).

3. The *k'an<sup>1</sup>-chieh<sup>1</sup>-ti*, hearing the report of the gun, came to see what was the matter. On seeing the robbers he was frightened, and ran straight away. On the road he saw an official, and told him some confused story or other, I don't know what.

*Obs.* 1.—*K'an<sup>1</sup>-chieh<sup>1</sup>-ti*, the local constable. Note *k'an<sup>1</sup>*, to watch (91).

*Obs.* 2.—Frightened: *hai liao p'a liao*. See 424.

*Obs.* 3.—Straight off: *lit.*, one straight ran. See 374.

4. The officer said, "That will do with that story. I will take my soldiers to the place forthwith, and arrest the robbers." When the robbers heard that the soldiers were coming directly, they all dispersed in different directions.

*Obs.*—That will do, etc.: *lit.*, you need not say all this.

5. By this time my servant had come back, saying that the business which had taken him out was finished. The official said to him, "I suspect you and they had an understanding." His rejoinder was so full of untruths that orders were given for him to get a few blows with a stick.

*Obs.* 1.—Understanding: *lit.*, I fear you with them were one breath; were in collusion.

*Obs.* 2.—Rejoinder: *lit.*, the talk he returned all not true.

6. If you are to be so idle when you are young, and dislike study, how will you succeed in life when you grow up? If you do not make a man of yourself, you will have no means of livelihood, and, without that, you will naturally have to seek your bread by thieving. Yesterday you threw away your book and went out shooting with the visitors. Even after they had gone you did not study.

*Obs.* 1.—Young: *lit.*, your years' light time.

*Obs.* 2.—Means of livelihood: *lit.*, a road of passing the days; a means of subsisting from one day to another.

563. 凡 *fan<sup>2</sup>*, all whatsoever. Also, as will be seen later, vulgar; common.

564. 揣 *ch'uai<sup>3</sup>*, to feel, or feel for, by thrusting in the hand; hence, in combination with the following word, to guess.

565. 摩 *mo<sup>1</sup>*, to feel with the fingers.

566. 約 *yo<sup>1</sup>*, *yüeh<sup>1</sup>*, primarily, to bind; an agreement. *T'iao<sup>2</sup> yo<sup>1</sup>* (181) is the expression for treaty (*i.e.*, *yo<sup>1</sup>*, an agreement; *t'iao<sup>2</sup>*, in strips, sections, or clauses).

567. 准 *chun<sup>3</sup>*, to authorise; true to a course.

568. 否 *fou<sup>3</sup>*, if not; or, not. Rarely used colloquially.

569. Examples:—

同 <i>t'ung<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	准 <i>chun<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	准 <i>chun<sup>3</sup></i>	揣 <i>ch'uai<sup>3</sup></i>	凡 <i>fan<sup>2</sup></i>
他 <i>t'a<sup>1</sup></i>	大 <i>ta<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	着 <i>chao<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	摩 <i>mo<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>
去 <i>ch'ü<sup>4</sup></i>	長 <i>ch'ang<sup>2</sup></i>	准 <i>chun<sup>3</sup></i>	准 <i>chun<sup>3</sup></i>	准 <i>chun<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	總 <i>tsung<sup>3</sup></i>
大 <i>ta<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	話 <i>hua<sup>4</sup></i>	否 <i>fou<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	知 <i>chih<sup>1</sup></i>	要 <i>yao<sup>4</sup></i>
約 <i>yo<sup>1</sup></i>	約 <i>yo<sup>1</sup></i>	裡 <i>li<sup>3</sup></i>	就 <i>chü<sup>4</sup></i>	揣 <i>ch'uai<sup>3</sup></i>	道 <i>tao<sup>4</sup></i>	小 <i>hsiao<sup>3</sup></i>
	我 <i>wo<sup>3</sup></i>	可 <i>k'o<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	摩 <i>mo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	心 <i>hsin<sup>1</sup></i>

In all things great care should be taken.

To guess.

I do not know whether he will give his sanction or not.

I cannot guess.

*Chun<sup>3</sup> fou<sup>3</sup>* (to authorise or to negative) is the same as *chun<sup>3</sup> pu<sup>4</sup> chun<sup>3</sup>*, but it is not often used in conversation.

He invited me to go with him.

Most probably.

570. 更 *kéng<sup>1</sup>*, to change; but *kéng<sup>4</sup>*, more, the sign of the comparative (see 238).

571. 改 *kai<sup>3</sup>*, to change.

572. 妥 *t'o<sup>3</sup>*, secure; satisfactory. Often used with *tàng<sup>1</sup>* (342).

573. 專 *chuan<sup>1</sup>*, single; special.

574. 失 *shih<sup>1</sup>*, to lose; to miss.

575. 神 *shén<sup>2</sup>*, spirits, divine or human; animal spirits.

576. 參 *ts'én<sup>1</sup>*, with the following *tz'ü<sup>1</sup>*, irregular; uneven (e.g., like foliage). Read also *ts'an<sup>1</sup>* and *shén<sup>1</sup>* (see 493).

577. 差 *tz'ü<sup>1</sup>*, with *ts'én<sup>1</sup>*, irregular.

578. Examples:—

西 <i>hsi<sup>1</sup></i>	駱 <i>lo<sup>4</sup></i>	神 <i>shén<sup>2</sup></i>	念 <i>nien<sup>4</sup></i>	用 <i>yung<sup>4</sup></i>	這 <i>ché<sup>4</sup></i>
的 <i>tì</i>	駝 <i>t'o</i>	就 <i>chiu<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	更 <i>kéng<sup>1</sup></i>	章 <i>chang<sup>1</sup></i>
那 <i>na<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	做 <i>tso<sup>4</sup></i>	改 <i>kai<sup>3</sup></i>	程 <i>ch'éng<sup>2</sup></i>
更 <i>kéng<sup>4</sup></i>	專 <i>chuan<sup>1</sup></i>	參 <i>ts'én<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	妥 <i>t'o<sup>3</sup></i>
不 <i>pu<sup>4</sup></i>	駝 <i>t'o<sup>2</sup></i>	差 <i>tz'ü<sup>1</sup></i>	一 <i>i<sup>4</sup></i>	專 <i>chuan<sup>1</sup></i>	當 <i>tang<sup>1</sup></i>
行 <i>hsing<sup>2</sup></i>	東 <i>tung<sup>1</sup></i>	了 <i>liao</i>	失 <i>shih<sup>1</sup></i>	心 <i>hsin<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>

These regulations are satisfactory; they need not be amended.

He gives his whole attention to study.

In the transaction of business absent-mindedness at once leads to irregularity.

Camels are specially employed as beasts of burden.

That will answer still worse.

579. 忙 *mang<sup>2</sup>*, to haste; busy.

580. 向 *hsiang<sup>4</sup>*, to face towards; towards; direction.

581. 規 *kuei<sup>1</sup>*, a rule; custom.

582. 幹 *kan<sup>4</sup>*, to attend to business; business. It often takes the place of *tso<sup>4</sup>*, to do.

583. 辦 *pan<sup>4</sup>*, to administer; colloquially it has many meanings, as to purchase, to punish, etc. *Pan<sup>4</sup>-tsui<sup>3</sup>* (433), to squabble.

584. 法 *fa<sup>2 3</sup>*, method; fashion. Read *fa<sup>3</sup>*, law or laws. *Fa<sup>4</sup> kuo<sup>2</sup>*, France; note the tone.

## 585. Examples:—

會 <i>hui</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	了 <i>liao</i>	你 <i>ni</i> <sup>3</sup>	明 <i>ming</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>
辦 <i>pan</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	這 <i>ché</i>	們 <i>mén</i>	年 <i>nien</i> <sup>2</sup>	忙 <i>mang</i> <sup>2</sup>	們 <i>mén</i>
事 <i>shih</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	幹 <i>kan</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	向 <i>hsiang</i> <sup>4</sup>
忙 <i>mang</i> <sup>2</sup>	的 <i>ti</i>	法 <i>fa</i> <sup>2</sup>	甚 <i>shén</i> <sup>2</sup>	遠 <i>yüan</i> <sup>3</sup>	定 <i>ting</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
甚 <i>shén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	子 <i>tzǔ</i>	麼 <i>mo</i>	門 <i>mén</i> <sup>2</sup>	規 <i>kuei</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>
麼 <i>mo</i>	真 <i>chén</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	兒 <i>'rh</i>	了 <i>liao</i>	大 <i>ta</i> <sup>4</sup>

Hitherto we have never been very busy.

*Obs.*—Hitherto: *lit.*, towards [the time that has now] come; *hsiang lai* with a negative can generally be rendered *never*.

I have decided to make a long journey next year.

*Obs.*—Decided: *lit.*, *ting*, have determined or laid down, *kuei*, as a definite line of action.

What have you come for?

This plan is impracticable.

He is really an able administrator.

What's your hurry?

586. 胡 *hu*<sup>2</sup>, wildly; blindly.

587. 鬧 *nao*<sup>4</sup>, to be in a rage; of events, to occur when they should not occur.

588. 掄 *lun*<sup>1</sup>, *lün*<sup>1</sup>, to whirl about, as a mace, etc.; to brandish, as the fist, etc.

589. 催 *ts'ui*<sup>1</sup>, to urge.

## 590. Examples:—

兒 <i>'rh</i>	裡 <i>li</i> <sup>3</sup>	忙 <i>mang</i> <sup>2</sup>	槍 <i>ch'iang</i> <sup>1</sup>	成 <i>chéng</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>
鬧 <i>nao</i> <sup>4</sup>	鬧 <i>nao</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	混 <i>hun</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	鬧 <i>nao</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>
了 <i>liao</i>	噪 <i>sang</i> <sup>3</sup>	辦 <i>pan</i> <sup>4</sup>	掄 <i>lun</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	了 <i>liao</i>	胡 <i>hu</i> <sup>2</sup>
個 <i>ko</i> <sup>4</sup>	子 <i>tzǔ</i>	他 <i>t'a</i> <sup>1</sup>	催 <i>ts'ui</i> <sup>1</sup>	拏 <i>na</i> <sup>2</sup>	大 <i>ta</i> <sup>4</sup>	鬧 <i>nao</i> <sup>4</sup>
亂 <i>lan</i> <sup>4</sup>	了 <i>liao</i>	們 <i>mén</i>	他 <i>t'a</i> <sup>1</sup>	着 <i>cho</i>	亂 <i>lan</i> <sup>4</sup>	了 <i>liao</i>
兒 <i>'rh</i>	今 <i>chin</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	趕 <i>kan</i> <sup>3</sup>	桿 <i>kan</i> <sup>3</sup>	子 <i>tzǔ</i>	百 <i>po</i> <sup>2</sup>

Don't be disorderly.

There was a great outbreak of the people.

*Obs.*—Note that *lan*<sup>4</sup>-*tsǔ* is a disturbance; *luan*<sup>4</sup>, a state of disturbance. *Nao* can be used of the outbreak of an epidemic (*see below*).

To brandish a spear the whole day.

*Obs.*—The whole day: *lit.*, a complete day. The teachers can give no explanation of the use of *chia* in this connexion. We find the same sound in the expression *pu*<sup>4</sup> *chia*, it is not so; no.

Urge him to go and attend to it with all despatch.

Diphtheria has broken out in their house.

I have had a misfortune to-day.



## EXERCISE XXII.

好 不 人 背 事 約 不 那 1  
 話 背 家 人 不 不 叫 人  
 人 常 可 然 是 人 幹  
 背 說 不 他 甚 知 的  
 人 好 是 怎 麼 道 事  
 沒 話 麼 麼 好 大 總

Obs. 1.—Otherwise: *pu*, were it not, *jan*, thus.

Obs. 2.—Secret: *pei<sup>4</sup> jên*, behind people's backs. Cf. *pei ti li*.

1. That man never lets anyone know what he is about. Probably it is nothing very reputable, otherwise why should he be so secret about it? Yes, indeed; there is a common saying that "Good advice is not given in secret; secret advice is never good."

麼 大 人 知 得 當 還 那 2  
 更 約 准 道 改 了 沒 一  
 改 沒 不 李 可 章 辦 件  
 的 甚 准 大 不 程 妥 事

Obs.—*Ta-jên*: this might be translated His Excellency, but it must be remembered that the title *ta-jên* is given to any officer of the third or higher grades of official rank.

2. That matter is not satisfactorily disposed of yet. The regulations require alteration, but I do not know whether Li *ta-jên* will approve or not. Most probably no important alteration will take place.

意 准 規 得 事 甚 要 3  
 主 個 定 先 麼 幹

3. If one wants to engage in any affair one must first settle on a definite line of action.

失 那 在 心 時 幹 4  
 神 就 事 不 候 事  
 叫 上 攔 兒 的

4. When one is engaged in any transaction and one's attention is not devoted to the matter [in hand], that is what is called *shih<sup>1</sup> shên<sup>2</sup>* (to be absent-minded).

Obs.—Attention devoted to: *lit.*, heart placed in or upon.

上 他 總 法 事 了 定 5  
 身 在 子 的 辦 妥

5. The final determination of the way in which the thing is to be done rests entirely with him.

Obs.—Rests with him: *lit.*, is on his body; he bears the responsibility.

肯些催不他得‘一那 6  
聽兒他忙一起件個  
他快同點着要人  
不着人兒辦事有

Obs. 1.—Matter of importance: *yao*, short for *yao chin*<sup>3</sup>, a combination which will be met with later.

Obs. 2.—Acting with him: *t'ung jên*, short for *t'ung shih*<sup>4</sup> *tí jên*.

6. That man had a matter of importance in hand which it was necessary he should dispose of promptly; but he would not hurry himself a bit, and when someone who was acting with him urged him to make a little more speed he would not listen.

喝是什掄胳膊兒他 7  
多喝麼。是臂擎在  
了。酒怕幹混倆那

7. What is he swinging his arms about there for? I suspect he has had too much to drink.

的裏定中各條 8  
章往兩國國約  
程。來下立和是

8. *T'iao*<sup>2</sup>-*yo*<sup>1</sup> (treaties) are the regulations for intercourse between their respective countries drawn up by different nations with China.

Obs.—*Lit.*, *t'iao-yo* are each nation's with China drawn up both sides going and coming regulations. *Wang lai*, going and coming; hence, interchange, whether of courtesies, correspondence, trade, or otherwise.

不你弄給子是兒這 9  
吃。倒的。你專廚菜樣

9. This dish was specially prepared for you by the cook, and yet you won't eat it.

差全這麼條一目大 10  
不是寫開的條都凡  
齊。參的你那一是帳

10. Most accounts are drawn up item by item. These that you have written out are irregular and incomplete.

Obs. 1.—Most: *ta fan*; *lit.*, the great whole; hence, the majority.

Obs. 2.—Irregular: *ts'ên-tzû*; *lit.*, jaggedness. The irregularity here referred to is unevenness in the writing; *pu ch'i* may also mean uneven, though the context in this case rather indicates incompleteness than unevenness, which is already provided for by *ts'ên-tz'ü*. We can say that a certain number of persons *lai ch'i liao*, have all arrived, or that a hedge has been trimmed *pu ch'i*, unevenly.

Turn the following into Chinese. (KEY, EXERCISE XXII.)

1. Whenever you are studying and happen to meet an expression you do not understand, if you try diligently to get at it (*lit.*, guess) you will most probably understand its meaning.

2. Yesterday I invited him to go to the Western Hills; he said he must first go home

to ask leave. I fear he will not be allowed to go any distance.

3. In writing letters and despatches, should there be any part written wrongly, a piece of paper must be put over the characters that are mis-written; this [operation] is called *ta<sup>3</sup> pu<sup>3</sup>-tzü* (to put in a correction).

4. If you are absent-minded in this way, you will do nothing satisfactorily.

5. I brought that flower-pot purposely and specially for you. If you decline it, it shows (this is) you look down upon me.

*Obs. 1.*—Purposely and specially: *lit.*, with special heart and special intent.

*Obs. 2.*—Look down upon: *ch'iao pu ch'i*; *lit.*, you regard not elevated; *i.e.*, you don't look up to me. The converse is *ch'iao tê ch'i*.

6. This is indeed nonsensical talk! I decline it because I do not feel at liberty to accept your things without having done anything to deserve them.

*Obs. 1.*—Nonsensical talk: *lit.*, this talk spoken is truly wild extravagance. I do not want is [because] I [could] not [with] good intent for nothing at all (*pai*<sup>2</sup>) want your things.

*Obs. 2.*—Note *pai*, white; hence, a synonym for nothing at all, in vain, etc. Cf. *pai jên-rh*, a private individual (p. 97).

7. The furniture of this room is all in disorder; put it to rights.

*Obs. 1.*—Disorder: *ts'ên-tz'ü pu ch'i*.

*Obs. 2.*—Put to rights: *see 528*.

8. What is your hurry? it will be a little time yet before the guests come.

9. What did you go away for? Directly I took my eyes off you, away you ran. I'll have to take a stick again and lay it about you a few times.

*Obs. 1.*—Took my eyes off: *lit.*, I, one erring (or straying) of the eyes (*i ts'o yên-rh*), you then ran.

*Obs. 2.*—Lay it about you: *lun (588)*.

10. The mode of action they have always (hitherto) laid down cannot well be altered or modified.

591. 語 *yü*<sup>3</sup>, language; sayings.

592. 句 *chü*<sup>4</sup>, a clause; a sentence.

593. 吵 *ch'ao*<sup>1</sup>, *ch'ao*<sup>3</sup>, to wrangle (of two or many).

594. 嚷 *jang*<sup>3</sup>, to talk too loud. *Jang*<sup>1</sup>, to chatter in a loud tone; also, to talk about matters that should be kept quiet; to let out a secret.

595. Examples:—

你 <i>ni</i> <sup>3</sup>	起 <i>ch'i</i> <sup>3</sup>	兩 <i>liang</i> <sup>3</sup>	倆 <i>lia</i> <sup>3</sup>	同。 <i>t'ung</i> <sup>2</sup>	各 <i>ko</i> <sup>4</sup>
嚷 <i>jang</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	句 <i>chü</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	國 <i>kuo</i> <sup>2</sup>
甚 <i>shén</i> <sup>2</sup>	了。 <i>liao</i>	話 <i>hua</i> <sup>4</sup>	和 <i>ho</i> <sup>2</sup>	句 <i>chü</i> <sup>4</sup>	的 <i>ti</i>
麼 <i>mo</i>	少 <i>shao</i> <sup>3</sup>	就 <i>chiu</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	話。 <i>hua</i> <sup>4</sup>	言 <i>yen</i> <sup>2</sup>
嚷 <i>jang</i> <sup>1</sup>	嚷 <i>jang</i> <sup>3</sup>	吵 <i>ch'ao</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	語 <i>yü</i> <sup>3</sup>
嚷 <i>jang</i> <sup>1</sup>	些 <i>hsieh</i> <sup>1</sup>	鬧 <i>nao</i> <sup>4</sup>	到 <i>tao</i> <sup>4</sup>	們 <i>mén</i>	不 <i>pu</i> <sup>4</sup>

The languages spoken in different countries vary.

A sentence; also, once and for all.

Those two are not on good terms; before they have spoken two sentences they begin to quarrel.

*Obs.*—Note that *ch'ao nao* is verbal altercation (*see also 583*).

Make less noise.

What are you making such a noise about?

To chatter; also, to let out a secret; or, to talk about a matter which should be kept quiet.

596. 阿 *a*<sup>1</sup>, an ejaculation; sometimes interrogative.



597. 訛 *ngé<sup>2</sup>, ngo<sup>2</sup>*, wrong; untrue. Colloquially, generally to defraud by false representation; to extort money under false pretences; to accuse wrongfully.

598. 笑 *hsiao<sup>4</sup>*, to laugh; laughter.

599. Examples:—

就 <i>chiu<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	和 <i>han<sup>2</sup></i>	笑 <i>hsiao<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	你 <i>ni<sup>3</sup></i>
是 <i>shih<sup>4</sup></i>	該 <i>kai<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	的 <i>ti</i>	甚 <i>shén<sup>2</sup></i>	笑 <i>hsiao<sup>4</sup></i>
訛 <i>ngo<sup>2</sup></i>	的 <i>ti</i>	家 <i>chia<sup>1</sup></i>	阿 <i>a<sup>1</sup></i>	麼 <i>mo</i>	甚 <i>shén<sup>2</sup></i>
人 <i>jén<sup>2</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	硬 <i>ying<sup>4</sup></i>	可 <i>k'o<sup>3</sup></i>	麼 <i>mo</i>

What are you laughing at?

What is there to laugh at?

To insist upon payment of money that is not owed is extortion.

600. 衰 *shuai<sup>1</sup>*, decayed; worn out.

601. 困 *k'un<sup>4</sup>, k'uen<sup>4</sup>*, surrounded; embarrassed; fatigued.

602. 極 *chi<sup>2</sup>*, extreme; excess.

603. 夢 *méng<sup>4</sup>*, a dream.

604. Examples:—

笑 <i>hsiao<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>	話 <i>hua<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	極 <i>chi<sup>2</sup></i>	夢 <i>méng<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
極 <i>chi<sup>2</sup></i>	一 <i>i<sup>1</sup></i>	熱 <i>jé<sup>4</sup></i>	了 <i>liao</i>	了 <i>liao</i>	他 <i>t'a<sup>1</sup></i>	氣 <i>ch'i<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	件 <i>chien<sup>4</sup></i>	極 <i>chi<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	躺 <i>t'ang<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	血 <i>hsüeh<sup>3</sup></i>
的 <i>ti</i>	奇 <i>ch'i<sup>2</sup></i>	了 <i>liao</i>	夜 <i>yeh<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>	衰 <i>shuai<sup>1</sup></i>
事 <i>shih<sup>4</sup></i>	事 <i>shih<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	的 <i>ti</i>	炕 <i>k'ang<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	了 <i>liao</i>
	冷 <i>léng<sup>3</sup></i>	夢 <i>méng<sup>4</sup></i>	夢 <i>méng<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	困 <i>k'un<sup>4</sup></i>	做 <i>tso<sup>4</sup></i>

His constitution is worn out.

To dream.

Being extremely tired (sleepy) he lay down on the *k'ang<sup>4</sup>*, and talked in his sleep all through the night.

Extremely hot.

I dreamt a strange dream.

*Obs.*—Dreamt: *lit.*, saw in my dreams a strange thing.

A chuckle; or, ironical laugh.

A most excellent undertaking (or arrangement).

605. 貌 *mao<sup>4</sup>*, personal appearance.

606. 相 *hsiang<sup>4</sup>*, the physiognomy. This character will be met with later in a different tone.

607. 醜 *ch'ou<sup>3</sup>*, ugly (morally or physically).

608. 摔 *shuai<sup>1</sup>, shuai<sup>3</sup>*, to throw; to dash down.

609. 掉 *tiao<sup>4</sup>*, to hang (neuter); to fall down.

610. 搨 *ch'o<sup>1</sup>, ch'uo<sup>1</sup>*, to jar by a fall.

611. 揩 *tsuan<sup>4</sup>*, to grasp in the hand.

612. Examples:—

搨 <i>tsuan<sup>4</sup></i>	了 <i>liao</i>	笑 <i>hsiao<sup>4</sup></i>	到 <i>tao<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	得 <i>té</i>	相 <i>hsiang<sup>4</sup></i>
住 <i>chu<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	河 <i>ho<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	醜 <i>ch'ou<sup>3</sup></i>	貌 <i>mao<sup>4</sup></i>
我 <i>wo<sup>3</sup></i>	胳膊 <i>ko<sup>1</sup></i>	把 <i>pa<sup>3</sup></i>	裏 <i>li<sup>3</sup></i>	掉 <i>tiao<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	長 <i>chang<sup>3</sup></i>
的 <i>tì</i>	臂 <i>pei<sup>4</sup></i>	瓶 <i>p'ing<sup>2</sup></i>	去 <i>ch'ü<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	件 <i>chien<sup>4</sup></i>	得 <i>té</i>
手 <i>shou<sup>3</sup></i>	搨 <i>ch'o<sup>1</sup></i>	子 <i>tzŭ</i>	了 <i>liao</i>	去 <i>ch'ü<sup>4</sup></i>	醜 <i>ch'ou<sup>3</sup></i>	好 <i>hao<sup>3</sup></i>
了 <i>liao</i>	了 <i>liao</i>	摔 <i>shuai<sup>1</sup></i>	很 <i>hén<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	看 <i>k'an<sup>4</sup></i>
	他 <i>t'a<sup>1</sup></i>	破 <i>p'o<sup>4</sup></i>	可 <i>k'o<sup>3</sup></i>	掉 <i>tiao<sup>4</sup></i>	掉 <i>tiao<sup>4</sup></i>	長 <i>chang<sup>3</sup></i>

Good-looking. Ugly.

*Obs.*—*Lai<sup>2</sup>*, appearance grown to, etc. *Hsiang mao* might equally well be placed before *ch'ou*; in either case *chang té* is best not translated.

A disgraceful (or scandalous) business.

To fall down. To fall down.

*Obs.*—The use of *lai* and *ch'ü* will vary according to the position of the speaker with reference to the object fallen. Thus, were the speaker on foot he would say of a man on horseback, *t'a tiao hsia lai liao*, he has fallen off; if the speaker were on horseback too, he would say *t'a tiao hsia ch'ü liao*.

He fell into the river; such a joke!

*Obs.*—We could say also *tiao tsai ho li*.

He dashed the bottle down and broke it.

To give a shock to one's arm.

He grasped me tightly by the hand.

613. 窄 *chai<sup>3</sup>*, narrow.

614. 則 *tsé<sup>2</sup>*, then; in consequence.

615. 況 *k'uang<sup>4</sup>*, besides.

616. 且 *ch'ieh<sup>3</sup>*, also; in the next place. Also, under certain circumstances, temporarily.

617. Examples:—

件 <i>chien<sup>1</sup></i>	地 <i>tì<sup>4</sup></i>	況 <i>k'uang<sup>4</sup></i>	兒 <i>'rh</i>	不 <i>pu<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	一 <i>i<sup>1</sup></i>
事 <i>shih<sup>4</sup></i>	方 <i>fang<sup>1</sup></i>	且 <i>ch'ieh</i>	窄 <i>chai<sup>3</sup></i>	穿 <i>ch'uan<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	則 <i>tsé<sup>2</sup></i>
我 <i>wo<sup>3</sup></i>	兒 <i>'rh</i>	又 <i>yu<sup>4</sup></i>	二 <i>érh<sup>4</sup></i>	一 <i>i<sup>1</sup></i>	件 <i>chien<sup>4</sup></i>	二 <i>érh<sup>4</sup></i>
且 <i>ch'ieh<sup>3</sup></i>	窄 <i>chai<sup>3</sup></i>	弄 <i>nung<sup>4</sup></i>	則 <i>tsé<sup>2</sup></i>	則 <i>tsé<sup>2</sup></i>	褂 <i>kua<sup>4</sup></i>	則 <i>tsé<sup>2</sup></i>
不 <i>pu<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	臟 <i>tsang<sup>1</sup></i>	太 <i>t'ai<sup>4</sup></i>	袖 <i>hsiu<sup>4</sup></i>	子 <i>tzŭ</i>	況 <i>k'uang<sup>4</sup></i>
問 <i>wén<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	了 <i>liao</i>	長 <i>ch'ang<sup>2</sup></i>	口 <i>k'ou<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	且 <i>ch'ieh<sup>3</sup></i>

In the first place. In the second place.

Moreover; besides.

I won't put on that coat: in the first place, the sleeves are too narrow; in the second, it is too long; and, moreover, it has been dirtied.

The place is narrow; there is not much space.

I won't inquire into that matter for the moment (temporarily).

## EXERCISE XXIII.

多。車 往 窄 方 的 口 城 1  
馬 的 來 兒 地 兒 門

1. There is but little space at the city gates for the number of carts and horses that are moving through them in opposite directions.

Obs.—*Lit.*, the city gates' mouth place narrow; coming and going carts and horses many.

鬧 不 去 兒 和 人 外 2  
出 要 告 吵 起 嚷。頭  
事 嚷 訴 呢。車 底 是  
來 嚷。他 你 的 下 甚  
看 們 出 那 人 麼

2. Who is it that is making such a noise outside? The servants and carters are wrangling about something. Go out and tell them not to make such a row, or they may get into trouble.

Obs. 1.—Note *jang' jang'*, the noise of several people talking loudly; it cannot be used of the noise made by one person.

Obs. 2.—Get into trouble: *lit.*, *k'an*, [or they may] find trouble (*shih*) break out (*nao ch'u lai*).

醜。長 看 個 人 兩 你 3  
的 一 很 兒 個 看  
真 個 好 一 小 那

3. Look at those two little fellows; one of them is good-looking, the other very much the reverse.

下 就 他 人 茶 醜 那 那 4  
去 說 害 說 碗 的 長 好  
的。茶 起 了 摔 的 生 的 看  
碗 怕 他 碎 了 醜 的  
是 來 兩 了。氣 的 笑  
掉 了。句 有 把 那 話

4. The good-looking one was making fun of the ugly one, and the latter, getting into a rage, smashed a tea-cup. Someone found fault with him for this, when he was frightened and said the tea-cup had fallen down.

Obs. 1.—Rage: *lit.*, begot, or generated, breath. *Ch'i*, air, breath: in Chinese physiology often untranslatable; it is best rendered matter; in this instance, wrath matter; the boy begot wrath matter; i.e., got into a rage.

Obs. 2.—Found fault: *shuo*, to speak, followed by a personal noun or pronoun, means to blame; but when the same nouns or pronouns are so circumstanced as to be in what we call the dative case, *shuo* means to speak to.

臂 下 躺 他 要 的 搭 5  
擱 把 在 去 拉 辮 住  
了。胳膊 地 他 了 子 他

5. They took hold of his pigtail and were trying to drag him off, when he lay down and jarred his arm in doing so.



了。馬他做裏了、吃晚 6  
摔叫夢。愛夜多飯

6. If you eat too heavy a late dinner you are liable to dream at night. He was thrown from his horse.

我兒了。子困笑我 7  
都倒同上。的話告  
不在人坐利兒。訴  
知我把着害。昨你  
道。嘴墨就在兒一  
裏。水着椅我個

7. I will tell you a comical story. Yesterday I was dreadfully tired, and went off to sleep as I sat in my chair. The people that were with me poured some liquid ink into my mouth without my knowing anything about it.

Obs.—Went off to sleep: *chao<sup>2</sup> liao*, short for *shui<sup>4</sup>-chao<sup>2</sup> liao*, to go off to sleep; this character will be met with later.

去。不車大那兒街 8  
過拉的麼窄、道

8. The street is too narrow for so large a cart to be taken through it.

Turn the following into Chinese. (KEY, EXERCISE XXIII.)

1. There were two men yesterday having an altercation in that narrow space on the top of the city wall, one a good-looking individual, the other very ugly. The good-looking one said to the ugly one, "There is only one of two answers, are you going to do this or are you not?"

Obs. 1.—One of two answers: *lit.*, there are not two sentences or two words about it.

Obs. 2.—Are you going to do this, etc.: *lit.*, this matter you, *tao ti*, *au fond* (or eventually), do or not; *tao ti* is best not translated. Cf. also *tao liao<sup>3</sup> 'rh*.

2. The ugly one replied, "In the first place, I am afraid of what people will say; and in the second, I am terribly tired. Go and do it yourself; if you don't do it, how can I?"

Obs.—What people will say: *lit.*, I fear remarks (*yen-yü*). Note that *yen-yü* may mean to tell in the sense of to blab; also, to mention; e.g., when you want me *yen-yü i shêng-'rh*, let me know. In Peking *yen-yü* is pronounced nearly *yüan-i*.

3. The other burst out into a loud laugh and said, "You are wrong there; why are you afraid of what people will say? I expect you can't do it. If you don't go at once, it is very plain that I must pitch you down." The ugly fellow ran off before [the other] had finished what he was saying.

Obs. 1.—Very plain: *ming<sup>2</sup> ming<sup>2</sup>-'rh ti*.

Obs. 2.—Must pitch you down: *lit.*, this is evidently causing me (*chiao wo*) to take you and throw you down. Note *shuai<sup>3</sup>*, not *shuai<sup>1</sup>*; *hsia ch'ü*, not *hsia lai*, the speaker being also on the wall.

4. You surely must have been dreaming; there was no one on the wall yesterday.

5. I was riding along the main street of the *ch'ien<sup>2</sup> mén<sup>2</sup>* the day before yesterday, when an altercation between some men behind me, I don't know who, sent my horse off at full speed. After a little I fell off, and gave a jar to my ankle. Luckily, the shock was not a

heavy one; I rested a bit and got all right. I don't know where the horse galloped to; he has not been found yet.

*Obs. 1.*—Full speed: *lit.*, caused my horse to spread his legs (*k'ai t'ui*) and run off.

*Obs. 2.*—Luckily: *hai hao*, it was yet good (or fortunate).

*Obs. 3.*—Yet: *lit.*, this while. See 129.

6. I have walked all day to-day and am extremely sleepy. There is no help for it; the best thing you can do is to rest for a night; you will have got over your fatigue by to-morrow.

*Obs.*—Got over your fatigue: *lit.*, rested over your fatigue (*hsieh kuo fa-rh lai hiao*).

618. 兆 *chuo*<sup>4</sup>, a presage; an omen.

619. 吉 *chi*<sup>2</sup>, auspicious.

620. 凶 *hsiung*<sup>1</sup>, inauspicious. Also, cruel; malevolent; hence applied to acts of violence or murder

621. 祥 *hsiang*<sup>2</sup>, good fortune; that which bodes good fortune.

622. 瑞 *jui*<sup>4</sup>, the same as the foregoing *hsiang*<sup>2</sup>.

623. Examples:—

情 <i>ch'ing</i> <sup>2</sup>	祥 <i>hsiang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	吉 <i>chi</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	吉 <i>chi</i> <sup>2</sup>
凶 <i>hsiung</i> <sup>1</sup>	祥 <i>hsiang</i> <sup>2</sup>	兵 <i>ping</i> <sup>1</sup>	兆 <i>chao</i> <sup>4</sup>	了 <i>liao</i>	們 <i>mén</i>	兆 <i>chao</i> <sup>4</sup>
暴 <i>pao</i> <sup>4</sup>	瑞 <i>jui</i> <sup>4</sup>	很 <i>hén</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	家 <i>chia</i> <sup>1</sup>	凶 <i>hsiung</i> <sup>1</sup>
	性 <i>hsing</i> <sup>4</sup>	吉 <i>chi</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	裏 <i>li</i> <sup>3</sup>	兆 <i>chao</i> <sup>4</sup>

A good omen. An ill omen.

A good omen has occurred in our family.

Last year's campaign was most successful.

Prosperity.

*Obs.*—This phrase is seldom met with in conversation. The characters are constantly seen on shop signs.

A cruel and violent disposition.

624. 安 *ngan*<sup>1</sup>, repose.

625. 寧, 寗 *ning*<sup>2</sup>, tranquility; the second form is now always used, the original character being tabooed, as it formed the *ming*<sup>2</sup>, or personal designation, of the Emperor whose reign is styled Tao Kuang. When read *ning*<sup>4</sup>, and followed by a negative, it becomes a term of comparison.

626. 順 *shun*<sup>4</sup>, obedient; hence, following.

627. 寬 *k'uan*<sup>1</sup>, broad; liberal.

628. 綽 *ch'o*<sup>4</sup>, of exceeding extent (said of place, fortune, etc.); inseparable in the spoken language from *k'uan*<sup>1</sup>.

## 629. Examples:—

事 <i>shih</i> <sup>4</sup>	綽 <i>ch'o</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	順 <i>shun</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	亂 <i>luan</i> <sup>4</sup>	安 <i>ngan</i> <sup>1</sup>
都 <i>tou</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	水 <i>shui</i> <sup>3</sup>	安 <i>ngan</i> <sup>1</sup>	百 <i>po</i> <sup>2</sup>	寧 <i>ning</i> <sup>2</sup>
順 <i>shun</i> <sup>4</sup>	們 <i>mén</i>	裡 <i>li</i> <sup>3</sup>	順 <i>shun</i> <sup>4</sup>	寧 <i>ning</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>
當 <i>tang</i> <sup>1</sup>	的 <i>ti</i>	寬 <i>kuan</i> <sup>1</sup>	風 <i>feng</i> <sup>1</sup>	了 <i>liao</i>	就 <i>chiu</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>

Peace and quietness (state of freedom from danger).

When the Empire is in disorder the people are not tranquil.

A fair wind and tide (or stream).

His family is in easy circumstances.

Everything goes smoothly with them.

630. 貧 *p'in*<sup>2</sup>, poor.

631. 窮 *chiung*<sup>2</sup>, extremity; hence, poverty.

632. 窘 *chiung*<sup>3</sup>, straitened (of space or fortune); not often used colloquially out of Peking.

633. 產 *ch'an*<sup>3</sup>, to produce, as the earth its fruits; productions; property.

634. 業 *yeh*<sup>4</sup>, a calling; an occupation; hence, acquired property. It is also a sign of the past tense.

## 635. Examples:—

有 <i>yu</i> <sup>3</sup>	也 <i>yeh</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	貧 <i>p'in</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>
甚 <i>shén</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	點 <i>tien</i> <sup>3</sup>	裏 <i>li</i> <sup>3</sup>	窮 <i>chiung</i> <sup>2</sup>	真 <i>chén</i> <sup>1</sup>
麼 <i>mo</i>	有 <i>yu</i> <sup>3</sup>	兒 <i>'rh</i>	很 <i>hén</i> <sup>3</sup>	的 <i>ti</i>	不 <i>pu</i> <sup>2</sup>
出 <i>ch'u</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	產 <i>ch'an</i> <sup>3</sup>	窘 <i>chiung</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>
產 <i>ch'an</i> <sup>3</sup>	兒 <i>'rh</i>	業 <i>yeh</i> <sup>4</sup>	連 <i>lien</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>

He is by no means a poor man.

His family is in very straitened circumstances.

They have absolutely no property.

What are the natural products of this place?

636. 朋 *p'éng*<sup>2</sup>, a friend or companion; a person with whom one is in constant contact. Never used alone colloquially.

637. 友 *yu*<sup>3</sup>, a friend; a person of kindred tastes or sentiments.

638. 賞 *shang*<sup>3</sup>, to bestow on; also, under certain circumstances, to take pleasure in, as a pretty sight.

639. 相 *hsiang*<sup>1</sup>, mutual; reciprocal; but it also indicates the unreciprocated relation of one person or thing to another. See 606.

640. 幫 *pang*<sup>1</sup>, to assist.



## 641. Examples:—

多 <i>to</i> <sup>1</sup>	幫 <i>pang</i> <sup>1</sup>	姓 <i>hsing</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	這 <i>chē</i> <sup>4</sup>
年 <i>nien</i> <sup>2</sup>	著 <i>cho</i> <sup>1</sup>	銀 <i>yin</i> <sup>2</sup>	方 <i>fang</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	些 <i>hsieh</i> <sup>1</sup>
的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	子 <i>tzŭ</i>	官 <i>kuan</i> <sup>1</sup>	朋 <i>p'eng</i> <sup>2</sup>	花 <i>hua</i> <sup>1</sup>
相 <i>hsiang</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	請 <i>ch'ing</i> <sup>3</sup>	賞 <i>shang</i> <sup>3</sup>	友 <i>yu</i> <sup>3</sup>	盆 <i>p'en</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	們 <i>mén</i>	你 <i>ni</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	賞 <i>shang</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
	倆 <i>lia</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	百 <i>po</i> <sup>2</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>

These flower-pots were presented to me by a friend.

The local officials rewarded the people.

Obs.—Note that in most instances *shang* is used of the gift of a superior to an inferior; in the preceding example it is used politely.

Please come and assist me.

We two have been good friends for many years.

642. 留 *liu*<sup>2</sup>, to keep; to detain.

643. 丟 *tiu*<sup>1</sup>, to lose.

644. 根 *kén*<sup>1</sup>, the root of a tree; the numerative of sticks, spears, ropes, etc.

645. 現 *hsien*<sup>4</sup>, now; present time.

646. 別 *pieh*<sup>2</sup>, do not; a contraction of the characters *pu*<sup>2</sup> *yao*<sup>4</sup>. It will be met with presently in its proper signification.

## 647. Examples:—

能 <i>néng</i> <sup>2</sup>	了 <i>liao</i>	底 <i>ti</i> <sup>4</sup>	根 <i>kén</i> <sup>1</sup>	能 <i>néng</i> <sup>2</sup>	費 <i>fei</i> <sup>4</sup>	留 <i>liu</i> <sup>2</sup>
寫 <i>hsieh</i> <sup>3</sup>	手 <i>shou</i> <sup>3</sup>	根 <i>kén</i> <sup>1</sup>	棍 <i>kun</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	心 <i>hsin</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
字 <i>tzŭ</i> <sup>4</sup>	疼 <i>t'eng</i> <sup>2</sup>	兒 <i>'rh</i>	子 <i>tzŭ</i>	給 <i>kei</i> <sup>3</sup>	今 <i>chin</i> <sup>1</sup>	吃 <i>ch'ih</i> <sup>1</sup>
	現 <i>hsien</i> <sup>4</sup>	到 <i>tao</i> <sup>4</sup>	丟 <i>tiu</i> <sup>1</sup>	丟 <i>tiu</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>
	在 <i>tsai</i> <sup>4</sup>	底 <i>ti</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	怕 <i>p'a</i> <sup>4</sup>	費 <i>fei</i> <sup>4</sup>
	不 <i>pu</i> <sup>4</sup>	丟 <i>tiu</i> <sup>1</sup>	了 <i>liao</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>

Keep him to dinner.

Much obliged; I am afraid I cannot to-day.

Obs.—Obliged: *lit.*, you have expended your thoughts; one of many expressions of thanks.

Don't lose that stick.

Obs.—We might also say *pieh tiu na kén kun-tzŭ*, but in southern *kuan hua* this would mean don't throw it away.

It can't be lost.

At the root; originally.

Obs.—Note *ti*<sup>4</sup>, not *ti*<sup>3</sup>.

Eventually (or, after all) it was lost.

My hand is sore; I cannot write at present.

Obs.—At present: *lit.*, the now that is.

## EXERCISE XXIV.

地 正 來 拏 行 那 昨 1  
 正 法 怕 住 兇。兒 兒  
 法。的。是 了、兇 有 晚  
 就 要 後 手 人 上

1. A murder was committed there last night. The murderer has been seized, and will, I expect, eventually be executed. Execution at the scene of the crime.

Obs. 1.—Murder: *lit.*, a man there did a cruel action. Note that *hsing hsiung* may not mean to commit a murder, though it generally does.

Obs. 2.—Murderer: *hsiung shou*; *lit.*, murdering hand. *Shou*, the hand, is not unfrequently used in place of *jén*, the individual.

Obs. 3.—Executed: *chéng*, in legal phraseology, means to punish; *chéng fa*, to punish by the law, or as the law directs, is, however, limited to capital punishment.

吉 那 的 道 麼 看 來 事 2  
 兆。就 祥 日 能 見 之 情  
 叫 瑞、後 知 甚 先、沒

2. When before a thing comes to pass there is something seen by which one can tell that there will be prosperity at some future date, that is called *chi<sup>2</sup> chao<sup>4</sup>* (an auspicious omen).

Obs.—When before: *lit.*, things not come's before; the word *chih* here, like *tí*, forming a number of words preceding it into a predicate of the word following it.

貧 足、日 太 寬 足 用 家 3  
 窮。就 子 少、綽。了 的 裏  
 是 不 過 錢 是 錢 日

3. When there is money enough in a house for daily use, that is called *k'uan<sup>1</sup>-ch'ó<sup>1</sup>* (comfort). When there is not enough for daily need, that is *p'in<sup>2</sup>-ch'iung<sup>2</sup>* (poverty).

業。叫 那 的 准 子 過 4  
 產 就 錢、進 有 日

4. When there is a regular income to provide for daily subsistence, that is called *ch'an<sup>3</sup>-yeh<sup>4</sup>* (property producing a regular income).

Obs.—Regular income: *lit.*, certain incoming's money.

個 在 幾 不 說、幫 俗 了、那 5  
 大 產 個 能。沒 我 們 就 時  
 錢 業 錢、我 有 幾 這 找 候  
 都 也 你 們 甚 個 些 了 兒  
 很 沒 是 底 麼 錢、年 一 我  
 費 了、知 根 不 肯 的 個 甚  
 事。連 道 兒 肯、不 相 朋 麼  
 弄 的、本 真 肯。好、友 都  
 一 現 有 是 他 你 說、沒

5. I lost everything at that time, so I looked up a certain friend of mine and said to him, "We have been good friends these ever so many years; will you help me with a little money?" He said, "It is not that I will not, but really that I cannot. We had a little money originally, as you know, but now our income has disappeared and we find very great difficulty in making a single cash."

酒賞多去, 趕當車, 你 6  
錢。你兒我進天要們  
們的, 多城兒是這

6. If you can get your cart into the city in the one day I will give you a large *pour-boire*.

了。我要這今要你 7  
一。們動三兒沒多  
路這身。五就丟啗  
平就那天走, 那起  
安分麼可總銀身。  
罷。手着就在子我

7. When do you start? If I had not lost that silver I should have been off to-day, but I shall certainly start within the next three or four days. In that case we will say good-bye now. May you have a prosperous journey!

*Obs.*—Good-bye: *fên shou*; *lit.*, separate the hands. It is the custom amongst Chinese to shake hands, though not quite in the European fashion, when taking leave of each other for a long period; and the drawing away of the hands after such a leavetaking is *fên shou*.

分去。了。麼鋪你 8  
手年我。不子們  
了。就。們開怎那

8. How is it that your shop is no longer open? We dissolved partnership last year.

*Obs.*—Note another meaning of *fên shou*.

月。好節, 中十八 9  
賞正秋五, 月

9. The 15th of the 8th moon, the Festival of Mid-autumn, is just the right time for viewing the moon.

*Obs.*—Festival: the Chinese year is divided into three principal periods or festivals (*chieh*; *lit.*, joints), exclusive of New Year's Day, to each of which a specific name is given; the first is on the 15th of the 1st moon (the Feast of Lanterns), the second on the 5th of the 5th moon, and the third as above.

不兒件不個請 10  
了。個事然忙你  
完今這兒, 幫

10. Please come and lend me a hand, otherwise I sha'n't get through with this business to-day.

*Obs.*—Lend a hand: *lit.*, aid a haste; *q.d.*, a person who is in haste or busy.

Turn the following into Chinese. (KEY, EXERCISE XXIV.)

1. That man's affairs are certainly not prosperous.

2. Originally he had a regular income, and was in easy circumstances as regarded his daily needs. There came a year when there was no rain for months in succession, so he got no crops off his land, and his family

affairs did not go smoothly. He spent all his capital by degrees, and now he is very poor. His intimate friends now and again (accidentally) help him along with a little money.

*Obs.*—Capital: *lit.*, root money.



3. Did he alone lose his money, or did he involve others in his misfortune?

*Obs.*—Involve: *lit.*, to connect (*lien*) in misfortune or trouble (*lei*); in combination they form the verb to involve. The sentence, literally translated, runs: was it he one man lost money, yet was it [that he] involved other persons?

4. The greater part of the farmers thereabouts lost their money also, so the district has been far from quiet of late; I, however, did not suffer much inconvenience. [You ask me] why (*lit.*, how)? It was in this wise. In my opinion, things, whether good or evil, give always a presage of their advent. One day I dreamt a dream. I dreamt I saw a man come and burn all the wheat in my fields; so I sold the whole of it unripe [as it stood]. Afterwards we were short of rain, but I had got hold of my money long beforehand.

*Obs.* 1.—Of late: *lit.*, near coming (*chin lai*).

*Obs.* 2.—However: *tao*. See 182.

*Obs.* 3.—Give a presage, etc.: *lit.*, all have a previous omen.

5. Please keep this jar, sir (*ta-jén*); I am very poor. My friends won't assist me, so I have sold or pawned all my household furniture, and this one jar is all I've got [left].

*Obs.*—Note *p'ing*, a jar; *p'ing-tzu*, a bottle, or small jar.

6. Isn't your name CHANG? How have you become so poor as this? I remember two or three years back you had a regular income and could manage to live well enough.

*Obs.*—So poor: *lit.*, you how straitened (*ching*) into (*ch'eng*) this kind?

7. What you say, sir, is quite true; I lost my money after that, and at present am a beggar.

*Obs.*—Beggar: *lit.*, wanting rice's man; the "man" may be omitted.

648. 您 *nin*<sup>2</sup>, more commonly pronounced *ni-na*, which, again, is short for *ni lao jén chia*; politely, you, my elder, you, sir, or madam.

649. 陞 *cha*<sup>1</sup> (rather *dja*<sup>1</sup>), a sound taken from the Manchu; yes, sir, or madam.

650. 親 *ch'in*<sup>1</sup>, intimate relationship.

651. 旁 *p'ang*<sup>2</sup>, the sides.

652. 母 *mu*<sup>3</sup>, a mother.

653. Examples:—

的 <i>ti</i>	走 <i>tsou</i> <sup>3</sup>	車 <i>ch'é</i> <sup>1</sup>	大 <i>tu</i> <sup>4</sup>	兒 <i>'rh</i>	父 <i>fu</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
我 <i>wo</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	輛 <i>liang</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	的 <i>ti</i>	親 <i>ch'in</i> <sup>1</sup>	陞 <i>cha</i> <sup>1</sup>
親 <i>ch'in</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	兩 <i>liang</i> <sup>3</sup>	中 <i>chung</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	母 <i>mu</i> <sup>3</sup>	您 <i>nin</i> <sup>2</sup>
筆 <i>pi</i> <sup>3</sup>	親 <i>ch'in</i> <sup>1</sup>	旁 <i>p'ang</i> <sup>2</sup>	間 <i>chien</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	親 <i>ch'in</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>
寫 <i>hsieh</i> <sup>3</sup>	自 <i>tzŭ</i> <sup>4</sup>	邊 <i>pian</i> <sup>1</sup>	兒 <i>'rh</i>	一 <i>i</i> <sup>4</sup>	旁 <i>p'ang</i> <sup>2</sup>	甚 <i>shén</i> <sup>2</sup>
的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	兒 <i>'rh</i>	走 <i>tsou</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>	邊 <i>pian</i> <sup>1</sup>	麼 <i>mo</i>

Boy! Sir. What do you want, sir?

Father (Radical 88). Mother. Bystanders.

On that high road the middle is for carts and the two sides for people on foot.

*Obs.*—Note that *ch'é* is generalised by the numerative following instead of preceding it.

I did it myself. I wrote it myself.

*Obs.*—We might also say *wo pên<sup>3</sup> jén-'rh*, my individual self.

654. 祖 *tsu*<sup>3</sup>, ancestors.

655. 翁 *wéng*<sup>1</sup>, an old man. Generally employed with the first character of a person's *hao*<sup>4</sup>, or literary appellation; thus, a man whose name was WANG, and his *hao*<sup>4</sup> YA<sup>3</sup>-T'ING<sup>2</sup>, could be spoken of or addressed as YA<sup>3</sup> *wéng*<sup>1</sup>.

656. 兄 *hsiung*<sup>1</sup>, an elder brother.

657. 孫 *sun*<sup>1</sup>, a grandchild.

658. 舍 *shé*<sup>4</sup>, a cottage.

659. 弟 *tí*<sup>4</sup>, a younger brother.

660. Examples:—

孫 <i>sun</i> <sup>1</sup>	您 <i>nín</i> <sup>2</sup>	兒 <i>érh</i> <sup>2</sup>	七 <i>ch'i</i> <sup>2</sup>	老 <i>lao</i> <sup>3</sup>	父 <i>fu</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
有 <i>yu</i> <sup>3</sup>	跟 <i>kén</i> <sup>1</sup>	子 <i>tzǔ</i>	個 <i>ko</i> <sup>4</sup>	翁 <i>wéng</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	的 <i>tí</i>
五 <i>wu</i> <sup>3</sup>	前 <i>ch'ien</i> <sup>2</sup>	孫 <i>sun</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	祖 <i>tsu</i> <sup>3</sup>	祖 <i>tsu</i> <sup>3</sup>
個 <i>ko</i> <sup>4</sup>	幾 <i>chí</i> <sup>3</sup>	子 <i>tzǔ</i>	兄 <i>hsiung</i> <sup>1</sup>	們 <i>mén</i>	母 <i>mu</i> <sup>3</sup>	上 <i>shang</i> <sup>1</sup>
小 <i>hsiao</i> <sup>3</sup>	位 <i>wei</i> <sup>4</sup>	孫 <i>sun</i> <sup>1</sup>	舍 <i>shé</i> <sup>4</sup>	弟 <i>tí</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>
孫 <i>sun</i> <sup>1</sup>	令 <i>ling</i> <sup>4</sup>	女 <i>nü</i> <sup>3</sup>	弟 <i>tí</i> <sup>4</sup>	兄 <i>hsiung</i> <sup>1</sup>	位 <i>wei</i> <sup>4</sup>	祖 <i>tsu</i> <sup>3</sup>

My ancestors. My grandfather. My grandmother.

Obs. 1.—My is implied by the use of *chia*, which is used only in referring to one's own relations.

Obs. 2.—We can also say *chia tsu*, my grandfather.

This old gentleman.

We are seven brothers.

Obs.—Note that *tí* precedes *hsiung* when the word is plural, but that *hsiung tí* means a younger brother.

My elder brother. My younger brother (see Exercise XXV, 4).

A son. A grandson. A granddaughter.

How many grandsons have you, sir?

Obs. 1.—Note *ling sun* when speaking of others; *hsiao sun* of one's own grandchildren. See 208.

Obs. 2.—Have you: *kén ch'ien*; *lit.*, in your presence.

I have five grandsons.

661. 奴 *nu*<sup>2</sup>, a slave; but also used disparagingly of inferiors not slaves.

662. 才 *ts'ai*<sup>2</sup>, talent; but when coupled with *nu*<sup>2</sup>, the foregoing, it does not appear to affect its sense.

663. 迎 *ying*<sup>2</sup>, to go out to meet an equal or superior.

664. 接 *chieh*<sup>1</sup>, to receive a present; to greet a guest. Can be used with the foregoing.

665. Examples:—

迎 <i>ying</i> <sup>2</sup>	道 <i>tao</i> <sup>4</sup>	才 <i>ts'ai</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	父 <i>fu</i> <sup>1</sup>	奴 <i>nu</i> <sup>2</sup>
接 <i>chieh</i> <sup>1</sup>	兒 <i>'rh</i>	們 <i>mén</i>	壞 <i>huai</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	才 <i>ts'ai</i> <sup>2</sup>
您 <i>nín</i> <sup>2</sup>	趕 <i>kan</i> <sup>3</sup>	走 <i>tsou</i> <sup>3</sup>	心 <i>hsin</i> <sup>1</sup>	迎 <i>ying</i> <sup>2</sup>	回 <i>hui</i> <sup>2</sup>	迎 <i>ying</i> <sup>2</sup>
	不 <i>pu</i> <sup>2</sup>	錯 <i>ts'o</i> <sup>4</sup>	的 <i>tí</i>	接 <i>chieh</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	接 <i>chieh</i> <sup>1</sup>
	上 <i>shang</i> <sup>4</sup>	了 <i>liao</i>	奴 <i>nu</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	家 <i>chia</i> <sup>1</sup>

Slaves.

To receive; to go to meet, as a parent, visitor, etc.

My father will be back directly; I must go and receive him.

Those rascally servants of mine lost their way, and were not in time to receive you.

666. 葬, 塋, *tsang*<sup>4</sup>, to bury; the first form appears to be more frequently used.

667. 絲 *ssü*<sup>1</sup>, silk (spinning or winding) not yet made into a fabric.

668. 團 *t'uan*<sup>2</sup>, a ball, a lump, as of silk, cotton, etc.

669. 絨 *jung*<sup>2</sup>, woollen cloth; velvet; worsted; very coarse silk.

670. 尺 *ch'ih*<sup>3</sup>, the Chinese foot, of 10 inches.

671. Examples:—

五 <i>wu</i> <sup>3</sup>	長 <i>ch'ang</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>
尺 <i>ch'ih</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	論 <i>lun</i> <sup>4</sup>	根 <i>kén</i> <sup>1</sup>	絨 <i>jung</i> <sup>2</sup>	葬 <i>tsung</i> <sup>4</sup>
寸 <i>ts'un</i> <sup>4</sup>	尺 <i>ch'ih</i> <sup>3</sup>	尺 <i>ch'ih</i> <sup>3</sup>	絲 <i>ssü</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
過 <i>kuo</i> <sup>4</sup>	二 <i>érh</i> <sup>4</sup>	賣 <i>mai</i> <sup>4</sup>	線 <i>hsien</i> <sup>4</sup>	尺 <i>ch'ih</i> <sup>3</sup>	團 <i>t'uan</i> <sup>2</sup>
長 <i>ch'ang</i> <sup>2</sup>	寸 <i>ts'un</i> <sup>4</sup>	的 <i>ti</i>	絨 <i>jung</i> <sup>2</sup>	寬 <i>k'uan</i> <sup>1</sup>	絲 <i>ssü</i> <sup>1</sup>

To bury.

A ball of silk.

That velvet is three feet wide.

A silken thread.

Velvet is sold by the foot.

Three feet two inches and a half in length.

Too long; *lit.*, feet and inches excessive length.

Obs.—Note *ch'ih*<sup>2</sup> *ts'un*<sup>4</sup> in combination, not *ch'ih*<sup>3</sup>.

672. 貨 *huo*<sup>4</sup>, goods; merchandise.

673. 昂 *ang*<sup>2</sup>, rising; risen. Seldom used alone.

674. 替 *t'i*<sup>4</sup>, to supply the place of; for; instead of.

675. 挑 *t'iao*<sup>1</sup>, to carry on the shoulder; to select.

676. Examples:—

菜 <i>ts'ai</i> <sup>4</sup>	挑 <i>t'iao</i> <sup>1</sup>	打 <i>ta</i> <sup>3</sup>	長 <i>chang</i> <sup>3</sup>	現 <i>hsien</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	買 <i>mai</i> <sup>3</sup>
挑 <i>t'iao</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>	算 <i>suan</i> <sup>4</sup>	了 <i>liao</i>	在 <i>tsai</i> <sup>4</sup>	絲 <i>ssü</i> <sup>1</sup>	土 <i>t'u</i> <sup>3</sup>
了 <i>liao</i>	個 <i>ko</i> <sup>4</sup>	請 <i>ch'ing</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	昂 <i>ang</i> <sup>2</sup>	貨 <i>huo</i> <sup>4</sup>	貨 <i>huo</i> <sup>4</sup>
來 <i>lai</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	您 <i>nin</i> <sup>2</sup>	說 <i>shuo</i> <sup>1</sup>	貴 <i>kuei</i> <sup>4</sup>	的 <i>ti</i>	出 <i>ch'u</i> <sup>1</sup>
	的 <i>ti</i>	替 <i>t'i</i> <sup>4</sup>	得 <i>té</i>	現 <i>hsien</i> <sup>4</sup>	價 <i>chia</i> <sup>4</sup>	口 <i>k'ou</i> <sup>3</sup>
	把 <i>pa</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	在 <i>tsai</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	昂 <i>ang</i> <sup>2</sup>

To buy goods for export.

Obs.—Note *k'ou*, a port, sea or riverine; also, a pass, frontier or otherwise.

High price; rising in price.

The price of silk goods is *ang*<sup>2</sup>-*kuei*<sup>4</sup> (high) just now, or *chang*<sup>3</sup> (has risen); you may say either.

I propose to ask you to choose me a good one.

Bring (carry with a pole) those vegetables here.



## EXERCISE XXV.

思。的重兒有您稱 1  
意人尊點是人

1. To address a person as *nin*<sup>2</sup> (you, sir) conveys a certain idea of doing honour to the person addressed.

*Obs.*—*Lit.*, when one accosts anyone as *nin*, it is that there is a particle of honouring the person's intention.

家就的子。親是家 2  
老稱父旁的我祖  
翁。人親人老父就

2. *Chia*<sup>1</sup> *tsu*<sup>3</sup> (my grandfather) is my father's father. The father of a third person is called his *lao*<sup>3</sup> *wéng*<sup>1</sup>.

*Obs.* 1.—Third person: *lit.*, side person. Though *lao wéng* is a term of respect, you do not use it when speaking to a man of his own father.

*Obs.* 2.—*Ch'èng*, here, to speak of; translated in Example 1 by *addressing*, because its object is there in the second person.

的家的問好阿、令 3  
安。父祖、人阿、令祖  
親人家是尊好

3. Is the honoured grandfather well? is the honoured worshipful one well? are inquiries after the well-being of the grandfather or father of the person addressed.

*Obs.*—Note the interrogative *a*.

兄、兄、人兄、說已向 4  
令是家舍的的人  
弟。說的弟。是弟說  
令弟稱家兄、自

4. In speaking to anyone of one's own brothers, the form used is *chia*<sup>1</sup> *hsiung*<sup>1</sup> (the elder brother of my family), *shé*<sup>4</sup> *tí*<sup>4</sup> (the younger brother of my cottage). In speaking to anyone else of his brother, the form is the honoured elder brother, or the honoured younger brother.

多。下是買有是的是奴 5  
人說的、不買人、使才  
的底還是的、有喚就

5. The term *nu*<sup>2</sup>-*ts'ai*<sup>2</sup> means, simply, servants, some are property (slaves), some are not; but the more common phrase is *tí*<sup>3</sup> *hsia*<sup>4</sup> *jén*<sup>2</sup> (inferiors).

*Obs.*—But the more common: *lit.*, [but] still is [it the fact that] saying *tí hsia jén's* [fashion is the] more frequent; or, the saying *tí hsia jén's* [people] predominate.

他去葬、老兒迎我祖今 6  
們幫我翁他接。得'回兒  
去。幫得'下們後去來、家

6. My grandfather returns to-day, and I must go to meet him. Their father is to be buried the day after to-morrow, and I shall have to go and lend a hand at the funeral.

*Obs.* 1.—Buried, etc.: *lit.*, the day after to-morrow their father [they] bury; I must to help them go. *Hsia tsung* are two verbs compounded, not a verb and its object.

*Obs.* 2.—Here, as in many places, the object (*lao wéng*) preceding the verb may be made in our idiom the subject of a passive verb.

的。一 您是那 可的 你生 7  
 點 替土 絨不 土們 絲  
 兒我 貨, 可是 貨這 不  
 好挑 請不 麼麼。 兒是

Obs.—To be sure: *lit.*, can it not be?

他工 了能 兒說 請給 我 8  
 幾兒 個來, 怕他 安, 大兄  
 天。替 替找 不明 他人 弟

Obs. 1.—Note that *hsiung-ti*, in combination, means a younger brother or brothers, and *ti hsiung*, brothers, elder and younger.

Obs. 2.—Present respects: *ch'ing an*; *lit.*, requests [to be informed of your] comfort or well-being.

Obs. 3.—Substitute: *lit.*, an instead-of workman.

上 擱得 瓦來 我 9  
 不 在 挑 盆 的 挑  
 行。車 着、總 那 出

Obs.—Note *t'iao*, to choose; *t'iao cho*, to carry with a pole.

上 我 兒, 成 紙 他 10  
 扔。臉 往 團 弄 把

Obs.—*Lit.*, he took paper, worked it [till it] formed a ball, towards my face threw it; *ch'êng* is often an auxiliary simply denoting completion of an action.

叫 上 叫 上 的, 是 西 牲 11  
 背 背 挑 挑 人 頭 叫 口  
 子。的 子, 的 肩 裏 馱 駝  
 東 人 東 膀 說 子, 的  
 西 背 西 兒 過 那 東

Obs.—膀 and 膀 are identical.

7. Is not raw silk a product of your country here? To be sure it is; but velvet is not, and I shall be obliged to you to choose me some that is good.

8. My younger brother presents his respects to you, sir; he says he is afraid he cannot come to-morrow, so he has found a substitute to act in his stead for a few days.

9. You will have to carry those earthenware basins that I have chosen with a carrying pole; it won't do to put them in a cart.

10. He rolled some paper into a ball and threw it in my face.

11. The load carried on the backs of animals is called a *to<sup>4</sup>-tzŭ*, as has been before explained; that carried by men with a pole over the shoulder is called a *t'iao<sup>1</sup>-tzŭ*; and that carried by men on the back is called a *pei<sup>1</sup>-tzŭ*.

Turn the following into Chinese. (KEY, EXERCISE XXV.)

1. Three days ago our elder brother returned home, bringing with him some 200 balls odd of silk and 50 bales of velvet. My father told me to go and meet him, and, while I was about it, to assist him in carrying in the goods.

Obs. 1.—Three days ago: *lit.*, the great day before yesterday.

Obs. 2.—While I was about it: *lit.*, following with the hand; *i.e.*, taking advantage of one job to do another (to take the opportunity).

2. Is your elder brother a draper, then?

3. To be sure. Father and an ancestor of his were also in that line of business. What object have you in asking?

*Obs.*—What object: *lit.*, you ask this talk have what lofty vision (or idea)?

4. My younger brother wants to buy some fine raw silk, [and I wish to] ask your brother to pick out a little good [stuff] for him; can it be done?

5. It can be done, of course; he will certainly select some silk for your brother; but there is one thing, I am afraid the price has gone up; it is very dear at present.

6. Good-bye, sir! *Au revoir!*

*Obs.* 1.—Good-bye: *lit.*, you please; *q.d.*, please do not remain on my account, or, please do not let me detain you.

*Obs.* 2.—*Au revoir*: *lit.*, returning see; we shall meet when you or I return, or by-and-by. These are two of the most common salutations in use; *nin ch'ing* may be also used for, that will do, thank you.

7. Their grandfather was buried yesterday. I told my servants to go and lend them

a hand, but the rascals wouldn't listen to me, and never went at all. Some bystander had said there was a ghost over there, and they were so frightened that they refused to go. My grandson eventually called one of them to him. He gave a *cha* and came slowly across, whereupon my grandson gave him a few strokes with a stick.

*Obs.* 1.—Never: *tao liao<sup>3</sup>.rh*; *lit.*, to the finish.

*Obs.* 2.—A ghost: *kuei<sup>3</sup>* (Radical 194).

8. What your servants say has some little truth in it. I passed the place the other night, and I saw a ghost running about in a wild sort of way. His hair was red, his face yellow, and the moment I saw him it frightened me terribly.

*Obs.* 1.—By: this is rendered by *ta<sup>3</sup>* (241).

*Obs.* 2.—Frightened me terribly: *p'a ti wo liao pu tē*. Note *p'a* as an active verb.

9. What nonsense! You certainly must have had too much to drink again.

677. 想 *hsiang<sup>3</sup>*, to think; to think of.

678. 却 *ch'io<sup>4</sup>*, *ch'üeh<sup>4</sup>*, properly, to reject a present; a strong disjunctive, to be rendered sometimes by *but*, sometimes by emphasis only.

679. 睡 *shui<sup>4</sup>*, to sleep.

680. 覺 *chiao<sup>4</sup>*, *chio<sup>2</sup>*, *chüeh<sup>2</sup>*. *Chiao<sup>4</sup>* is properly to perceive, to feel, in which sense it is sometimes pronounced *chio<sup>2</sup>* and *chüeh<sup>2</sup>*; when joined with *shui<sup>4</sup>*, to sleep (679), it is pronounced *chiao<sup>4</sup>*; it does not seem to affect the sense of that word in any way.

681. Examples:—

著 <i>chao<sup>2</sup></i>	睡 <i>shui<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	你 <i>ni<sup>3</sup></i>	到 <i>tao<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
身 <i>shên<sup>1</sup></i>	覺 <i>chiao<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	昨 <i>tso<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	想 <i>hsiang<sup>3</sup></i>
上 <i>shang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	沒 <i>mei<sup>2</sup></i>	兒 <i>'rh</i>	想 <i>hsiang<sup>3</sup></i>	常 <i>ch'ang<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>
覺 <i>chio<sup>2</sup></i>	著 <i>cho</i>	在 <i>tsai<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	常 <i>ch'ang<sup>2</sup></i>	明 <i>ming<sup>2</sup></i>
著 <i>cho</i>	我 <i>wo<sup>3</sup></i>	家 <i>chia<sup>1</sup></i>	過 <i>kuo<sup>4</sup></i>	怎 <i>tsên<sup>3</sup></i>	兒 <i>'rh</i>	兒 <i>'rh</i>
冷 <i>lêng<sup>3</sup></i>	睡 <i>shui<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	麼 <i>mo<sup>1</sup></i>	的 <i>ti</i>	可 <i>k'o<sup>3</sup></i>
	不 <i>pu<sup>4</sup></i>	却 <i>ch'io<sup>4</sup></i>	們 <i>mén</i>	樣 <i>yang<sup>4</sup></i>	想 <i>hsiang<sup>3</sup></i>	以 <i>i<sup>3</sup></i>

I think he can arrive to-morrow.

I am continually thinking about you.

*Obs.*—For *ch'ang*, see 688.



What do you think of him?

He came yesterday, and they said I wasn't at home, but I was asleep.

*Obs.*—*Shui-chiao* does not necessarily imply sleep, but it does imply the attempt to sleep; see next example.

I cannot sleep; I feel cold.

682. 對 *tui*<sup>4</sup>, opposite to; to agree with; a pair. It also sometimes takes the place of the preposition *to*, or marks the sign of the dative.

683. 賽 *sai*<sup>4</sup>, to compete with.

684. 嗇 *sé*<sup>4</sup>, niggardly; never used alone.

685. 吞 *t'un*<sup>1</sup>, to swallow; to bolt down. Oftener used figuratively of speculation or avarice.

686. 疊 *tieh*<sup>2</sup>, in folds or layers; to fold; repeatedly.

687. 增 *tséng*<sup>1</sup>, to add to.

688. 常 *ch'ang*<sup>2</sup>, constant; continual.

689. Examples:—

是 <i>shih</i> <sup>4</sup>	裳 <i>shang</i> <sup>1</sup>	吞 <i>t'un</i> <sup>1</sup>	嗇 <i>sé</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>	面 <i>mien</i> <sup>4</sup>	對 <i>tui</i> <sup>4</sup>
平 <i>p'ing</i> <sup>2</sup>	疊 <i>tieh</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	刻 <i>k'é</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	面 <i>mien</i> <sup>4</sup>
常 <i>ch'ang</i> <sup>2</sup>	起 <i>ch'i</i> <sup>3</sup>	家 <i>chia</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	青 <i>ch'ing</i> <sup>1</sup>	們 <i>mén</i>	輓 <i>juan</i> <sup>3</sup>
的 <i>ti</i>	來 <i>lai</i> <sup>2</sup>	的 <i>ti</i>	不 <i>pu</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>	賽 <i>sai</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>
事 <i>shih</i> <sup>4</sup>	增 <i>tséng</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	好 <i>hao</i> <sup>4</sup>	跑 <i>p'ao</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	硬 <i>ying</i> <sup>4</sup>
	多 <i>to</i> <sup>1</sup>	把 <i>pa</i> <sup>3</sup>	花 <i>hua</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	兩 <i>liang</i> <sup>3</sup>	的 <i>ti</i>
	却 <i>ch'io</i> <sup>4</sup>	衣 <i>i</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	快 <i>k'uai</i> <sup>4</sup>	回 <i>hui</i> <sup>2</sup>	對 <i>tui</i> <sup>4</sup>

The opposite; the reverse side; also, in front of.

Soft is the opposite of hard.

We tried the horses twice; the grey gallops the faster.

Niggardly men do not like to spend money.

*Obs.*—*Hao*<sup>4</sup>.

To pocket (*lit.*, swallow) people's money.

Fold up the clothes.

*Obs.*—*Ch'i lai*, the auxiliary verb of *tieh*, does not necessarily imply movement upwards.

Many added.

It is nevertheless a matter of common occurrence.

*Obs.*—*P'ing-ch'ang* may also mean indifferent, as a person's reputation.

690. 葱 *ts'ung*<sup>1</sup>, onions.

691. 苗 *miao*<sup>2</sup>, sprouts; the first appearance of any vegetation above the ground belonging to the category of grasses.

692. 嫩 *nén<sup>4</sup>, nun<sup>4</sup>*, tender, fresh, or young, as opposed to tough, stale, or old.

693. 桑 *sang<sup>1</sup>*, the mulberry tree.

694. 樹 *shu<sup>4</sup>*, a tree.

695. 林 *lin<sup>2</sup>*, a grove; a wood; a forest.

696. Examples:—

兒 <i>'rh</i>	我 <i>wo<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	桑 <i>sang<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	兒 <i>'rh</i>	一 <i>i<sup>4</sup></i>
不 <i>pu<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	桑 <i>sang<sup>1</sup></i>	樹 <i>shu<sup>4</sup></i>	了 <i>liao</i>	豆 <i>tou<sup>4</sup></i>	斤 <i>chin<sup>1</sup></i>
要 <i>yao<sup>4</sup></i>	嫩 <i>nén<sup>4</sup></i>	樹 <i>shu<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>	樹 <i>shu<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>	葱 <i>ts'ung<sup>1</sup></i>
老 <i>lao<sup>3</sup></i>	雞 <i>chi<sup>1</sup></i>	林 <i>lin<sup>2</sup></i>	背 <i>pei<sup>4</sup></i>	林 <i>lin<sup>2</sup></i>	兒 <i>'rh</i>	嫩 <i>nén<sup>4</sup></i>
的 <i>ti</i>	子 <i>tzŭ<sup>3</sup></i>	子 <i>tzŭ</i>	後 <i>hou<sup>4</sup></i>	子 <i>tzŭ</i>	上 <i>shang<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>

A catty of onions.

Tender sprouts.

The beans have sprouted.

Obs.—Emphasise *shang*: note that *shang* verbalises *miao*.

A grove of trees; or, a wood.

The mulberry tree.

At the back of the hill there is a mulberry grove.

I want soft-boiled eggs, not hard-boiled ones.

697. 森 *sén<sup>1</sup>*, density, as of foliage.

698. 綠 *lŭ<sup>4</sup>*, green; the literary pronunciation is *lu<sup>4</sup>*.

699. 草 *ts'ao<sup>3</sup>*, grass; plants not being trees.

700. 濕, 溼, *shih<sup>1</sup>*, wet; damp. The first form is the commoner.

701. 曬, 晒, *shai<sup>4</sup>*, a verb describing the action of the sun's rays; not necessarily to scorch. The second is a vulgar form.

702. Examples:—

出 <i>ch'u<sup>1</sup></i>	裳 <i>shang<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	草 <i>ts'ao<sup>3</sup></i>	子 <i>tzŭ</i>	的 <i>ti</i>	葱 <i>ts'ung<sup>1</sup></i>
去 <i>ch'ü<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	一 <i>i<sup>4</sup></i>	鞋 <i>hsieh<sup>2</sup></i>	綠 <i>lŭ<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>
曬 <i>shai<sup>4</sup></i>	濕 <i>shih<sup>1</sup></i>	身 <i>shén<sup>1</sup></i>	草 <i>ts'ao<sup>3</sup></i>	森 <i>sén<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	兒 <i>'rh</i>
一 <i>i<sup>4</sup></i>	了 <i>liao</i>	的 <i>ti</i>	帽 <i>mao<sup>4</sup></i>	森 <i>sén<sup>1</sup></i>	竹 <i>chu<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>
晒 <i>shai<sup>4</sup></i>	拏 <i>na<sup>2</sup></i>	衣 <i>i<sup>1</sup></i>	兒 <i>'rh</i>	的 <i>ti</i>	林 <i>lin<sup>2</sup></i>	綠 <i>lŭ<sup>4</sup></i>

Onion sprouts are green.

How green that bamboo grove is!

Straw shoes. Straw hats.

All my clothes are wet; take them out and dry them in the sun.

## EXERCISE XXVI.

好。土。又。草。樹。那。西。我。1  
 你。涼。地。林。兒。山。們  
 說。快。裏。子。就。去。明  
 好。又。坐。在。找。罷。兒  
 不。沒。着。青。個。到。上

1. Let's go to the Western Hills tomorrow. When we get there we will look for a grove of trees and sit down on the green grass, where we shall be both cool and free from dust. What do you say?

*Obs.*—Green grass: the word *ch'ing* applies to many other colours besides green; it may also mean glossy black, grey, or blue, and further qualifies the shades of certain primary colours.

對。時。樹。裏。是。我。麼。去。2  
 呢。候。林。曬。在。却。不。倒  
 兒。子。暖。太。想。能。沒  
 還。坐。兒。陽。着。去。有  
 不。着。好。地。還。的。甚

2. There is nothing to prevent our going, but I think it would be better to bask in the sun; it is not the time of year to sit in the woods.

*Obs.*—*Lit.*, go, there is not, on the contrary, any not being able to go's [reason]; I, however, think, still it is in the sun's place to warm better; in a wood sitting the time [is] not apposite.

過。長。却。心。正。賽。俗。3  
 你。怕。比。你。對。着。們  
 跑。我的。我的。跑。倆  
 不。的。腿。的。罷。人

3. Let's have a race. It's just what I should like, but your legs are longer than mine, and I fear I can't beat you.

*Obs.*—Just what I should like: *lit.*, correctly agrees with my wishes (or feelings).

增。天。們。肯。於。很。弟。他。4  
 的。比。的。花。嗇。都。利。那  
 多。一。錢。錢。刻。是。害。倆  
 天。一。他。不。過。得。兄

4. Those two brothers of his are terrible fellows, they are both too niggardly; they won't spend anything, and their money increases every day.

一。二。嫩。不。兩。那。5  
 斤。百。都。分。天。葱  
 錢。是。老。貴。這

5. Onions have been dear these last two days; old and young alike, they are all 200 cash the catty.



說苗兒出名。木花草 6  
得兒了。了麥的草木  
也火苗子總樹是

Obs.—Generic: *lit.*, all-including name.

熟生人, 南川是苗 7  
的。的。分的。東四子

Obs.—Wild, etc.: *lit.*, unripe and ripe; reclaimed and unreclaimed.

的。森子樹那林叫樹 8  
森綠林桑子。樹多

來。了。一頭得‘裳要 9  
就曬。地鋪弄把  
疊曬裏在乾溼  
起乾曬日了, 衣

Obs. 1.—To dry: *nung*, here, and often elsewhere, pronounced *nou*, verbalises the adjective *kan*, dry.

Obs. 2.—Sunny: *lit.*, you must spread them in a sun place; note *jih-t'ou*, the sun.

了。兒下銀人人兒聽 10  
們鐘子。家疊住見  
該了, 天好次的說  
睡小有些吞那對  
覺人八個了個過

Obs. 1.—Over the way: *lit.*, fronting over (or across).

Obs. 2.—Over and over: *lit.*, on repeated occasions.

6. The term *ts'ao<sup>3</sup> mu<sup>4</sup>* is generic of flowers, plants, and trees. The wheat has sprouted. You can also say *huo<sup>3</sup> miao<sup>2</sup>-rh* (the flame of a fire).

7. The Miaotzü are people to the south-east of Szechwan; they are divided into wild and reclaimed.

8. A number of trees is called a *shu<sup>4</sup> lin<sup>2</sup>-tzü*. How deep (or dense) the green of that mulberry grove is!

9. If you want to dry damp clothes you should spread them out in a sunny place for the sun to shine upon them. When the sun has dried them they should be folded up.

10. I hear that the man who lives over the way has pocketed people's money over and over again. It's 8 o'clock; youngsters should be in bed.

Turn the following into Chinese. (KEY, EXERCISE XXVI.)

1. The other day we two were having an archery match in the grove. The weather was excellent, the sun's rays were warm, and that stretch of wood was of a lovely deep green. When we had finished our archery I told him a funny story.

Obs. 1.—Archery: *la kung* (Radical 57), to draw the bow.

Obs. 2.—A stretch: *í tai*. See 416.

2. I proceeded to say that once upon a time there was a man of the name of MA, who sold onions. He was sleeping one day on the ground in a mulberry grove, and when he got up he saw a man standing before him roaring with laughter.

Obs. 1.—Once upon a time: *lit.*, formerly.

Obs. 2.—Roaring with laughter: *lit.*, [with] great sound laugh[ing].

3. "What is there to laugh at here?" he asked in a rage. The man said to him, "The ground here is very damp; look at your clothes, they are all wet, and must be spread out in the sun to dry; besides, you have lost the merchandise you brought with you."

*Obs. 1.*—Asked in a rage: *lit.*, he begot rage, then said, here is what laughing head (or item)?

*Obs. 2.*—Said to him: *tui t'a shuo*; note *tui* as a preposition.

4. The old man gave a look, and, true enough, his bags were empty. "Then," said he, "if it isn't you who has eaten my young onions, who has?" "I've not eaten them for nothing," the other replied; "there's the money;" and as he spoke he threw some large cash into the grass.

*Obs. 1.*—Old man: *lit.*, old head; a common expression, but not often addressed to the individual.

*Obs. 2.*—There's the money: *lit.*, the price I have given is there; *kei ti* for *kei té* (have given).

5. The man MA, thinking this really was money, went forward to get it, but the moment he took his eyes off the other, he was gone. The money, too, could not be found, so MA knew that it was not a man but a sprite.

6. That man is fearfully stingy. He comes from that place Yunnan. I think that by origin he is a Miaotzü, who, several years since, did a business in straw (dry grass). His money increases largely month by month; he has repeatedly pocketed other people's money, but he is not fond of spending it himself.

*Obs.*—Business: *shéng' í*; *lit.*, growing (or life) intention; a metaphorical synonym for trade, which a person engages in with, *í*, the intention, *shéng*, of growing (*q.d.*, rich), or of living. The metaphor was originally applied to the revival of vegetation in early spring.

703. 某 *mou<sup>3</sup>*, certain; as, a certain man.

704. 乍 *cha<sup>4</sup>*, suddenly; unexpectedly.

705. 和 *hai<sup>4</sup>*, *ho<sup>2</sup>*, together with; in relations with. *See also 210.*

706. 別 *pieh<sup>2</sup>*, to distinguish; to separate; hence, another. *See also 646.*

707. 素 *su<sup>4</sup>*, of uniform plainness; hence, uninterruptedly through past time; heretofore. Also, vegetable diet, as opposed to meat diet.

708. Examples:—

來 <i>lai<sup>2</sup></i>	平 <i>p'ing<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	都 <i>tou<sup>1</sup></i>	別 <i>pieh<sup>2</sup></i>	開 <i>k'ai<sup>1</sup></i>	某 <i>mou<sup>3</sup></i>
的 <i>tí</i>	素 <i>su<sup>4</sup></i>	分 <i>fén<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	告 <i>kao<sup>4</sup></i>	起 <i>ch'í<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>
意 <i>í<sup>4</sup></i>	素 <i>su<sup>4</sup></i>	別 <i>pieh<sup>2</sup></i>	知 <i>chih<sup>1</sup></i>	訴 <i>su<sup>4</sup></i>	當 <i>tang<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
思 <i>ssü<sup>1</sup></i>	常 <i>ch'ang<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	道 <i>tao<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	鋪 <i>p'u<sup>4</sup></i>	和 <i>hai<sup>4</sup></i>
	是 <i>shih<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	乍 <i>cha<sup>4</sup></i>	別 <i>pieh<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	某 <i>mou<sup>3</sup></i>
	向 <i>hsiang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	見 <i>chien<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	你 <i>ní<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>

A certain person.

I have opened a pawnshop with So-and-so (or, a certain individual).

Don't tell anybody. Nobody else knows.

On suddenly seeing [them] I can't distinguish [which is which].

*P'ing<sup>2</sup> su<sup>4</sup>* and *su<sup>4</sup> ch'ang<sup>2</sup>* have the meaning of *hsiang<sup>4</sup> lai<sup>2</sup>* (heretofore, in all past time).

709. 原 *yüan*<sup>2</sup>, origin; beginning; in fact.

710. 待 *tai*<sup>4</sup>, towards; to await; to treat, or behave to.

711. 厚 *hou*<sup>4</sup>, thick; staunch; liberal.

712. 薄 *pao*<sup>2</sup>, *po*<sup>2</sup>, thin.

713. Examples:—

兒 <i>'rh</i>	薄 <i>pao</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	毛 <i>mao</i> <sup>2</sup>	熱 <i>jé</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	原 <i>yüan</i> <sup>2</sup>	病 <i>ping</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	們 <i>mén</i>
	要 <i>yao</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	倆 <i>lia</i> <sup>3</sup>
	厚 <i>hou</i> <sup>4</sup>	張 <i>chung</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	待 <i>tai</i> <sup>4</sup>	原 <i>yüan</i> <sup>2</sup>	原 <i>yüan</i> <sup>2</sup>
	一 <i>i</i> <sup>4</sup>	紙 <i>chih</i> <sup>3</sup>	厚 <i>hou</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>
	點 <i>tien</i> <sup>3</sup>	太 <i>t'ai</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	的 <i>ti</i>	親 <i>ch'in</i> <sup>1</sup>

We were hot friends at first.

Obs.—*Lit.*, intimate and hot.

That is an original flaw (or defect); one that has always been there.

Obs.—Note *mao-ping*, a flaw or defect: *mao*, a hair, hence a synonym for anything minute; the term may be applied to moral, physical, or material blemishes.

He treats me well.

At bottom he is a staunch (liberal-minded) man.

Obs.—Staunch: *hou tao*; *lit.*, of stout or staunch principles.

This sheet of paper is too thin; I want a little thicker one.

714. 傲 *ngao*<sup>4</sup>, proud.

715. 嫉 *chi*<sup>4</sup>, not used in speaking without the following *tu*<sup>4</sup>, with which it is identical in meaning.

716. 妬 *tu*<sup>4</sup>, envious; jealous.

717. 慚 *ts'an*<sup>2</sup>, to be ashamed; generally used with the following.

718. 愧 *k'uei*<sup>4</sup>, to be ashamed; shame.

719. Examples:—

心 <i>hsin</i> <sup>1</sup>	真 <i>chén</i> <sup>1</sup>	待 <i>tai</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
裏 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	裏 <i>li</i> <sup>3</sup>	了 <i>liao</i>	嫉 <i>chi</i> <sup>4</sup>
慚 <i>ts'an</i> <sup>2</sup>	叫 <i>chiao</i> <sup>4</sup>	傲 <i>ngao</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	官 <i>kuan</i> <sup>1</sup>	妬 <i>tu</i> <sup>4</sup>
愧 <i>k'uei</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	慢 <i>man</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	背 <i>pei</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>

He is jealous of my being an official.

Obs.—*Chi-tu* cannot be used of jealousy of the affections, the term for which is, literally, to eat vinegar (*ch'ih ts'ui*<sup>4</sup>).

Behind my back [he] says I treat people arrogantly.

Obs.—One of the primary meanings of *man*<sup>4</sup>, slow, is indifferent or rude.

This really makes me feel ashamed.



720. 絕 *chüeh*<sup>2</sup>, to cut off, to interrupt, as a stream, supplies, intercourse; to be so cut off.

721. 交 *chiao*<sup>1</sup>, to interchange; intercourse; to hand over. *Chiao*<sup>1</sup>-*ch'ing*<sup>2</sup>, friendship.

722. 憑 *p'ing*<sup>2</sup>, to lean upon; to depend on. Also, to let; to allow. It will be met with later in the sense of proof or evidence.

723. Examples:—

交 <i>chiao</i> <sup>1</sup>	交 <i>chiao</i> <sup>1</sup>	交 <i>chiao</i> <sup>1</sup>	們 <i>mén</i>	話 <i>hua</i> <sup>4</sup>	麼 <i>mo</i>	憑 <i>p'ing</i> <sup>2</sup>
給 <i>kei</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	情 <i>ch'ing</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	也 <i>yeh</i> <sup>3</sup>	連 <i>lien</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>
我 <i>wo</i> <sup>3</sup>	件 <i>chien</i> <sup>4</sup>	總 <i>tsung</i> <sup>3</sup>	多 <i>to</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	們 <i>mén</i>
辦 <i>pan</i> <sup>4</sup>	事 <i>shih</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	句 <i>chü</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>
罷 <i>pa</i>	情 <i>ch'ing</i> <sup>2</sup>	絕 <i>chüeh</i> <sup>2</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	實 <i>shih</i> <sup>2</sup>	甚 <i>shén</i> <sup>2</sup>

Let them say what they like (or, no matter what they say), there is not a word (*lit.*, sentence) of truth in it.

Ours is a friendship of long standing, which has never been interrupted.

*Obs.*—Friendship: *lit.*, interchange of feelings.

You had better leave the settlement of this matter to me; or, hand that matter over to me to deal with.

724. 賓 *pin*<sup>1</sup>, guest, stranger, as opposed to *chu*<sup>3</sup>, in the sense of host.

725. 拜 *pai*<sup>4</sup>, to salute; to visit; to pay respects to.

726. 應 *ying*<sup>1</sup>, to conform to what is right; ought.

727. 陪 *p'ei*<sup>2</sup>, to play second to, as a candidate in reserve; to bear one's guest company.

728. Examples:—

喝 <i>ho</i> <sup>1</sup>	茶 <i>ch'a</i> <sup>2</sup>	陪 <i>p'ei</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	應 <i>ying</i> <sup>1</sup>	會 <i>hui</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>
一 <i>i</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	客 <i>k'o</i> <sup>4</sup>	得 <i>té</i>	該 <i>kai</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>	賓 <i>pin</i> <sup>1</sup>
杯 <i>pei</i> <sup>1</sup>	陪 <i>p'ei</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	巧 <i>ch'iao</i> <sup>3</sup>	見 <i>chien</i> <sup>4</sup>	麼 <i>mo</i>	客 <i>k'o</i> <sup>4</sup>
兒 <i>'rh</i>	著 <i>cho</i>	要 <i>yao</i> <sup>4</sup>	請 <i>ch'ing</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	著 <i>cho</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>
罷 <i>pa</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	喝 <i>ho</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	拜 <i>pai</i> <sup>4</sup>

A visitor has come to call. In that case I must see him.

*Obs.*—*Pai* is simply to leave a card; *pai hui*, to call with the intention of seeing the host.

You have come in the very nick of time; please keep the guests company.

I am going to have a cup of tea; will you join me?

## EXERCISE XXVII.

了 就 這 待 熱 起 我 1  
交 和 麼 我 後 初 們  
了。他 着 傲 來 很 倆  
絕 我 慢 他 親 人

1. We were warm friends at first, but he afterwards behaved in an arrogant way, so I broke off relations with him.

片 是 不 這 怎 那 我 2  
就 你 可 話 麼 兒 昨  
走 留 憑 有 不 去 兒  
了。下 罷 點 見 拜 到  
名 怕 兒 你 會 你

2. When I went to your place to call yesterday, how was it you wouldn't see me? I'm afraid your statement can't be altogether depended upon; I expect you just left your card and went away.

我 就 愛 父 來 麼 你 3  
都 告 告 親 告 傲 待  
不 訴 訴 憑 訴 慢 我  
怕。誰 誰 你 你 回 這

3. If you treat me in this arrogant manner, I'll tell your father by-and-by. You may tell whom you please; I'm not afraid of anyone.

*Obs.*—You please: *lit.*, it depends on your liking to tell whom, then tell whom; I all not fear.

慚 來 沒 銀 筆 你 訴 某 4  
愧 你 交 子 賬 那 我 人  
麼。不 出 還 的 一 說 告

4. A certain person tells me that you have not yet handed over the money for that bill of yours; aren't you ashamed of yourself?

*Obs.*—Note *pi*, the numerative of bills or of items in a bill.

不 瞧 細 一 兒 見 那 5  
一 尺 兒 對 好 的 倆  
樣。寸 的 兒 相 時 瓶  
就 一 細 是 候 乍

5. When I first glanced at those two jars they appeared very like a pair, but directly I had a careful look at them, I found that their dimensions were not the same.

*Obs.*—Directly: note the force of *i*; *lit.*, minutely one look, feet and inches then not the same. *Ch'ih ts'un* may be used with reference to small articles as well as large.

應且常也兒我有6  
當也的是然這人  
得是事、件而個嫉  
的。我而平這好妒

Obs.—Turn: note that *ying tang* might equally mean, deserve to get it. See Exercise XIX, 7, Obs.

知上子、有麼的應7  
道下總別分意當  
了。文得‘的別。思倆  
就看法沒怎字

Obs.—Context: *lit.*, upper and lower text (literature, Radical 67). The sentence, literally translated, runs, there is no other way only (altogether) must look at upper and lower text (what goes before and after), then know.

屋不在兒坐主會8  
子對。下坐賓人客  
的那邊陪客在的  
方總兒著在東時  
向。是坐的西邊候  
看對人邊兒兒

Obs. 1.—Correct: does it agree or not (*q.d.*, with the facts)?

Obs. 2.—Note *fang hsiang*, the direction in which anything faces.

的。天衣得‘客。不我9  
穿裳、穿冬愛素  
薄夏厚天拜常

6. Some people envy me this good fortune of mine, yet it is a matter of very ordinary occurrence, and, what is more, it was my turn to get it.

7. How can you distinguish the meaning of the two characters *ying tang*? The only way we can tell is to look at the context.

8. In entertaining (receiving) guests, the host sits on the eastern side and the guest on the western side, [while] those who help to entertain sit below; isn't that correct? That depends entirely upon the direction (*fang—lit.*, place) in which the room faces (*hsiang*).

9. As a general rule, I am not fond of paying visits. In winter thick clothes must be worn; in summer, thin.

兒面對的薄刻是厚寬10

10. *K'uan<sup>1</sup>-hou<sup>4</sup>* (generous, liberal-minded) is the opposite of *k'e<sup>4</sup>-po<sup>2</sup>* (illiberal, unhandsome in conduct).

Turn the following into Chinese. (KEY, EXERCISE XXVII.)

1. Have you seen So-and-so before? No, we have not. We also have seen him to-day for the first time. He is a very good fellow, and I was very intimate with him from the first moment I met him.

Obs.—Seen: *chien kuo mien*, met face to face; it implies something more than seeing a person without being acquainted with him.

2. I have heard from other people that he is at bottom a staunch, liberal man; one who has all along treated people well, and who does his business without any meanness.

Obs.—Does his business, or business: *hsing shih*.

3. If I were to institute a comparison between him and the man I know, the latter



(the man I know) is by no means a fellow of this kind.

*Obs.*—By no means: this is implied by the word *k'o*<sup>3</sup>.

4. He is arrogant to everybody, no matter who. Whenever anyone is in luck, he is envious. He takes people's things without understanding that they have to be returned; and when one asks him [for them], he feels no shame. How can one help breaking with a man of this kind?

*Obs.*—*Lit.*, how can [one] be able not with him to cut off relations?

5. I have really no time to do this; go and do it yourself if you like (or, manage it how you please).

6. To *ch'ing*<sup>3</sup> *k'o*<sup>4</sup> is to ask guests to a meal. Guests ought to be seated at the upper end, and the host should keep them company at the side.

7. What do you want that small bird of yours for? hand it over to me. There, there! Why do you want people's things whenever you see them?

*Obs.* 1.—Why? what for? *kan shên-mo*.

*Obs.* 2.—There (or, that will do)! *t'í liáo* (*lit.*, finished).

8. If you don't want to go by yourself, I will accompany you; what do you say?

729. 裱 *piao*<sup>3</sup>, to paste two sheets of paper together; to mount a picture.

730. 糊 *hu*<sup>2</sup>, to paste paper, cloth, etc., against another substance.

731. 匠 *chiang*<sup>4</sup>, workman; artificer.

732. 染 *jan*<sup>3</sup>, to dye.

733. 顏 *yen*<sup>2</sup>, colours.

734. 紅 *hung*<sup>2</sup>, red.

735. 藍 *lan*<sup>2</sup>, blue.

736. 畫 *hua*<sup>4</sup>, to draw or paint; a drawing or painting.

737. Examples:—

布 <i>pu</i> <sup>4</sup>	藍 <i>lan</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	裱 <i>piao</i> <sup>3</sup>	兒 <i>'rh</i>	裱 <i>piao</i> <sup>3</sup>
染 <i>jan</i> <sup>3</sup>	顏 <i>yen</i> <sup>2</sup>	染 <i>jan</i> <sup>3</sup>	門 <i>mén</i> <sup>2</sup>	你 <i>ní</i> <sup>3</sup>	糊 <i>hu</i> <sup>2</sup>
不 <i>pu</i> <sup>4</sup>	色 <i>sé</i> <sup>4</sup>	店 <i>tién</i> <sup>4</sup>	縫 <i>féng</i> <sup>4</sup>	給 <i>kei</i> <sup>3</sup>	匠 <i>chiang</i> <sup>4</sup>
上 <i>shang</i> <sup>4</sup>	這 <i>chê</i> <sup>4</sup>	紅 <i>hung</i> <sup>2</sup>	兒 <i>'rh</i>	我 <i>wo</i> <sup>3</sup>	這 <i>chê</i> <sup>4</sup>
紅 <i>hung</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	顏 <i>yen</i> <sup>2</sup>	得 <i>teí</i> <sup>3</sup>	裱 <i>piao</i> <sup>3</sup>	張 <i>chang</i> <sup>1</sup>
的 <i>tí</i>	塊 <i>k'uai</i> <sup>4</sup>	色 <i>sé</i> <sup>4</sup>	糊 <i>hu</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	畫 <i>hua</i> <sup>4</sup>

A paper-hanger.

Mount this picture for me.

The cracks in the door must be pasted up.

*Obs.*—Note *f'ing*<sup>4</sup> *'rh*, a crack. See 287.

A dyer's shop.

Red colour. Blue colour.

Obs.—*Sé* (Radical 139): also read *shai*<sup>3</sup> or *shé*<sup>4</sup>.

This piece of cloth won't take a red colour.

Obs.—We might also say *jan pu ch'u hung ti lai*.

738. 淡 *tan*<sup>4</sup>, weak (as of tea); pale (as of colours).

739. 新 *hsin*<sup>1</sup>, new.

740. 舊 *chiu*<sup>4</sup>, old.

741. 紗 *sha*<sup>1</sup>, crape.

742. Examples:—

淡 <i>tan</i> <sup>4</sup>	氈 <i>t'an</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
了 <i>liao</i>	顏 <i>yen</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	舊 <i>chiu</i> <sup>4</sup>	新 <i>hsin</i> <sup>1</sup>	疋 <i>p'i</i> <sup>3</sup>
色 <i>sé</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	的 <i>ti</i>	的 <i>ti</i>	的 <i>ti</i>	紗 <i>sha</i> <sup>1</sup>

Is this piece of crape new or old?

The colour of this carpet is faded.

743. 必 *pi*<sup>4</sup>, necessarily; must.

744. 須 *hsü*<sup>1</sup>, must.

745. 光 *kuang*<sup>1</sup>, brightness.

746. 潤 *jun*<sup>4</sup>, moist; to moisten.

747. 玻 *po*<sup>1</sup> } (said to be derived from a Sanskrit word), glass of all kinds.  
748. 璃 *li*<sup>2</sup> }

749. 料 *liao*<sup>4</sup>, materials; often specially applied to vitreous ware. Also, to estimate; to measure. See Part V, Lesson III, Note 8; Part V, Lesson L, Note 4.

750. Examples:—

好 <i>hao</i> <sup>3</sup>	蓋 <i>kai</i> <sup>4</sup>	摔 <i>shuai</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	兒 <i>'rh</i>	潤 <i>jun</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
木 <i>mu</i> <sup>4</sup>	房 <i>fang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	玻 <i>po</i> <sup>1</sup>	日 <i>jih</i> <sup>4</sup>	必 <i>pi</i> <sup>4</sup>	顏 <i>yen</i> <sup>2</sup>
料 <i>liao</i> <sup>4</sup>	子 <i>tzŭ</i>	去 <i>ch'ü</i> <sup>4</sup>	璃 <i>li</i> <sup>2</sup>	光 <i>kuang</i> <sup>1</sup>	須 <i>hsü</i> <sup>1</sup>	色 <i>shé</i> <sup>4</sup>
料 <i>liao</i> <sup>4</sup>	必 <i>pi</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	瓶 <i>p'ing</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	染 <i>jan</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>
貨 <i>huo</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	甚 <i>shén</i> <sup>2</sup>	的 <i>ti</i>	大 <i>ta</i> <sup>4</sup>	深 <i>shén</i> <sup>1</sup>	很 <i>hén</i> <sup>3</sup>
	用 <i>yung</i> <sup>4</sup>	麼 <i>mo</i>	水 <i>shui</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	些 <i>hsieh</i> <sup>1</sup>	光 <i>kuang</i> <sup>1</sup>

The colour is not very glossy; it will have to be dyed a little deeper colour.

*Obs.*—Note that *pi*, followed by *hsü* or *tei*, is more emphatic than either of the latter words used singly.

The sunlight is very strong.

*Obs.*—The sun's disc is called *jih kuang-rh*, as are also the sun's rays.

Why do you throw away the water in the glass bottle?

In building a house one must use good wood.

Vitreous ware (also a slang term for a person who is a fraud, spurious imitations of jade or agate being made of this vitreous ware).

751. 擦 *ts'a<sup>1</sup>*, to rub with the hand or a cloth, etc.

752. 碰 *p'êng<sup>4</sup>*, to run against; to come violently in contact with.

753. 裂 *lieh<sup>4</sup>*, to crack of itself, as wood or paper.

754. 行 *hang<sup>2</sup>*, a vulgar modification of *hsing<sup>2</sup>* or *hang<sup>2</sup>* (Radical 144); a trade or calling; a place of business; a hong. Also, a column of characters.

755. Examples:—

不 <i>pu<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	紙 <i>chih<sup>3</sup></i>	碰 <i>p'êng<sup>4</sup></i>	擦 <i>ts'a<sup>1</sup></i>
在 <i>tsai<sup>4</sup></i>	幾 <i>chi<sup>3</sup></i>	行 <i>hang<sup>2</sup></i>	都 <i>tou<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>	一 <i>i<sup>1</sup></i>
行 <i>hang<sup>2</sup></i>	位 <i>wei<sup>4</sup></i>	字 <i>tzŭ<sup>4</sup></i>	裂 <i>lieh<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	擦 <i>ts'a<sup>1</sup></i>
問 <i>wén<sup>4</sup></i>	東 <i>tung<sup>1</sup></i>	你 <i>ni<sup>3</sup></i>	了 <i>liao</i>	意 <i>ch'uang<sup>1</sup></i>	小 <i>hsiao<sup>3</sup></i>
別 <i>pieh<sup>2</sup></i>	家 <i>chia<sup>1</sup></i>	們 <i>mén</i>	開 <i>k'ai<sup>1</sup></i>	戶 <i>hu<sup>4</sup></i>	心 <i>hsin<sup>1</sup></i>
人 <i>jén<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	行 <i>hang<sup>2</sup></i>	行 <i>hang<sup>2</sup></i>	的 <i>ti</i>	別 <i>pieh<sup>2</sup></i>

To give a thing a rub.

Take care; don't bump against people.

The paper in that window is all cracked.

To carry on a wholesale (or mercantile) business; or, to start a business.

A column (or row) of characters.

How many partners are there in your hong (or firm)?

*Obs.*—Partners: *tung*, the east, is a synonym for a master or host, the east being by ancient custom the position occupied by the master of the house, and the west that by the guests; hence, *tung-chia*, a master or proprietor, *chia* having much the same force as in *jên-chia*. It should be noticed that *tung-chia* is the term generally used by Chinese servants in Peking to denote their foreign masters, though native heads of households are seldom so spoken of. Cf. also *fung-tung*, the owner of a house.

I am not an expert; ask someone else.

*Obs.*—Note *expert*: I am not in that line of business. It can be used with reference to any subject with which the speaker is unfamiliar.



## EXERCISE XXVIII.

擦擦把光不面那 1  
罷。一他潤，很兒桌

1. The top of that table is not very bright; give it a rub.

別。璃做。們國是。來玻 2  
有。料這貨，當的璃  
點貨兒近初東是  
兒和也來是西外  
分玻會我外不國

2. Glass is a foreign article, isn't it? In the first instance it was a foreign product, but of late we have been able to make it here too. There is a slight difference between *liao<sup>4</sup>-huo<sup>4</sup>* (vitreous ware) and *po<sup>1</sup>-li<sup>2</sup>* (glass).

Obs.—In the first instance: *lit.*, at the time of (*tang*) commencement (*ch'u*).

就時是破不麼瓶那 3  
裂候燒了是破子玻  
了。兒的的碰了。怎璃

3. How did that glass bottle get broken (or cracked)? It was not broken by a blow (collision); it cracked of its own accord in baking.

Obs.—Note the distinction: *p'o*, a break or crack from collision, etc.; *lieh*, spontaneous cracking. *Lieh* is never applied to glass except under the above conditions.

一張上紙糊叫腮 4  
塊兒頭糊上。裱戶  
兒紙，是在單糊紙  
是糊糊，什張匠裂  
裱。在雙麼兒來了，

4. The paper of the window is cracked; tell a paper-hanger to come and paste it up. To paste a single piece of paper upon anything is *hu<sup>2</sup>*; two sheets of paper pasted together are *piao<sup>3</sup>*.

Obs. 1.—Paper-hanger: *lit.*, pasting artisan.

Obs. 2.—Paste it up: *shang* indicates completion of the act, not upward movement.

說鐵匠，的叫手各 5  
得。匠，瓦多，匠工行  
都匠，木人人

5. The term *chiang<sup>4</sup>* is applied to handicraftsmen in most trades; you may say *mu<sup>4</sup>-chiang<sup>4</sup>* (a carpenter), *wa<sup>3</sup>-chiang<sup>4</sup>* (a bricklayer), *t'ieh<sup>3</sup>-chiang<sup>4</sup>* (a blacksmith).

Obs.—The character *hang* is not recognised by the dictionaries; from the original meaning of the character without the dot (namely, to move, the way or course of movement, the order of proceeding), it comes to mean class, calling, etc.

的。絲 紗 做 棉 布 6  
做 是 的。花 是

6. Shirtings are made of cotton; crape is made of silk.

染 顏 紅 紅 舊 別 兒 那 7  
藍 色 的、的、的 的 淡 一  
的。兒、您 還 顏 顏 了、塊  
也 要 可 色 色 必 紗  
可 別 以 兒 兒。須 顏  
以 的 染 是 原 染 色

7. The colour of that piece of crape is faded; it must be dyed some other colour. The original colour was red, and it can be dyed red again; if you prefer some other colour, sir, it can be dyed blue.

Obs.—Original colour: *lit.*, original old colour.

的 不 色 又 那 潤。顏 你 8  
也 止 又 是 紗 怎 色 瞧  
行。於 好 新 原 麼 兒 那  
說 看。的、來 是 光 一  
紗、這 染 是 光 潤 正  
說 光 的 好 潤 不 紅  
別 潤 顏 紗、呢。光 紗

8. Look at that piece of red crape and tell me if it is not *kuang<sup>1</sup> jun<sup>4</sup>*. What does *kuang<sup>1</sup> jun<sup>4</sup>* mean? That in the first place the crape is good crape; then that it is new; and, besides, that it is dyed a good colour. The expression *kuang<sup>1</sup> jun<sup>4</sup>* is not used only of crape; it is equally applicable to other things.

Obs. 1.—In the first place, etc.: *lit.*, that the crape in the first instance was good; again [that it] is new; the colour [men] dyeing it achieved=the colour that it is dyed, also is good to see.

Obs. 2.—Not used only: *lit.*, does not halt in (or at) the speaking of crape; to speak of other things also it does.

拾 拾。收 上 碰 要 玻 我 9  
了。不 拾 碰 在 擦 璃 拿  
必 不 破 桌 一 瓶 那  
收 收 了。子 擦。來 個

9. I was bringing that glass bottle here to give it a rub, when I bumped it against the table and cracked it; shall it be mended? It need not be mended.

我 兄 我 你 當 兒。麼 他 10  
行 五 們 行 廚 必 行 是  
二。個。弟 幾。子。是 當 甚

10. What is his craft (or, line of business)? He must be a cook. Where do you come in the family? We are five brothers, and I come second.

Obs. 1.—Craft: *lit.*, the trade or calling (*hang*) that he performs (*tang*).

Obs. 2.—*Hang*, a list: hence, to be on a list; I am second in the list (or column) [of my generation]. Note that sisters do not count; e.g., a man with two elder sisters and an elder brother would *hang êrh*; a girl, however, reckons her position in the family *quoad* her sisters in the same way.

## Turn the following into Chinese. (KEY, EXERCISE XXVIII.)

1. The paper hung (pasted) in this room is dirty; call a paper-hanger to paper it afresh (*lit.*, paste new).

2. Find a man to mount this picture for me; but do not let the mounting be too thick.

3. The window is in holes (broken) and lets in the wind; get a sheet of paper and paste it up.

*Obs.*—Lets in: *chin*, to enter. Note that in this construction *chin* precedes its object.

4. Why have you dyed this piece of crape this colour? Didn't I tell you to dye it blue, and yet you have dyed it red? The colour is pale, too, and not glossy.

*Obs.*—Yet: *tao*, on the other hand.

5. This coat of mine is too old; it is unwearable.

6. There is dust on the glass in (on) the window; you must give it a rub with a piece of cloth, and the room will not be so dark.

7. Where can one buy the colours for dyeing things? They are sold in the colour (colour material) shops.

8. Take care how you carry that tumbler; don't bump it against anything.

9. There has been absolutely no rain; the weather has been terribly dry. Just look at this table top, it is all cracked with dryness.

10. Businesses are divided into hong's. Of the different hong's in the capital, the biggest are the silver (banks), wine, tea, and cloth hong's.

756. 剛 *kang*<sup>1</sup>, properly, hard, which meaning in certain combinations it retains; with the following character it has an intensive force.

757. 纔 *ts'ai*<sup>2</sup>, just now; but a moment ago. Also, only just; then; thereupon.

758. 再 *tsai*<sup>4</sup>, again; the second time; then.

759. 等 *téng*<sup>3</sup>, a class or grade; also, to wait.

760. Examples:—

剛 <i>kang</i> <sup>2</sup>	打 <i>ta</i> <sup>3</sup>	等 <i>téng</i> <sup>3</sup>	等 <i>téng</i> <sup>3</sup>	再 <i>tsai</i> <sup>4</sup>	了 <i>liao</i>	他 <i>ta</i> <sup>1</sup>
兒 <i>'rh</i>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>	我 <i>wo</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	等 <i>téng</i> <sup>3</sup>	剛 <i>kang</i> <sup>1</sup>
裝 <i>chuang</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	他 <i>ta</i> <sup>1</sup>	再 <i>tsai</i> <sup>4</sup>	罷 <i>pa</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	纔 <i>ts'ai</i> <sup>2</sup>
得 <i>té</i> <sup>2</sup>	著 <i>cho</i>	纔 <i>ts'ai</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	等 <i>téng</i> <sup>3</sup>	會 <i>hui</i> <sup>3</sup>	回 <i>hui</i> <sup>2</sup>
下 <i>hsia</i> <sup>4</sup>	剛 <i>kang</i> <sup>1</sup>	剛 <i>kang</i> <sup>1</sup>	能 <i>néng</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	兒 <i>'rh</i>	來 <i>lai</i> <sup>2</sup>

He came back a moment ago.

Wait a bit and we will see about it.

*Obs.*—*Tsai shuo* may also be translated literally.

Wait a bit. I can wait no longer.

He hit me just now.

*Obs.*—Note that *ts'ai-kang* and *kang-ts'ai* are interchangeable, but that the latter perhaps places the time in the more immediate present.

It will just (exactly) fit (pack in).

*Obs.*—Note the tone of the second *kang*.



761. 取 *ch'ü*<sup>3</sup>, to fetch; to bring; to take for oneself.

762. 送 *sung*<sup>4</sup>, to carry to; to present; to accompany.

763. 落 *la*<sup>4</sup>, *lao*<sup>4</sup>, *lo*<sup>4</sup>, down; to descend; to leave behind one; to leave out.

764. 永 *yung*<sup>3</sup>, eternal.

765. Examples:—

回 <i>hui</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	落 <i>la</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	順 <i>shun</i> <sup>4</sup>
來 <i>lai</i> <sup>2</sup>	落 <i>lao</i> <sup>4</sup>	知 <i>chih</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	本 <i>pén</i> <sup>3</sup>	便 <i>píen</i> <sup>4</sup>
不 <i>pu</i> <sup>2</sup>	兒 <i>'rh</i>	道 <i>tao</i> <sup>4</sup>	鳥 <i>niao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	取 <i>ch'ü</i> <sup>3</sup>
送 <i>sung</i> <sup>4</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>	兒 <i>'rh</i>	大 <i>ta</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>
不 <i>pu</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	落 <i>lao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	給 <i>kei</i> <sup>3</sup>	吊 <i>tiao</i> <sup>4</sup>
送 <i>sung</i> <sup>4</sup>	永 <i>yung</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	錢 <i>ch'ien</i> <sup>2</sup>
	遠 <i>yüan</i> <sup>3</sup>	落 <i>lo</i> <sup>4</sup>	樹 <i>shu</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	送 <i>sung</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
	不 <i>pu</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	回 <i>hui</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>

Fetch me a few strings of cash at the same time (while you are about it).

*Obs.*—At the same time: *shun pien*; *lit.*, following the convenience (*i.e.*, opportunity). Cf. *chiu shou-'rh* (Exercise XXV, Eng., I, Obs. 2; p. 130).

I will send this book back for you.

I have not omitted (left out) a single cash.

The bird has lighted on the tree.

I don't know his whereabouts (the place in which he has lighted).

He has no home (or, no person or place to whom or which he can go for help or shelter); to be thrown upon the world.

He will never come back.

*Obs.*—Never: *lit.*, in the infinite, or eternal, distance.

Don't [I pray] accompany me [to the door].

*Obs.*—This is a parting salutation in very common use, and it is polite so to address one's host when seeing one to the door. Another form is *liu<sup>2</sup> pu<sup>4</sup>*; *lit.*, detain your footsteps.

766. 湊 *ts'ou*<sup>4</sup>, to add to a body or number; to assemble, of men or things; active or neuter.

767. 挪 *no*<sup>2</sup>, to move a thing from one place to another.

768. 拴 *shuan*<sup>1</sup>, to tie up animals or things.

769. 套 *t'ao*<sup>4</sup>, generally, a closely-fitting case or envelope. The numerative of *i-shang* clothes generally; as *i t'ao i-shang*, a suit of clothes.

## 770. Examples:—

馬。ma <sup>3</sup>	上。shung <sup>4</sup>	一 i <sup>2</sup>	書 shu <sup>1</sup>	兒。'rh	子。tzŭ	我 wo <sup>3</sup>
一 i <sup>2</sup>	今 chin <sup>1</sup>	個 ko <sup>4</sup>	是 shih <sup>4</sup>	把 pa <sup>3</sup>	把 pa <sup>3</sup>	們 mén
套 t'ao <sup>4</sup>	兒 'rh	書 shu <sup>1</sup>	四 ssŭ <sup>4</sup>	馬 ma <sup>3</sup>	牀 ch'uang <sup>2</sup>	湊 ts'ou <sup>4</sup>
套 t'ao <sup>4</sup>	套 t'ao <sup>4</sup>	套 t'ao <sup>4</sup>	套 t'ao <sup>4</sup>	拴 shuan <sup>1</sup>	擲 no <sup>2</sup>	了 liao
杯 pei <sup>1</sup>	騾 lo <sup>2</sup>	把 pa <sup>3</sup>	一 i <sup>2</sup>	上 shang <sup>4</sup>	在 tsai <sup>4</sup>	五 wu <sup>3</sup>
	子 tzŭ	車 ch'é <sup>1</sup>	套 t'ao <sup>4</sup>	這 ché <sup>4</sup>	那 na <sup>4</sup>	兩 liang <sup>3</sup>
	套 t'ao <sup>4</sup>	套 t'ao <sup>4</sup>	書 shu <sup>1</sup>	個 ko <sup>4</sup>	邊 pien <sup>1</sup>	銀 yin <sup>2</sup>

We have got together (subscribed) five taels.

Remove the bed to that side.

Tie up the horses (or horse).

This book is in four covers.

Obs.—T'ao is the cover or wrapper in which the pên or volumes are encased.

A book within a cover. A book cover.

Get the cart ready.

Obs.—Lit., harness the cart. The Chinese do not as a rule say t'ao of the horse or mule, but it would be correct to do so in the following sentence.

Will you harness the mule or the horse to-day?

Obs.—Note that there is another word for to saddle a horse, which will be come to in due course.

A set of cups that fit one within the other.

771. 商 shang<sup>1</sup>, a trader; to consult.

772. 量 liang<sup>2</sup>, liang<sup>4</sup>, to calculate; to measure.

773. 穀, 够 kou<sup>4</sup>, enough; the second form is the correct one.

774. 斟 chén<sup>1</sup>, properly, to pour out wine; colloquially, it has not this sense, but is joined with cho<sup>2</sup> (see next word).

775. 酌 cho<sup>2</sup>, combined with the foregoing chén<sup>1</sup>, means to deliberate, whether with another or oneself; it also means to pour out wine, but not colloquially.

## 776. Examples:—

米, mi <sup>3</sup>	罷, pa <sup>4</sup>	你 ni <sup>3</sup>	能 néng <sup>2</sup>	賽 sai <sup>4</sup>	商 shang <sup>1</sup>	那 na <sup>4</sup>
分 fén <sup>4</sup>	穀 kou <sup>4</sup>	們 mén	穀 kou <sup>4</sup>	馬 ma <sup>3</sup>	量 liang <sup>4</sup>	一 i <sup>4</sup>
量 liang <sup>4</sup>	不 pu <sup>2</sup>	去 ch'ü <sup>4</sup>	去 ch'ü <sup>4</sup>	去 ch'ü <sup>4</sup>	著 cho	天 t'ien <sup>1</sup>
不 pu <sup>4</sup>	穀 kou <sup>4</sup>	斟 chén <sup>1</sup>	不 pu <sup>4</sup>	今 chin <sup>1</sup>	出 ch'u <sup>1</sup>	我 wo <sup>3</sup>
輕, ch'ing <sup>1</sup>	量 liang <sup>2</sup>	酌 cho <sup>2</sup>	能 néng <sup>2</sup>	兒 'rh	城 ch'éng <sup>2</sup>	們 mén

The other day we were discussing the question of having races outside the city.

Can you go to-day or not?

Obs.—Kou here does not seem to affect the force of néng.

Go and talk the matter over (or, consider it).

Is it enough? have you enough? enough?

To measure rice.

The weight is not light.

*Obs.*—*Fên<sup>4</sup> liang<sup>4</sup>*; *lit.*, the share or portion (*fên<sup>4</sup>*) contained in the *liang<sup>4</sup>*, cubic capacity: note that *liang<sup>4</sup>* is a measure of capacity. We may say of a box that it has not *liang<sup>4</sup>-rh*, capacity, to contain a certain quantity; also that a man's *chiu<sup>3</sup> liang<sup>4</sup>*, capacity for wine, is great or small.

777. 疑 *i<sup>2</sup>*, doubts; to doubt.

778. 惑 *huo<sup>4</sup>*, to doubt; to bewilder. Not used alone in the spoken language.

779. 喊 *han<sup>3</sup>*, to cry aloud; to halloo.

780. 答 *ta<sup>1</sup>*, to reply.

781. 應 *ying<sup>4</sup>*, echo; to echo; to respond to. Not to be confounded with *ying<sup>1</sup>* (726).

782. 從 *ts'ung<sup>2</sup>*, proceeding from; forth from.

783. 末 *mo<sup>4</sup>*, the end; *lit.*, the tip of anything that runs to a point. Read *mo'-rh*, a time or occasion; as *san<sup>1</sup> mo<sup>4</sup>-rh*, three times.

784. Examples:—

的。 <i>ti</i>	末 <i>mo<sup>4</sup></i>	前 <i>ch'ien<sup>2</sup></i>	答 <i>ta<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	你 <i>ni<sup>3</sup></i>
了 <i>liao<sup>3</sup></i>	在 <i>tsai<sup>4</sup></i>	應 <i>ying<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	真 <i>chén<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	
兒 <i>'rh</i>	外 <i>wai<sup>4</sup></i>	了 <i>liao</i>	也 <i>yeh<sup>3</sup></i>	的。 <i>ti</i>	話 <i>hua<sup>4</sup></i>	
告 <i>kao<sup>4</sup></i>	頭 <i>t'ou</i>	沒 <i>mei<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	
病 <i>ping<sup>4</sup></i>	做 <i>tso<sup>4</sup></i>	有。 <i>yu<sup>3</sup></i>	答 <i>ta<sup>1</sup></i>	喊 <i>han<sup>3</sup></i>	疑 <i>i<sup>2</sup></i>	
回 <i>hui<sup>2</sup></i>	官 <i>kuan<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	應。 <i>ying<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	惑 <i>huo<sup>4</sup></i>	
來 <i>lai<sup>2</sup></i>	末 <i>mo<sup>4</sup></i>	從 <i>ts'ung<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	半 <i>pan<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	

I have my doubts about the truth of what you say.

I hallooed for him ever so long, and yet he wouldn't answer (or, though I shouted to him, etc.).

*Obs.* 1.—The *yeh* implies that the result was contrary to expectation or the natural order of things.

*Obs.* 2.—*Ta ying*: emphasise *ta*.

Did you agree (consent)?

*Obs.*—Agree: *lit.*, answer [in the affirmative].

I was formerly an official in the provinces, [but] I eventually (finally) reported myself as ailing (retired on the ground of ill-health), and came back.

*Obs.* 1.—Another expression for to retire from office is *kao t'ui* (506).

*Obs.* 2.—Note that *wai-t'ou*, as a general rule, when employed by a person in Peking, means anywhere in the Empire outside the capital.

*Obs.* 3.—Eventually; at the very last: *lit.*, at the tip of the finish. The reduplication of *mo* is perhaps slightly emphatic; we could also say *mo liao'-rh* or *mo hou<sup>4</sup>*.



## EXERCISE XXIX.

感不等的件這剛 1  
 他答了喊事兒纔  
 沒應。半他情商我  
 聽我天過再量們  
 見。疑他來三這在

1. We were discussing this affair here just now, and we called to him again and again to come; but after waiting ever so long he made no answer. I suspect he did not hear.

Obs.—Again and again: the *tí*, adverbial, standing for fashion; *q.d.*, three times' fashion.

個還應我舊請再 2  
 新是末他書他三  
 的。我末總套把再  
 買了不送那四  
 了兒答給個的

2. I asked him again and again to make me a present of that old book cover, but he refused every time, and after all I had to buy a new one.

Obs.—After all: *lit.*, at the very end, still (*hai*) was it I bought a new one.

入也的、把了買前我 3  
 錢不我本兩賣。定們  
 了。肯瞧錢個後得十  
 再這取人來湊個  
 往個回還落錢人  
 裏我去有下做從

3. Ten of us agreed, some time ago, to put some money into a business. Two afterwards withdrew, and others took out their capital; when I saw this I did not choose to put any more money in either.

Obs. 1.—Agreed: *ting tē*; most Pekingese would write and say *tī*.

Obs. 2.—To put money: *ts'ou*, properly written with Radical 159, means to converge, as the spokes to the nave of a wheel; here, *lit.*, to contribute money to do trade.

Obs. 3.—Withdrew: *lit.*, there dropped out two men.

Obs. 4.—And others, etc.: *lit.*, yet more there were laying-hand-on-capital took [it] back ones.

Obs. 5.—Did not choose: *pu k'ên* translates very well as decline or refuse, where there is evidence that a proposal has been made. Note *ju*, to enter, as an active verb.

遠。挪兒挪子那送我 4  
 那怎開叫個我兄  
 麼麼點你箱的弟

4. Because I told you to move the box away which my younger brother gave me, why should you have moved it so far?

Obs.—*Lit.*, [I] tell you to move apart my younger brother gave me's that box; [this being so] why move it thus far. *Tí* can often be translated which.

了。足套一穀量這 5  
拉兒個五了米  
的車單石不我

5. According to my measurement, this rice does not amount to five piculs, and a one-horse cart will draw it perfectly well.

Obs. 1.—One-horse cart: *lit.*, single-harness cart.

Obs. 2.—Perfectly well: *lit.*, enough dragging accomplish; note *liao*, here and below, to be able, *la té liao*, *la pu liao*. The *tsu* is emphatic.

不車是五個這在 6  
了怕二石不麼我  
罷。拉套不止些說

6. In my opinion this quantity is not so little as five piculs, and I don't think that less than two beasts will draw it.

Obs.—*Lit.*, quantity (*hsieh*) as this (*ché-mo*) does not stop at five piculs; if it is not a two-harness cart, [I] fear dragging not accomplish.

兒理著就店過來我 7  
再叫從要裏車的,是  
來他來錢。那我向從  
罷。等沒我趕們來南  
一這疑車一沒邊  
等個惑的到坐兒

7. I come from the South; I have never travelled by cart before, and the moment we got to the inn the carter asked for his money. I suspected that this was not the rule, so I told him to wait a while and come again.

Obs. 1.—The moment: *lit.*, we once arrived in the inn, the carter thereon wanted money; *na*, that carter belonging to the cart just spoken of.

Obs. 2.—Not the rule: *lit.*, I suspected that hitherto there was not this *li*, a principle or rule that should obtain because it was just. The carter would plead that to pay at once was *li*, justice; the traveller suspects that this had never been the principle in accordance with which action ought to be taken.

意氣,一酌話了。到我 8  
了。就會斟說。這他永  
改兒酌你是那遠  
了沒罷。再怎兒再  
主了等斟麼去不

8. I will never go to his place again. What a remark to make! Think the matter over again; wait a while till your anger has gone, and you will have changed your mind (or decision).

Obs. 1.—What a remark! *lit.*, this is how talk to say! A vulgarism in frequent use in Peking; it is not necessarily a comment on a remark made, but is used under many conditions as an ejaculation of regret, surprise, or indignation; e.g., the servant lets fall a glass and breaks it, upon which the master would ejaculate *ché shih tsémmo hua shuo*.

Obs. 2.—Wait a while till; or, by-and-by when.

Obs. 3.—Note *mei liao ch'i liao*, not *mei liao ch'i-rh liao*, which means dead; hence, care must be taken to omit the *érh*.

了。拾個倒門他。好那 9  
收木沒碰你兒馬  
拾匠甚壞看的還  
就來麼了。他拴不  
得收叫那把上好

Obs. 1.—Why won't you? *lit.*, you still (in spite of my orders or consequences) do not efficiently tie up that horse.

Obs. 2.—Doesn't signify: *lit.*, that, on the other hand, not what (= anything); call a carpenter to come and mend it, and there an end.

麼山帶道來。子們昨 10  
了。上碰兒誰兒買兒  
就趕上、想送一我  
沒到連他上百叫  
甚了丟們山雞他

Obs. 1.—Bring them: note that *lai* shows the speaker to be at the Hills himself.

Obs. 2.—Can you imagine, etc.? *lit.*, who would have thought? in connexion with (*lien*) lost, together with (*tai*) bumping, coming up with arrival at the Hills [time] there was not anything [appreciable left]; *mei shēmmo* does not mean that there were none at all, but that the quantity was unappreciable. Note the conjunctions *lien* and *tai*; the Chinese seldom make use of the same conjunction twice running in the same sentence, whether conversationally or in writing.

9. Why won't you tie that horse up properly? Look! he has bumped against the door and broken it. That doesn't signify; call a carpenter to mend it, and that matter will be settled.

10. I told them yesterday to buy a hundred eggs and bring them to the Hills. Can you imagine it? what with what they broke and lost on the road, by the time they reached the Hills there were hardly any left.

Turn the following into Chinese. (KEY, EXERCISE XXIX.)

1. I had just got out of the door and was on the point of starting (walking) when a man came looking for you. I said you were not at home, and told him to come again by-and-by (later on).

2. To borrow people's furniture (or, utensils, tools, etc.), and not send it back when you have finished with it, but even wait till they come to fetch it, is that right?

Obs.—Is that right? *shih tē*, will [such conduct] do?

3. Since I came here, I have never seen the price of things fall.

4. This money is terribly short [of the amount]. I have been everywhere to [try and] get it together, and this trifle is all I have managed to raise (*ts'ou*). It's not enough

for my purpose; I'll give it to you, if you like.

Obs. 1.—Short: *ch'üch shao* (see 500).

Obs. 2.—Is all: *ts'ui ts'ou liao chē-mo i tien-rh*, I have only collected as little as this.

Obs. 3.—Not enough, etc.: *pu kou wo yung ti*, not enough my use's [purpose]; the use to which I want to put it.

5. With him it's a never-ending get-from-here and scrape-together-there for a livelihood; never enough for his expenses.

Obs.—*Lit.*, he, passing his days (getting his livelihood), eternally is east removing, west scraping together; ever (*lao*) not enough for spending's [purpose].

6. Tie up the beasts; I shall want to (or, am going to) put them in the cart shortly.

7. I have bought a book in a cover. I have not enough money with me, and I want



to ask you (*lit.*, consult with you) if you have any about you (*lit.*, on your body) to lend me a little; can you?

*Obs.*—Can you? *hsing pu hsing*.

8. I doubt whether what he says is true; inquire for me when you get there.

*Obs.* 1.—I doubt, etc.: *lit.*, I doubt (suspect) what he says is not true.

*Obs.* 2.—Inquire: *ta t'ing*, to beat about for information. See 241.

9. If you do things behind my back so that I shan't know, you just look out! If I find you out in future, I shall have some objections to make.

*Obs.*—*Lit.*, you, backing me, do things not causing me to know, you then (*k'o*, hypothetical particle) take care; a day hereafter if it is causing me to inquire out (*ch'u lai*, if the inquiry elicits the fact), then (*k'o*) I shall not agree. Note that the second *chiao* makes *ta t'ing* passive: if [your doings] are found out by me. *Ta ying* means here something stronger than mere objection, and implies that the matter will not be passed by with a mere protest.

785. 臺 *t'ai*<sup>2</sup>, a terrace.

786. 灣 *wan*<sup>1</sup>, curving; to curve; a bay or indentation.

787. 江 *chiang*<sup>1</sup>, a river; see *ho*<sup>2</sup> (377). *Chiang*<sup>1</sup> is never used of a small stream, though *ho*<sup>2</sup> may be applied to large ones.

788. 湖 *hu*<sup>2</sup>, a lake.

789. 流 *liu*<sup>2</sup>, to flow; not to be confounded with *liu*<sup>4</sup>, a current.

790. 浪 *lang*<sup>4</sup>, waves, larger than *po*<sup>1</sup> (479).

791. 闊, 濶, *k'uo*<sup>4</sup>, spacious; hence, wealthy. Both forms are admissible.

792. Examples:—

得 <i>té</i>	沒 <i>mei</i> <sup>2</sup>	浪 <i>lang</i> <sup>4</sup>	濶 <i>k'uo</i> <sup>4</sup>	兒 <i>'rh</i>	一 <i>i</i> <sup>4</sup>	臺 <i>t'ai</i> <sup>2</sup>
快 <i>k'uai</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	就 <i>chiu</i> <sup>4</sup>	風 <i>feng</i> <sup>1</sup>	就 <i>chiu</i> <sup>4</sup>	灣 <i>wan</i> <sup>1</sup>	灣 <i>wan</i> <sup>1</sup>
順 <i>shun</i> <sup>4</sup>	甚 <i>shén</i> <sup>2</sup>	起 <i>ch'i</i> <sup>3</sup>	大 <i>ta</i> <sup>4</sup>	到 <i>tao</i> <sup>4</sup>	再 <i>tsai</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
流 <i>liu</i> <sup>2</sup>	麼 <i>mo</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	海 <i>hai</i> <sup>3</sup>	了 <i>liao</i>	繞 <i>jao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>
頂 <i>ting</i> <sup>3</sup>	波 <i>po</i> <sup>1</sup>	太 <i>t'ai</i> <sup>4</sup>	裡 <i>li</i> <sup>3</sup>	大 <i>ta</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	灣 <i>wan</i> <sup>1</sup>
流 <i>liu</i> <sup>2</sup>	浪 <i>lang</i> <sup>4</sup>	湖 <i>hu</i> <sup>2</sup>	的 <i>ti</i>	江 <i>chiang</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	子 <i>tzǔ</i>
	流 <i>liu</i> <sup>2</sup>	裡 <i>li</i> <sup>3</sup>	波 <i>po</i> <sup>1</sup>	寬 <i>k'uan</i> <sup>1</sup>	灣 <i>wan</i> <sup>1</sup>	灣 <i>wan</i> <sup>1</sup>

Formosa.

A curve; a bay.

To bend, as a bow, one's back in bowing, etc.

Round one turn more, and there we are.

Large rivers are wide.

When the wind is high the waves in the sea rise.

There are no great waves on the T'ai-hu (lake).

It flows quickly; glides quickly.

To float with the current.

*Obs.*—*Shun<sup>4</sup> liu*, with the emphasis on *shun*, means smooth, as the hair of a dog or cat brushed the right way. It should be borne in mind that *shun liu* does not mean going with the stream when propelling power is used, nor does it mean a fair or favourable current; the character for this is *liu<sup>4</sup>*, which will be met with later. Cf. also *shun fêng*, *ting fêng* (see 72).

793. 浮 *fou<sup>2</sup>*, *fu<sup>2</sup>*, floating; movable. *Fu<sup>4</sup> shui<sup>3</sup>*, to swim.

794. 橋 *ch'iao<sup>2</sup>*, a bridge.

795. 井 *ching<sup>3</sup>*, a well.

796. 坑 *k'êng<sup>1</sup>*, a pit, natural or artificial; also, to cheat or swindle (see Part IV, Dialogue III, 113).

797. 衢 *hu<sup>2</sup>* }  
798. 衙 *t'ung<sup>2</sup>* } a small street; an alley. Generally pronounced *hu<sup>2</sup>-t'ung<sup>4</sup>-'rh*.

799. 巷 *hsiang<sup>4</sup>*, a small street; an alley. Not so common as the above.

800. Examples:—

颶 <i>kua<sup>1</sup></i>	裡 <i>li<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	頭 <i>t'ou<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	水 <i>shui<sup>3</sup></i>
風 <i>fêng<sup>1</sup></i>	頭 <i>t'ou<sup>2</sup></i>	一 <i>i<sup>4</sup></i>	橋 <i>ch'iao<sup>2</sup></i>	邊 <i>pien<sup>1</sup></i>	面 <i>mien<sup>4</sup></i>
走 <i>tsou<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	條 <i>t'iao<sup>2</sup></i>	井 <i>ching<sup>3</sup></i>	兒 <i>'rh</i>	兒 <i>'rh</i>
小 <i>hsiao<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	衢 <i>hu<sup>2</sup></i>	水 <i>shui<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>
巷 <i>hsiang<sup>4</sup></i>	深 <i>shên<sup>1</sup></i>	衙 <i>t'ung<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	浮 <i>fou<sup>2</sup></i>
好 <i>hao<sup>3</sup></i>	坑 <i>k'êng<sup>1</sup></i>	兒 <i>'rh</i>	喝 <i>ho<sup>1</sup></i>	石 <i>shih<sup>2</sup></i>	著 <i>cho</i>

Floating on the water.

There's a stone bridge there.

Well water is good to drink.

In that lane there is a deep hole.

When the wind blows it is best to walk along the small alleys.

801. 野 *yeh*<sup>3</sup>, properly, uninhabited ground, but often country as opposed to town. Hence, wild; savage.

802. 鄉 *hsiang*<sup>1</sup>, a village; a region. Often used with the following.

803. 村 *ts'un*<sup>1</sup>, a village; a hamlet. Smaller than *hsiang*<sup>1</sup>.

804. 墳 *fén*<sup>2</sup>, a grave; a tomb; the mound or monument above a grave, but not a head-stone or tablet.

805. 墓 *mu*<sup>4</sup>, a grave; a tomb. Rarely used without the preceding word *fén*<sup>2</sup>.

806. 峯 *féng*<sup>1</sup>, the peak of a hill.

807. 嶺 *ling*<sup>3</sup>, a height not peaked.

808. 尖 *chien*<sup>1</sup>, a projecting point, of a knife, hill, etc.

809. Examples:—

的 <i>ti</i>	鄉 <i>hsiang</i> <sup>1</sup>	兒 <i>'rh</i>	嶺 <i>ling</i> <sup>3</sup>	野 <i>yeh</i> <sup>3</sup>	墓 <i>mu</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
那 <i>na</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	的 <i>ti</i>	冬 <i>tung</i> <sup>1</sup>	草 <i>ts'ao</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	山 <i>shan</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	鄉 <i>hsiang</i> <sup>1</sup>	兒 <i>'rh</i>	片 <i>p'ien</i> <sup>4</sup>
個 <i>ko</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>	峯 <i>féng</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	村 <i>ts'un</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	野 <i>yeh</i> <sup>3</sup>
墳 <i>fén</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	兒 <i>'rh</i>	野 <i>yeh</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>
地 <i>ti</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	尖 <i>chien</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	雞 <i>chi</i> <sup>1</sup>	全 <i>ch'üan</i> <sup>2</sup>
	村 <i>ts'un</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	前 <i>ch'ien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	野 <i>yeh</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
	來 <i>lai</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	邊 <i>p'ien</i> <sup>1</sup>	山 <i>shan</i> <sup>1</sup>	花 <i>hua</i> <sup>1</sup>	墳 <i>fén</i> <sup>2</sup>

The whole of that waste ground is occupied by graves.

Obs. 1.—*P'ien*, the numerative of spaces of ground, generally large; the word "whole" is rendered by *i*.

Obs. 2.—Waste: *yeh* can only be properly applied to places at a distance from human habitations.

There are no pheasants here.

Wild flowers. Wild grasses.

A village.

Obs.—The term can be applied to any collection of houses, large or small, where there is no resident official.

This mountain pass is impassable in winter.

The peak ahead of us is very sharp pointed.

He is a countryman, and comes from Mên-t'ou Ts'un.

Obs.—Mên-t'ou Ts'un, the village of Mên-t'ou.

That is a cemetery.



## EXERCISE XXX.

也 那 兒 兩 地 東 臺 1  
 很 山 又 頭 方 南 灣  
 好 峯 多 兒 兒 海 是  
 看。長 又 山 南 裏 中  
 得 大 嶺 北 的 國

Obs.—Very mountainous: the mountain heights are both numerous and large. Were they not lofty as well as extensive, their *tao-rh*, or extent (48), would be *ch'ang*, long, or *k'uan*, broad; but not *ta*, great.

兒。總 水 下 是 湖 江 2  
 名 的 大 天 海、河

1. Taiwan (Formosa) is a place in the sea, south-east of China, the northern and southern extremities of which are very mountainous, the heights being of considerable elevation; the mountain scenery is at the same time very picturesque.

2. The phrase *chiang<sup>1</sup> ho<sup>2</sup> hu<sup>2</sup> hai<sup>3</sup>* (rivers, streams, lakes, and seas) designates in general terms the greater waters of the Empire.

裏 地 江 以 有 小 俗 3  
 和 方 的 過 浮 河 們  
 湖 兒 江 去。橋 兒 這  
 相 寬 面 那 就 很 兒  
 同。下 有 長 可 窄 的

3. Our small rivers here are so narrow that they can be crossed by movable bridges. The Great River (the Yangtze) is as broad as a lake in many places.

Obs. 1.—The Great River: the *chiang mien*, surface, of the Great (*lit.*, long) River in its breadth with a lake [is] mutually (639) the same.

Obs. 2.—Breadth: *hsia li*, in the direction of, *k'uan*, its breadth. Cf. *ssü hsia li*, in every direction. We may also invert the expression, as *ch'ang li hsia*, *k'uan li hsia*, but the meaning is precisely the same.

以。的 了 都 江 北 打 那 4  
 山 江 是 西 來 西 長  
 水 西 順 去。的 到 江  
 也 那 流。一 船 東 之  
 可 兒 到 路 到 湖 流

4. The course of the Great River is from west to east; vessels from Hupeh to Kiangsi go with the stream the whole way. The scenery when you get to Kiangsi is rather fine.

Obs.—Rather fine: *lit.*, will do; is tolerably good.

的 沒 也 尖 峰 個 尖 那 5  
 樣 有 高。的 是 不 兒 山  
 子。那 就 山 高 同。是 峰  
 尖 是 嶺 而 山 個 的

5. The mountain peaks in a *shan<sup>1</sup>-fêng<sup>1</sup>* are no two alike. A *shan-fêng* is lofty and pointed; a *shan<sup>1</sup>-ling<sup>3</sup>* is also a height, but not of peaked form.

Obs.—Also a height: the construction is somewhat elliptical; *q.d.*, a *shan-ling* is also high [like a *shan-fêng*, but when it is a *shan-ling*] *chiu*, then, there is not that pointed form.

都 筆 刀 兒 個 尖 6  
說 尖 尖 甚 字 兒  
得 兒 兒 麼 眼 那

6. The term *chien<sup>1</sup>-rh* may be equally applied to the point of a knife, a pencil, or the like.

*Obs. 1.*—Term: *lit.*, character eye. It is extremely difficult to analyse this expression with any success, but its force can be seen at once by illustration; thus, of *hung*, red, one would say that the *tzü*, character, was *hung*, and that it was a *tzü-yen-rh*, term, for a particular *yen-shé*, colour.

*Obs. 2.*—The like: understand *ché tsung* (525) *yang-tzū ti*, this kind of ones, after *pi chien*. Were *tao chien* and *pi chien* omitted, the sentence would run—can be applied to anything. Note *shén-mo*, any, anything.

水。是 的 水 麼 有 裏 京 7  
井 都 喝 河 甚 沒 城

7. There is no river water to speak of in the capital; what is drunk is well water.

多。住 小 鋪 大 賣 京 8  
家 巷 子 街 大 城  
兒 都 衙 上 半 的  
的 是 衙 開 在 買

8. Trade in the capital is for the most part conducted in shops on the great streets; the houses in the lanes and small streets are principally dwelling-houses.

的 有 野 方 兒 麼 沒 城 9  
也 墳 地 就 的 人 有 外  
算 墓 連 叫 地 家 甚 頭

9. The country outside the city walls where there are comparatively few habitations is called *yeh<sup>3</sup> ti<sup>4</sup>*; even when there are graves in it it is so regarded.

*Obs. 1.*—Where: *lit.*, outside the walls a not-having-men's-houses' place [men] consequently (*chiu*) call *yeh ti*.

*Obs. 2.*—Regarded: *lit.*, together with having grave's [place men] also reckon *yeh ti*.

家 是 很 那 的 的 鄉 他 10  
兒 闊 大 墳 利 人 村 是  
的 人 必 地 害 野 兒 個

10. He is a yokel (villager), and dreadfully raw. That cemetery is very large, and must belong to a wealthy family.

浮 河 去 道 了 會 你 11  
不 面 浮 河 可 是 會  
過 兒 不 浮 不 會 浮  
去 太 過 的 行 很 水  
寬 去 過 這 遠 麼

11. Can you swim? I can swim, but I can't swim very far. Could you swim across this river? It is too wide for me to swim across.

*Obs.*—It is contended by purists that *fu<sup>4</sup>*, to swim, should be written 鳧.

*Turn the following into Chinese. (KEY, EXERCISE XXX.)*

1. Formosa has been Chinese territory for more than two hundred years. There are mountain ranges in the north and south in which are several very lofty peaks. The country (place) is not very extensive, but [in it] there are some small rivers the fields on the banks of which produce many things. It contains both villages and towns, the inhabitants of which are of the same type as the Chinese (*min<sup>2</sup> jén<sup>2</sup>*, common people). I am told that there are several places inhabited by savages, most of whom make their living by thieving. They are (live) scattered about, and do not form village [communities]. Some people, too, say that these savages are cannibals. The people who do business there deal (do it) for the most part with Chinese; of late, however (*ch'io*), ships from the various European countries have frequented the place, and there are foreigners who have taken up their residence there in order to carry on business.

*Obs. 1.*—Has been: *lit.*, Formosa is Chinese territory there are two hundred years.

*Obs. 2.*—In the north and south; cf. Exercise XXX, 3, *Obs. 2.*

*Obs. 3.*—Fields: *t'ien ti* (Radical 102).

*Obs. 4.*—Produce: *ch'u ch'an* (see 635), with the possessive; the produced things many.

*Obs. 5.*—Same type as: *t'ung min jén* (Chinese subjects) *i ko yang*.

*Obs. 6.*—Savages: *yeh jén*, men of the wilds.

*Obs. 7.*—They live scattered about: *t'a mên san<sup>3</sup> cho chu*, they scattered live, and do not form (*ch'êng*) villages.

*Obs. 8.*—Frequented: *lit.*, of late, however, there are (have been) extreme-west (*tai hsi*) various-nation's

vessels [that] come [and] go. *T'ai hsi kuo* is a common term for foreign countries in general.

2. China has several rivers, both large and deep, which are perfectly navigable for large vessels. When the water rises (grows), [the current] flows very rapidly, and upward-bound junks find it very slow [work]. The downward current, as seen from a boat [proceeding against the stream], appears to flow with even greater rapidity [than it does]. The smaller rivers are narrow and winding, and are navigated only by river boats; travellers by road may cross them by floating bridges.

*Obs. 1.*—Perfectly navigable: *lit.*, very much can walking accomplish large vessels.

*Obs. 2.*—Downward current: *lit.*, the water that flows downwards.

3. That country possesses (*yu*) several large lakes, which (the surfaces of which) are very extensive and resemble the sea in size. In the lakes, too, there are mountain peaks; they are navigable for both large and small vessels. The moment there is a high wind the waves are really terrible.

*Obs.*—Size: *ta li hsia*. See Exercise XXX, 3, *Obs. 2.*

4. There are some places where the making of wells is a matter of great labour; the ground is too hard.

*Obs.*—Labour: *hén fei shih*; *lit.*, much expends effort (matter).

5. I have a friend who lives in a small street. I went to look him up the other day, but I got into the wrong lane and did not find his house.

810. 男 *nan<sup>2</sup>*, male.

811. 爺 *yeh<sup>2</sup>*, properly, a father; but forming part of certain appellations of honour, also of other words.

812. 娘 *niang<sup>2</sup>*, properly, a mother; but in certain combinations, any woman.

813. 幼 *yu<sup>4</sup>*, of tender years.



814. 輩 *pei<sup>4</sup>*, a class; an order; a generation.

815. Examples:—

比 <i>pi<sup>3</sup></i>	子 <i>tzŭ</i>	老 <i>lao<sup>3</sup></i>	們 <i>mén</i>	你 <i>ni<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	男 <i>nan<sup>2</sup></i>
他 <i>t'a<sup>1</sup></i>	比 <i>pi<sup>3</sup></i>	幼 <i>yu<sup>4</sup></i>	娘 <i>niang<sup>2</sup></i>	們 <i>mén</i>	的 <i>ti</i>	女 <i>nü<sup>3</sup></i>
長 <i>chang<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	老 <i>lao<sup>3</sup></i>	兒 <i>'rh</i>	少 <i>shao<sup>4</sup></i>	男 <i>nan<sup>2</sup></i>	女 <i>nü<sup>3</sup></i>
一 <i>i<sup>2</sup></i>	晚 <i>wan<sup>3</sup></i>	少 <i>shao<sup>4</sup></i>	們 <i>mén</i>	爺 <i>yeh<sup>2</sup></i>	人 <i>jén<sup>2</sup></i>	人 <i>jén<sup>2</sup></i>
輩 <i>pei<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	娘 <i>niang<sup>2</sup></i>	好 <i>hao<sup>3</sup></i>	老 <i>lao<sup>3</sup></i>	那 <i>na<sup>4</sup></i>
	輩 <i>pei<sup>4</sup></i>	輩 <i>pei<sup>4</sup></i>	家 <i>chia<sup>1</sup></i>	爺 <i>yeh<sup>2</sup></i>	爺 <i>yeh<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>

Man and woman.

One's wife; a woman.

*Obs.*—*Nü jén* could only be used of the speaker's own wife.

That is my husband.

Your worship; or, a gentleman; the title Mr.

*Obs.*—*Lao-yeh* was originally the title given to *chiü jén*, or graduates of the second grade, but it is now universally applied to any officials below the rank of District Magistrate, or indeed any person of education and social standing; it answers very much to our Esquire.

Is your son well?

*Obs.*—*Shao<sup>4</sup>*, not *shao<sup>3</sup>*. Note that in polite language *ni mén* is either singular or plural.

Men. Women.

*Obs.*—Pronounce *nia<sup>2</sup>-rh mén*.

A wife's family.

Old and young. Old and young.

*Obs.*—Note *shao<sup>4</sup>*.

A generation.

Of a generation later than I.

Of a generation earlier than he.

816. 玩 *wan<sup>2</sup>*, to trifle; to play.

817. 耍 *shua<sup>3</sup>*, to flourish, as a weapon in fencing; to play.

818. 蠢 *ch'un<sup>3</sup>*, loutish in form or mind, or both.

819. 笨 *pén<sup>4</sup>*, of things, unwieldy; of persons, stupid.

820. 𡗗 *tai<sup>1</sup>*, silly; idiotic; abstracted; abstractedly.

821. Examples:—

耍 <i>shua<sup>3</sup></i>	的 <i>ti</i>	這 <i>ché<sup>4</sup></i>	笨 <i>pén<sup>4</sup></i>	法 <i>fa<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	年 <i>nien<sup>2</sup></i>
錢 <i>ch'ien<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	子 <i>tzŭ</i>	鬧 <i>nao<sup>4</sup></i>	輕 <i>ch'ing<sup>1</sup></i>
別 <i>pieh<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	情 <i>ch'ing<sup>2</sup></i>	𡗗 <i>tai<sup>1</sup></i>	笨 <i>pén<sup>4</sup></i>	著 <i>cho</i>	的 <i>ti</i>
耍 <i>shua<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	頭 <i>t'ou<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	玩 <i>wan<sup>2</sup></i>	人 <i>jén<sup>2</sup></i>
笑 <i>hsiao<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	𡗗 <i>tai<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	兒 <i>'rh</i>	好 <i>hao<sup>4</sup></i>
我 <i>wo<sup>3</sup></i>	𡗗 <i>tai<sup>1</sup></i>	玩 <i>wan<sup>2</sup></i>	腦 <i>nao<sup>3</sup></i>	個 <i>ko</i>	這 <i>ché<sup>4</sup></i>	玩 <i>wan<sup>2</sup></i>
	子 <i>tzŭ</i>	兒 <i>'rh</i>	的 <i>ti</i>	蠢 <i>ch'un<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	耍 <i>shua<sup>3</sup></i>

Young people are fond of play (or, practical joking).

He is playing (or joking).

This method is rude, clumsy.

He is a loutish fellow.

A silly creature.

This business (or matter) is no joke (or, child's play).

He is dazed with study; a bookworm absorbed in his books.

To gamble.

Don't [try and] fool me.

822. 冒 *mao*<sup>4</sup>, properly, a covering for the head; a word descriptive of obtrusiveness, of doing that which one ought to let alone, of things that happen inopportunately; out of place.

823. 爽 *shuang*<sup>3</sup>, of weather, bright, cheery; of persons, lively, free from care. Also, to break, as a promise; or to fail in, as an engagement. It also means to be in error.

824. 靜 *ching*<sup>4</sup>, at rest, as opposed to unquiet.

825. 舒 *shu*<sup>1</sup>, properly, open; unrolled. Often combined with the following.

826. 服 *fu*<sup>2</sup>, complying; obedient. It has many meanings besides.

827. 艱 *chien*<sup>1</sup>, very difficult; but used in combination with the following *nan*<sup>2</sup> without intensifying its meaning.

828. 難 *nan*<sup>2</sup>, difficult. *Nan*<sup>4</sup>, difficulties or misfortunes.

829. 哈 *ha*<sup>1</sup>, the sound of loud laughter.

830. Examples:—

大 <i>ta</i> <sup>4</sup>	舒 <i>shu</i> <sup>1</sup>	兒 <i>'rh</i>	舒 <i>shu</i> <sup>1</sup>	爽 <i>shuang</i> <sup>3</sup>	身 <i>shén</i> <sup>1</sup>	冒 <i>mao</i> <sup>4</sup>
笑 <i>hsiao</i> <sup>4</sup>	服 <i>fu</i>	都 <i>tou</i> <sup>1</sup>	服 <i>fu</i>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>	著 <i>cho</i> <sup>2</sup>
你 <i>nĭ</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	你 <i>nĭ</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	爽 <i>shuang</i> <sup>3</sup>	雨 <i>yŭ</i> <sup>3</sup>
別 <i>pieh</i> <sup>2</sup>	爽 <i>shuang</i> <sup>3</sup>	艱 <i>chien</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	安 <i>an</i> <sup>1</sup>	快 <i>k'uai</i> <sup>4</sup>	兒 <i>'rh</i>
打 <i>ta</i> <sup>3</sup>	了 <i>liao</i>	難 <i>nan</i>	話 <i>hua</i> <sup>4</sup>	靜 <i>ching</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	走 <i>tsou</i> <sup>3</sup>
哈 <i>ha</i> <sup>1</sup>	約 <i>yo</i> <sup>1</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	氣 <i>ch'i</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
哈 <i>ha</i> <sup>1</sup>	了 <i>liao</i>	難 <i>nan</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	爽 <i>shuang</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
	他 <i>t'a</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	服 <i>fu</i> <sup>2</sup>	房 <i>fang</i> <sup>2</sup>	快 <i>k'uai</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>
	哈 <i>ha</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	連 <i>lien</i> <sup>2</sup>	子 <i>tzŭ</i>	他 <i>t'a</i> <sup>1</sup>	冒 <i>mao</i> <sup>4</sup>
	哈 <i>ha</i> <sup>1</sup>	你 <i>nĭ</i> <sup>3</sup>	走 <i>tsou</i> <sup>3</sup>	住 <i>chu</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	失 <i>shih</i> <sup>4</sup>
	的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	著 <i>cho</i>	個 <i>ko</i> <sup>4</sup>	鬼 <i>kuei</i> <sup>3</sup>

To walk in the rain.

He is a blundering fool (a person who says and does the wrong thing at the wrong time).

In brisk health.

Bracing, cheerful weather.

He is a smart, energetic fellow; also, a man who speaks to the point and acts with promptitude.

A quiet, steady man.

This is a comfortable house to live in.

*Obs.*—It would not be incorrect to say *chê shih ko shu fu fang-tzû*, but the first rendering is preferable, as there are many cases in which *shu fu* cannot be used as a simple qualifying adjective; thus, we could not say *shu fu ma*, a comfortable horse, or *shu fu i-tzû*, a comfortable chair, but would have to insert the verbs to ride and to sit on respectively, as in the example above.

I am not satisfied with this statement of yours; or, I object to or protest against what you say.

[He] finds difficulty even in walking.

You don't mean to say (*lit.*, it is hard to say, you cannot say with truth) that you are not comfortable.

*Obs.*—*Tao*, to say (*see* 48). *Shuo* may be omitted.

He has broken his compact.

He roared with laughter.

Don't humbug me; or, don't "stuff me up."

831. 耐 *nai*<sup>4</sup>, to endure, either in the sense of to put up with or to last.

832. 羞 *hsiu*<sup>1</sup>, shame; to be ashamed.

833. 辱 *ju*<sup>4</sup>, *ju*<sup>3</sup>, to insult.

834. 討 *t'ao*<sup>3</sup>, to exact; to demand; to provoke.

835. 嫌 *hsien*<sup>2</sup>, to dislike.

836. Examples:—

飯 <i>fan</i> <sup>4</sup>	賬 <i>chang</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	懶 <i>lan</i> <sup>3</sup>	也 <i>yeh</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	耐 <i>nai</i> <sup>4</sup>
的 <i>ti</i>	的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	過 <i>kuo</i>
他 <i>t'a</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	乾 <i>kan</i> <sup>1</sup>	的 <i>ti</i>	羞 <i>hsiu</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>
嫌 <i>hsien</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	淨 <i>ching</i> <sup>4</sup>	討 <i>t'ao</i> <sup>3</sup>	辱 <i>ju</i> <sup>4</sup>	耐 <i>nai</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>
少 <i>shao</i> <sup>3</sup>	害 <i>hai</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	長 <i>ch'ang</i> <sup>2</sup>	天 <i>t'ien</i> <sup>1</sup>
了 <i>liao</i>	羞 <i>hsiu</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	嫌 <i>hsien</i> <sup>2</sup>	們 <i>mén</i>	那 <i>na</i> <sup>4</sup>	就 <i>chiu</i> <sup>4</sup>
	麼 <i>mo</i>	來 <i>lai</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	好 <i>hao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>
	討 <i>t'ao</i> <sup>3</sup>	討 <i>t'ao</i> <sup>3</sup>	嫌 <i>hsien</i> <sup>2</sup>	吃 <i>ch'ih</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	了 <i>liao</i>

Get over the next two days (or, few days) and you will be all right.

This won't last long (or, wear well).

And yet that man did not insult them.

[Men who are] fond of eating and lazy at work (people who like to live at another person's expense) provoke people's dislike.

I object to his want of cleanliness.

He has come for payment of his bill (or, to dun for debts).

Are you not ashamed? Have you no shame?

*Obs.*—*See* 424.

A beggar.

He objects that it is not enough; he is not satisfied with what he has got.



## EXERCISE XXXI.

耐那想罷，一在著我 1  
 不麼着別下我玩們  
 得。重你太兒。腦兒。倆  
 的兄粗安袋他。人  
 手弟了，靜上把剛  
 腳、年總點打棍纔  
 他幼、得兒了子鬧

Obs.—Rough treatment: *lit.*, cannot endure such rough hands and feet [as you lay upon him].

1. We two were skylarking together just now, and he hit me over the head with a stick. Be a little more quiet; don't be too rough: you must remember that your brother is of tender years and cannot stand such rough treatment.

不有過甚安。老聽 2  
 舒點身麼、沒爺見  
 服。兒上不有欠說

Obs. 1.—Indisposed: *lit.*, deficient in repose (624); this is a polite form of address reserved for equals or superiors.

2. I hear, sir, that you are a little indisposed. It's nothing at all to speak of; I am only a little out of sorts.

Obs. 2.—Out of sorts: *lit.*, on (or in) my body not comfortable.

獸的雨、穿可不褂我 3  
 的。快。自着難得子這  
 獸。然常說、長。怕件  
 一壞冒要那耐新

Obs.—Spell: *tai*, to abstract oneself; *q.d.*, from work that is engaging one's attention.

3. This new coat of mine won't last long, I am afraid. It's difficult to say; if you wear it continually in the rain of course it will soon be spoilt. To take a spell.

人真樣人羞他 4  
 嫌。討子的辱那

4. That insulting manner of his is really most annoying.

都女賊娘是男 5  
 殺老把兒爺女、  
 了。少男們。們就

5. The words *nan*<sup>2</sup>, *nü*<sup>3</sup> mean simply men and women. The rebels slew all, without distinction of age or sex.

不輕年是都子他 6  
 舒的高不病老一  
 服。全年分了、幼家

Obs.—Respectable age: *lit.*, years high; *q.d.*, piled up, as opposed to the lesser burden of years, which is *ch'ing*, light

6. Were you to say his whole family, *lao*<sup>3</sup> and *yu*<sup>4</sup>, were sick alike, you would mean that both those who were of respectable age and those who were of tender years were all indisposed without distinction.

晚 兒 孫 輩 的 一 和 7  
輩 的 一 和 是 輩 祖  
是 輩 兒 長 兒 父

7. The generation which is the contemporary of your father and your grandfather is the *chang<sup>3</sup> pei<sup>4</sup>* (senior generation); that which is the contemporary of your son and grandson is the *wan<sup>3</sup> pei<sup>4</sup>* (junior (or later) generation).

*Obs.* 1.—Contemporary: *lit.*, the with [a man's] grandfather and father one and the same generation's ones are the senior generation, etc.

*Obs.* 2.—Grandfather: *see* 660, where *tsu fu* combined make one word; they are here separate.

神。在 我 嫌。真 着 麼 你 8  
是 錯 我 是 了 冒 怎  
沒 了、錯 討 我 失。麼  
留 實 了、人 了、碰 這

8. Why are you so careless? You have bumped up against me; it is really most annoying. I beg your pardon.

*Obs.*—I beg your pardon: *lit.*, I am wrong, I am wrong; I really did not pay attention. There are other forms of apology, such as *yu tsui* (852), etc.

還 頭 你 罷。快 的 你 9  
要 狀 這 管 些 利 過  
說 腦 麼 我 兒 害、於  
人。的 狀 呢、辦 爽 笨

9. You are too dreadfully awkward; be a little more smart. Mind your own business; an idiot like yourself to attempt (want) to find fault with other people!

*Obs.*—Mind your own business (or, what is that to you?): *lit.*, do you take charge of (or mind) me? Great emphasis must be laid on *kuan*, which, preceding a character in the third tone, is of course in the second. The expression must be used with discretion, as it is not very polite. Emphasise the final *jén*.

不 道 能 罷、耐 子 我 10  
出 一 耐 你 着 真 們  
頭 輩 人、這 些 艱 過  
麼。子 難 麼 兒 難。日

10. It is indeed a hard task for us to live from day to day. Be a little patient; such an able man as you will surely not remain in obscurity all his life.

*Obs.* 1.—Able: *néng nai*, ability; *lit.*, the ability that is acquired by patient application. The term, however, is not confined to skill acquired by practice. Cf. also *néng kan*, capable, able, or capability (582).

*Obs.* 2.—Obscurity: *lit.*, not put out the head; come to the front; make oneself prominent; also, to take the lead.

Turn the following into Chinese. (KEY, EXERCISE XXXI.)

1. In the street yonder there is a fellow going through some performance. A whole lot of people, men and women, old and young, are looking at him. Have you heard of it?

Obs.—Performing: *shua wan i êrh*; *lit.*, brandishing playthings. The term is used of any performance, such as juggling, performing with a dancing bear, etc.

2. You've just found that out, have you? When I was out in the street a little while ago I saw a lot of men and women standing there; I thought there must be some performance or other going on, otherwise what would a lot of people be gaping at? I was just going to have a look, when, at the very moment, a man in a blundering manner put a question to me; said he, "You haven't been very well, have you quite recovered?" I gave one glance, and saw it was no other than a certain member of our family of the same generation as myself; he had grown loutish and awkward, and I have no idea what his conversation was all about. He is certainly a disagreeable creature.

Obs. 1.—You've just found that out: *ni hai shuo ni*, you still (or just) speak of it, is an idiomatic col-

loquialism something equivalent to "that's stale news; other people knew all about it long ago, and talked the matter out, but you are still talking about it."

Obs. 2.—Otherwise: *pu jan*, were it not thus.

Obs. 3.—Gaping at: *tai-cho lien-<sup>2</sup>rh k'an*, looking with abstracted faces. Note the participial force of *cho*.

3. Isn't the man you speak of So-and-so? I know his father; a very steady man, exceedingly brisk, both in action and speech. Several years ago he was not very well off, but I judge from his appearance of late that he is now very comfortable. Times, I imagine, are somewhat easier with him than they used to be in the early days.

Obs. 1.—In action: *hsing shih*, in the putting through (causing to progress) of business.

Obs. 2.—Judge from: *lit.*, of late looking at his that fashion (appearance), on the other hand (*tao*) very comfortable.

Obs. 3.—Times are somewhat easier, etc.: *lit.*, [I] think it is days compared with original (*yüan*) before (*hsien*) good to pass a little.

4. If you are insulted by people it is not very hard to bear with them a little; why get into a rage?

837. 皇 *huang<sup>2</sup>*, august; imperial.

838. 宮 *kung<sup>1</sup>*, an imperial palace.

839. 朝 *ch'ao<sup>2</sup>*, properly, to see the Emperor, as at Court; any dynasty of China. Read *chao<sup>1</sup>*, the morning; not used colloquially.

840. 廷 *t'ing<sup>2</sup>*, properly, a hall of assembly; specially, the Emperor's Court.

841. Examples:—

朝 <i>ch'ao<sup>2</sup></i>	朝 <i>ch'ao<sup>2</sup></i>	時 <i>shih<sup>2</sup></i>	皇 <i>huang<sup>2</sup></i>	方 <i>fang<sup>1</sup></i>	皇 <i>huang<sup>2</sup></i>
衣 <i>i<sup>1</sup></i>	去 <i>ch'ü<sup>4</sup></i>	候 <i>hou<sup>4</sup></i>	城 <i>ch'êng<sup>2</sup></i>	就 <i>chiu<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>
戴 <i>tai<sup>4</sup></i>	應 <i>ying<sup>1</sup></i>	朝 <i>ch'ao<sup>2</sup></i>	明 <i>ming<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	住 <i>chu<sup>4</sup></i>
朝 <i>ch'ao<sup>2</sup></i>	該 <i>kai<sup>1</sup></i>	廷 <i>t'ing<sup>2</sup></i>	朝 <i>ch'ao<sup>2</sup></i>	皇 <i>huang<sup>2</sup></i>	的 <i>ti</i>
帽 <i>mao<sup>4</sup></i>	穿 <i>ch'uan<sup>1</sup></i>	上 <i>shang<sup>4</sup></i>	的 <i>ti</i>	宮 <i>kung<sup>1</sup></i>	地 <i>ti<sup>4</sup></i>

The place where the Emperor lives is the Imperial Palace.

Obs.—The Emperor: *lit.*, the august [one] above.

The Imperial city.



In the time of the Ming dynasty.

The Court.

When one goes to Court one ought to put on a Court dress and hat.

842. 建 *chien*<sup>4</sup>, to set up; to establish.

843. 臨 *lin*<sup>2</sup>, to descend; to approach to. Colloquially, rarely, except in time.

844. 強 *ch'iang*<sup>2</sup>, energetic. Often, over-energetic; violent; also, superior to. *Ch'iang*<sup>3</sup>, to insist on against a person's will or inclination. *Chiang*<sup>4</sup>, obstinate; self-willed.

845. 良 *liang*<sup>2</sup>, virtuous; good.

846. 禁 *chin*<sup>4</sup>, to prohibit.

847. Examples:—

良 <i>liang</i> <sup>2</sup>	嘴 <i>tsui</i> <sup>3</sup>	利 <i>li</i> <sup>4</sup>	比 <i>pi</i> <sup>3</sup>	候 <i>hou</i> <sup>4</sup>	立 <i>li</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>
民 <i>min</i> <sup>2</sup>	耍 <i>shua</i> <sup>3</sup>	害 <i>hai</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	強 <i>ch'iang</i> <sup>3</sup>	的 <i>ti</i>	衙 <i>ya</i> <sup>2</sup>
臨 <i>lin</i> <sup>2</sup>	錢 <i>ch'ien</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	要 <i>yo</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	門 <i>mén</i> <sup>2</sup>
民 <i>min</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	強 <i>ch'iang</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	臨 <i>lin</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>
的 <i>ti</i>	禁 <i>chin</i> <sup>4</sup>	良 <i>liang</i> <sup>2</sup>	強 <i>ch'iang</i> <sup>2</sup>	的 <i>ti</i>	走 <i>tson</i> <sup>3</sup>	朝 <i>ch'ao</i> <sup>2</sup>
官 <i>kuan</i> <sup>1</sup>	止 <i>chih</i> <sup>3</sup>	心 <i>hsin</i> <sup>1</sup>	暴 <i>pao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	廷 <i>t'ing</i> <sup>2</sup>
	的 <i>ti</i>	強 <i>ch'iang</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>	時 <i>shih</i> <sup>2</sup>	建 <i>chien</i> <sup>4</sup>

Yamêns are established by the Court.

When he was on the point of starting he insisted on having my money.

He is superior to other people.

He is terribly violent.

Devoid of moral sense (or conscience).

Obs.—*Liang hsin*, *lit.*, virtuous heart, is the innate goodness of man, who, according to Chinese ethics, is born virtuous.

To answer (argue with) a superior.

Gambling is prohibited.

Honest (law-abiding) subjects.

The official in direct relations with the people (the Chih-hsien, commonly called the District Magistrate).

848. 爲 *wei*<sup>2</sup>, to do; to be.

849. 匪 *fei*<sup>3</sup>, wrongdoing, in a grave sense; wrongdoer.

850. 反 *fan*<sup>3</sup>, to turn upside down; on the contrary; hence, to rebel.

851. 犯 *fan*<sup>4</sup>, to stumble against; to offend; to incur a penalty.

852. 罪 *tsui*<sup>4</sup>, properly, punishment; also, offences, great or small. See Exercise XXXI, 8, Obs.

853. 死 *ssǐ*<sup>3</sup>, to die.

854. 黨 *tang*<sup>3</sup>, a gang; a band; a political party; a class.

## 855. Examples:—

他 <i>t'a<sup>1</sup></i>	麼 <i>mo</i>	是 <i>shih<sup>4</sup></i>	死 <i>ssŭ<sup>3</sup></i>	法 <i>fa<sup>3</sup></i>	了。 <i>liao</i>	那 <i>na<sup>4</sup></i>
叫 <i>chiao<sup>4</sup></i>	罪 <i>tsui<sup>4</sup></i>	一 <i>i<sup>4</sup></i>	了。 <i>liao</i>	的 <i>ti</i>	難 <i>nan<sup>2</sup></i>	地 <i>ti<sup>4</sup></i>
人 <i>j'ŋ<sup>2</sup></i>	名。 <i>ming<sup>2</sup></i>	黨 <i>tang<sup>3</sup></i>	這 <i>ché<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	爲 <i>wei<sup>2</sup></i>	方 <i>fang<sup>1</sup></i>
勒 <i>lei<sup>1</sup></i>	應 <i>ying<sup>1</sup></i>	的。 <i>ti</i>	些 <i>hsieh<sup>1</sup></i>	總 <i>tsung<sup>3</sup></i>	你 <i>ni<sup>3</sup></i>	的 <i>ti</i>
死 <i>ssŭ<sup>3</sup></i>	該 <i>kai<sup>1</sup></i>	應 <i>ying<sup>1</sup></i>	賊 <i>tsei<sup>2</sup></i>	得 <i>tei<sup>3</sup></i>	們 <i>mén</i>	土 <i>t'u<sup>3</sup></i>
了。 <i>liao</i>	死 <i>ssŭ<sup>3</sup></i>	該 <i>kai<sup>1</sup></i>	匪 <i>fei<sup>3</sup></i>	治 <i>chih<sup>1</sup></i>	了。 <i>liao</i>	匪 <i>fei<sup>3</sup></i>
	罪。 <i>tsui<sup>4</sup></i>	甚 <i>shén<sup>2</sup></i>	都 <i>tou<sup>1</sup></i>	罪。 <i>tsui<sup>4</sup></i>	犯 <i>fan<sup>4</sup></i>	反 <i>fan<sup>3</sup></i>

The bad characters of that place have rebelled.

Obs.—*T'u fei* must be natives of the locality. *Fei* can be applied to any individual who is guilty of grave misdemeanours, but it is generally understood to refer to banditti or rebels.

Sorry to have troubled you; much obliged.

Obs.—*Nan wei* is constantly used courteously, "May I trouble you to," "Much obliged," both as a request for a favour and as an acknowledgment of one. Distinguish *wei<sup>2</sup> nan<sup>2</sup>*, to be in difficulties, difficult.

It is essential that those who break the laws be punished.

Obs.—*Chih tsui*, to treat an offence; *q.d.*, with punishment. *Chih ping*, to treat a complaint; *q.d.*, with medicine. Dead.

Obs.—Of persons it is common to use the euphemism *kuo ch'ü liao*, he has passed away; or *pu tsai liao*, he is no more.

These bandits are all of one gang.

Obs.—*Tsei fei* must be bandits or rebels.

What penalty ought they to receive?

Obs.—*Tsui ming*: what is the name of the punishment (what particular penalty) [they] ought [to receive]?

It should be death.

He was strangled. See 507.

Obs.—Note that there is another term for the punishment of death by strangulation.

856. 爭 *chéng<sup>1</sup>*, to emulate; to wrangle; to fight with.

857. 鬪 *tou<sup>4</sup>*, to fight, with or without arms; but not used of war.

858. 號 *hao<sup>4</sup>*, a signal, visible, as a flag; audible, as a bugle call; a verbal order; a sign, style, or number. Also, to call, or the name by which a person is called by his friends, in contradistinction to his *ming<sup>2</sup>*, or cognomen by which he is known to his family.

859. 靖 *ching<sup>4</sup>*, quiet, as a country free from disorder.

## 860. Examples:—

頭 <i>t'ou<sup>2</sup></i>	靖 <i>ching<sup>4</sup></i>	字 <i>tzŭ<sup>4</sup></i>	了。 <i>liao</i>	下 <i>hsia<sup>4</sup></i>	土 <i>t'u<sup>3</sup></i>
兒 <i>'rh</i>	年 <i>nien<sup>2</sup></i>	號 <i>hao<sup>4</sup></i>	貴 <i>kuei<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	匪 <i>fei<sup>3</sup></i>
口 <i>k'ou<sup>3</sup></i>	號 <i>hao<sup>4</sup></i>	地 <i>ti<sup>4</sup></i>	行 <i>hang<sup>2</sup></i>	爭 <i>chéng<sup>1</sup></i>	同 <i>t'ung<sup>2</sup></i>
號 <i>hao<sup>4</sup></i>	甚 <i>shén<sup>2</sup></i>	方 <i>fang<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	鬪 <i>tou<sup>4</sup></i>	百 <i>po<sup>2</sup></i>
號 <i>hao<sup>4</sup></i>	麼 <i>mo</i>	不 <i>pu<sup>4</sup></i>	甚 <i>shén<sup>2</sup></i>	起 <i>ch'ŭ<sup>3</sup></i>	姓 <i>hsing<sup>4</sup></i>
衣 <i>i<sup>1</sup></i>	號 <i>hao<sup>4</sup></i>	安 <i>an<sup>1</sup></i>	麼 <i>mo</i>	來 <i>lai<sup>2</sup></i>	兩 <i>liang<sup>3</sup></i>

The local rowdies and the people began (or, have begun) to fight with each other.

What is the style of your hong?

The country is disturbed.

The style of a reign, *i.e.*, that by which its years are called; thus, TAO KUANG *wu nien*, the fifth year of TAO KUANG.

What is the number (*sc.*, of a despatch, house in a street, etc.)

*Obs.*—*Hao t'ou-rh*; *lit.*, the number or distinguishing mark on the head, front, or top.

A password.

A soldier's uniform.

*Obs.*—So called from the *hao*, the distinctive number or name of regiment, marked on the circular patch which is sewn on the breast and back of most soldiers' jackets.

861. 恩 *ngên<sup>1</sup>*, grace; goodness shown to an inferior.

862. 赦 *shé<sup>4</sup>*, pardon; amnesty. Used only of Imperial pardons.

863. 免 *mien<sup>3</sup>*, to avoid; to cause to avoid; to dispense with; to forgo. Hence also, under certain circumstances, to let off; to pardon.

864. 隨 *sui<sup>2</sup>*, following after; according to.

865. Examples:—

隨 <i>sui<sup>2</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	口 <i>k'ou<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	回 <i>hui<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	皇 <i>huang<sup>2</sup></i>
事 <i>shih<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	亂 <i>luan<sup>4</sup></i>	免 <i>mien<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	打 <i>ta<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>
隨 <i>sui<sup>2</sup></i>	時 <i>shih<sup>2</sup></i>	說 <i>shuo<sup>1</sup></i>	得 <i>té<sup>4</sup></i>	的 <i>ti</i>	黑 <i>hei<sup>1</sup></i>	的 <i>ti</i>
你 <i>ní<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	難 <i>nan<sup>2</sup></i>	費 <i>fei<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	龍 <i>lung<sup>2</sup></i>	恩 <i>ngên<sup>1</sup></i>
的 <i>ti</i>	隨 <i>sui<sup>2</sup></i>	免 <i>mien<sup>3</sup></i>	事 <i>shih<sup>4</sup></i>	便 <i>pien<sup>4</sup></i>	江 <i>chiang<sup>1</sup></i>	典 <i>tien<sup>3</sup></i>
便 <i>pien<sup>4</sup></i>	時 <i>shih<sup>2</sup></i>	費 <i>fei<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	坐 <i>tso<sup>4</sup></i>	赦 <i>shé<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>

The Emperor's bounty or goodness.

*Obs.*—*ngên tien*: *tien*, the standard, canon, or law of bounty or favour. The term, though now universally applied to acts of kindness shown by superiors to inferiors, was originally confined to Imperial acts of grace, which were a *tien*, canon, standard, or law for others to follow.

He came back pardoned from the Black Dragon River (the Amoor).

*Obs.*—The Amoor region is a common place of banishment for officials and soldiers guilty of crimes.

Sit down as you like, to save bother.

To talk recklessly; to let one's tongue run away with one.

Expenditure of money is hardly avoidable.

*Obs.*—*Nan* has here almost the sense of a negative; unavoidable. It is often thus used courteously.

Come from time to time.

To be guided by circumstances.

*Obs.*—*Lit.*, according to time following after (or up) matters; to deal with a matter as [the conditions of] the moment require.

As you please; or, at your convenience.

*Obs.*—This may be used either courteously or otherwise.



## EXERCISE XXXII.

咯。家都兒兒的 他 1  
 產爭孫他時臨  
 來起們的候死

1. As his end approached his sons and grandsons began to wrangle about the property.

。人的法國犯不是民良 2

2. *Liang<sup>2</sup> min<sup>2</sup>* (good subjects; or, virtuous people) are those who do not offend against the laws.

到大是住宮、宮候大 3  
 的。臣禁的皇麼。兒、臣  
 們地、地宮不不上  
 都向方是是是朝  
 不例兒、皇進進的  
 准連就上皇皇時

3. When high officers go to Court, do they not enter the *huang<sup>2</sup> kung<sup>1</sup>*? No; the *huang<sup>2</sup> kung<sup>1</sup>* is the place in which the Emperor lives, and is forbidden ground, which even high officials have never been allowed to visit.

Obs.—Never: *lit.*, [by] heretofore [existing] law are not permitted to go to.

起。日頭上、書幾你 4  
 子裏打給件把  
 號的儘號文這

4. Number these despatches for me, commencing the numbers with the earliest date.

Obs.—Commencing, etc.: *lit.*, from the very front days numbering commence.

的。必是人禁出我 5  
 要犯要止了們  
 治了錢、底號大  
 罪禁、要下令、人

5. Our chief (or master) has issued an order forbidding the servants to gamble; if the prohibition is disregarded, [the offender] will certainly be punished.

Obs.—*Ti*: *lit.*, the *fan chin*, disregard of the prohibition, certainly will be (*yao*) a punished one.

事。做、反匪良免心幹 6  
 真倒不民犯的這  
 是不強比法。事沒  
 怪愛麼、爲做難良

6. You will hardly escape a breach of the laws if you pursue this unprincipled business. Would it not be better to behave as an honest citizen than to act in an illegal manner? and yet you won't behave like one; it is really most strange.

Obs.—Note that *wei fei* may mean to play the robber, or become a rebel, though the title can be earned by the commission of any act of an intentionally illegal nature; thus, smuggling, brawling, gambling, etc., come within the category of *wei fei*.

意可打起就人隨 7  
兒不起來,是鬪你  
是來,要別嘴們  
玩那是打兒,倆

7. You two may squabble as much as you please, only don't come to blows, for that would be beyond a joke.

*Obs.*—As much as you please : *sui*, short for *sui pien*, according to your convenience or inclination.

典。上出罪犯下。大 8  
的於名,人寬赦  
恩皇總的免天

8. A general amnesty. The pardon of criminals always proceeds from the Emperor's bounty.

*Obs.* 1.—Note that *shé* can only be applied to Imperial pardons or the diminution of sentences by Imperial command. An offence against a private individual can be *k'uan mien*, condoned (*lit.*, liberal remission; *q.d.*, of penalties remitted); a more common expression is *jao*².

*Obs.* 2.—Criminal : *fan jén*, a man who offends; *q.d.*, against the laws.

是治,隨他免陽你 9  
要早你那得地別  
死晚怎個受裏在  
的。總麼病熱。走,太

9. Don't walk in the sun, and you won't get sunstroke. It doesn't matter how you treat his complaint, he must die sooner or later.

*Obs.* 1.—Sunstroke : *shou jé* can be used of any complaint caused by the action of the sun, whether directly or indirectly.

*Obs.* 2.—Doesn't matter : *lit.*, you may treat his complaint according to how [you please].

靖然理地臨地酌朝 10  
了。就的方民方情廷  
能好,官的官建隨  
安自治官。爲立地

10. The Sovereign is guided by places and circumstances in his establishment of local authorities to be in near relations with the people. If the local authorities govern wisely (well), quiet naturally prevails.

*Obs.*—Is guided : *lit.*, following (acting according to) place, considering circumstances establishes officers [for the government of] the locality. *Ti-fang kuan* does not include exclusively judicial, fiscal, or educational authorities, nor, in the capital, the departments of the central government, unless these be executive. *Ching* (859) must not be confounded with *ching* (824); the former applies to conditions of place, and the latter to the character or state of the individual.

Turn the following into Chinese. (KEY, EXERCISE XXXII.)

1. A great many years ago there was a man called LIN who wanted to be Emperor. Before he rebelled he distributed his sworn confederates here and there [till] they were [posted] everywhere; his men were even [to be found] in the forbidden ground of the Imperial Palace. His arrangements (the affair)

subsequently got known (*lit.*, was broken), and he himself was arrested. His sworn followers continued in rebellion for very many months in Shantung and Honan.

*Obs.* 1.—Sworn confederates : *ssü³ tang³*, confederates to the death.

*Obs.* 2.—Distributed : *pu san* (406), arranged and distributed.

2. When the people rebel the Emperor sends (orders) a high official to pacify the disturbed country. When the high official is about to start he has to go to Court to see the Emperor.

*Obs.*—Pacify: *p'ing ting*; *lit.*, to level and fix.

3. What is the number of that despatch? It has not yet been numbered.

4. The date of the establishment of the northern capital (the city of Peking) is not far back (*yüan*<sup>3</sup>). The Court was formerly established in the South; the place where the Emperor resides is called *ching*<sup>1</sup> (the capital), and so that city was called *Nan-ching* (the "southern capital").

*Obs.*—Date: *nien fên*; *lit.*, year distribution, the place it occupies in the cyclical distribution of time.

5. Cockfighting is a pastime in which virtuous people do not indulge. It is a most disreputable amusement (matter), and ought to be prohibited by law.

6. I hear that that fellow Li has committed a grave crime; some people say that he is certain to be sentenced to death. He deserves it, for when men become burglars they cannot escape capital punishment. If men of that stamp are not put to death, how can honest people gain a quiet livelihood?

*Obs.*—Burglars: *see* Exercise XXI, 4, *Obs.* 2.

7. What you say is quite correct; still, who would have thought that the man Li would have become a robber?

8. Come and see me from time to time. Although I am not a rich man, I am always able to give you a bowl of rice to eat and a cup of tea to drink.

9. Then you will be my true friend, for what I particularly dread is giving people trouble. If you will really let me come to see you in this way, you will see whether I shall come often or not.

*Obs.* 1.—True friend: *lit.*, good friend.

*Obs.* 2.—Let me, etc.: *chiao wo*.

866. 古 *ku*<sup>3</sup>, ancient.

867. 世 *shih*<sup>4</sup>, an age; a generation.

868. 孔 *k'ung*<sup>3</sup>, properly, a hole; the surname of Confucius.

869. 聖 *shéng*<sup>4</sup>, virtuous as heaven; sainted; canonised.

870. 儒 *ju*<sup>2</sup>, generally, a scholar; specially, a Confucianist, as opposed to the Taoist and Buddhist.

871. Examples:—

夫 <i>fu</i> <sup>1</sup>	儒 <i>ju</i> <sup>2</sup>	稱 <i>ch'éng</i> <sup>1</sup>	稱 <i>ch'éng</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>
子 <i>tzŭ</i> <sup>3</sup>	教 <i>chiao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	尊 <i>tsun</i> <sup>1</sup>	古 <i>ku</i> <sup>3</sup>
古 <i>ku</i> <sup>3</sup>	後 <i>hou</i> <sup>4</sup>	的 <i>ti</i>	爲 <i>wei</i> <sup>2</sup>	重 <i>chung</i> <sup>4</sup>	至 <i>chih</i> <sup>4</sup>
玩 <i>wan</i> <sup>2</sup>	世 <i>shih</i> <sup>4</sup>	教 <i>chiao</i> <sup>4</sup>	聖 <i>shéng</i> <sup>4</sup>	孔 <i>k'ung</i> <sup>3</sup>	今 <i>chin</i> <sup>1</sup>
鋪 <i>p'u</i> <sup>4</sup>	孔 <i>k'ung</i> <sup>3</sup>	爲 <i>wei</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	子 <i>tzŭ</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>

In all ages Confucius has been honoured and styled the Sacred Man, and his doctrine has been styled Confucianism.

*Obs.*—*Lit.*, from of old till now all have (are) honoured Confucius.



Future generations; posterity.

K'UNG Fu-tzū (Confucius).

Obs.—The great master Confucius; *fu-tzū*, a sage, a master, a distinguished man. Emphasise *tzū*.

A "curio" shop.

Obs.—*Ku wan*: *lit.*, ancient gems; applied to any objects of *vertu* that are not absolutely new.

872. 佛 *fo*<sup>2</sup>, Buddha.

873. 廟 *miao*<sup>4</sup>, a temple.

874. 座 *tso*<sup>4</sup>, properly, a seat or throne; also, the numerative of cities, temples, etc.

875. 僧 *séng*<sup>1</sup>, a Buddhist priest.

876. 俗 *su*<sup>2</sup>, properly, common; in vulgar use; but under certain conditions, a layman. Also, with *chia*<sup>1</sup>, Confucian.

877. 尙 *shang*<sup>4</sup>, properly, eminent; but most commonly a conjunction, not in frequent use colloquially. When linked to *ho*<sup>2</sup> (210), it is merely phonetic; as *ho*<sup>2</sup>-*shang*<sup>4</sup>, a Buddhist priest.

N.B.—Emphasise *ho*<sup>2</sup>.

878. Examples:—

古 <i>ku</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	位 <i>wei</i> <sup>4</sup>	這 <i>chē</i> <sup>4</sup>	拜 <i>pai</i> <sup>4</sup>
尙 <i>shang</i> <sup>4</sup>	文 <i>wén</i> <sup>2</sup>	的 <i>tí</i>	一 <i>i</i> <sup>2</sup>	和 <i>ho</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	佛 <i>fo</i> <sup>2</sup>
且 <i>ch'ieh</i> <sup>3</sup>	廟 <i>miao</i> <sup>4</sup>	風 <i>fēng</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	尙 <i>shang</i> <sup>4</sup>	座 <i>tso</i> <sup>4</sup>	爺 <i>yeh</i>
回 <i>hui</i> <sup>2</sup>	俗 <i>su</i> <sup>2</sup>	俗 <i>su</i> <sup>2</sup>	老 <i>lao</i> <sup>3</sup>	三 <i>san</i> <sup>1</sup>	廟 <i>miao</i> <sup>4</sup>	和 <i>ho</i> <sup>2</sup>
教 <i>chiao</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	各 <i>ko</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	尙 <i>shang</i> <sup>4</sup>
	尙 <i>shang</i> <sup>4</sup>	城 <i>chéng</i> <sup>2</sup>	地 <i>tí</i> <sup>4</sup>	僧 <i>séng</i> <sup>1</sup>	幾 <i>chí</i> <sup>3</sup>	廟 <i>miao</i> <sup>4</sup>

To worship Buddha.

A Buddhist temple.

How many priests are there in this temple?

Three priests and a servant (or, temple coolie).

Obs.—A temple servant is *lao*<sup>3</sup>-*tao*<sup>4</sup>, but the character of the latter sound is merely phonetic; indeed, both may be. Note that Taoist priests are also styled *lao-tao*.

The customs, or morality, of a district (or locality).

Obs.—In addition to its original meaning, wind, *fēng*, also means manner, deportment, or style; as *fēng su*, the manner that is common or in vulgar use.

Every city has a Confucian temple (or temples).

Obs.—*Wén miao*: *lit.*, temples of literature, as opposed to *wu miao*, *lit.*, military temples, temples to *Kuan Ti*, or *Lao-yeh*, the God of War.

A layman, as opposed to *ho*<sup>2</sup>-*shang*<sup>4</sup>, a priest.

Obs.—When priests renounce their vows and become laymen they are said to *huan su* (105), return to laymen.

Early antiquity.

Besides; moreover.

The Mahomedan faith.

*Obs.*—A Mussulman is called a *hui-hui* or *hui-tzu*, though the latter is slightly opprobrious. The term *hui-hui* is said to be a reproduction of Turkish sounds.

879. 傳 *ch'uan*<sup>2</sup>, to communicate by tradition; to propagate by preaching; to convey a message; to be a medium of communication. *Chuan*<sup>4</sup>, a record or chronicle.

880. 經 *ching*<sup>1</sup>, a canonical book or Buddhist *sutra*; also, to pass through or by. In composition, a sign of the past tense.

881. 楷 *ch'ai*<sup>3</sup>, *k'ai*<sup>3</sup>, properly, the stalk of grain; applied to a clerkly kind of Chinese writing somewhat corresponding to our round text.

882. 率 *shuai*<sup>4</sup>, to follow one's nature; properly, in a good sense, but in the example given below, careless.

883. 更 *kéng*<sup>4</sup>, before adjectives, more. Distinguish *kéng*<sup>1</sup>, to change (570).

884. 濃 *nung*<sup>2</sup>, thick, of fluids.

885. Examples:—

淡 <i>tan</i> <sup>4</sup>	兒 <i>'rh</i>	楷 { <i>ch'ai</i> <sup>3</sup> <i>k'ai</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	話 <i>hua</i> <sup>4</sup>	時 <i>shih</i> <sup>2</sup>	傳 <i>ch'uan</i> <sup>2</sup>
的 <i>tì</i>	更 <i>kéng</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	些 <i>hsieh</i> <sup>1</sup>	名 <i>ming</i> <sup>2</sup>	傳 <i>ch'uan</i> <sup>2</sup>	教 <i>chiao</i> <sup>4</sup>
對 <i>tui</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	寫 <i>hsieh</i> <sup>3</sup>	難 <i>nan</i> <sup>4</sup>	臣 <i>ch'én</i> <sup>2</sup>	流 <i>liu</i> <sup>2</sup>	的 <i>tì</i>
面 <i>mien</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	得 <i>té</i>	他 <i>t'a</i> <sup>1</sup>	傳 <i>chuan</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	五 <i>wu</i> <sup>3</sup>
兒 <i>'rh</i>	了 <i>liao</i>	草 <i>ts'ao</i> <sup>3</sup>	昨 <i>tso</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	經 <i>ching</i> <sup>1</sup>
	濃 <i>nung</i> <sup>2</sup>	率 <i>shuai</i> <sup>4</sup>	兒 <i>'rh</i>	經 <i>ching</i> <sup>1</sup>	的 <i>tì</i>	是 <i>shih</i> <sup>4</sup>
	是 <i>shih</i> <sup>4</sup>	今 <i>chin</i> <sup>1</sup>	寫 <i>hsieh</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	傳 <i>ch'uan</i> <sup>2</sup>	古 <i>ku</i> <sup>3</sup>

Missionaries.

The Five Classics (or Canons) have been handed down by tradition from ancient times.

*Obs.*—*Lit.*, ancient times transmitted flowing down come.

To convey a message.

A biography (or record) of illustrious officials.

*Obs.*—Illustrious: *ming*, short for *ch'u ming*, to make a name.

He has been through a deal of trouble.

He wrote his round text yesterday carelessly, and to-day even worse.

*Obs.*—*Ts'ao*, grass, amongst other meanings, has that of "hasty;" hence its combination with *shuai*.

*Nung*<sup>2</sup> (thick, glutinous) is the opposite of *tan*<sup>4</sup> (733) (weak, watery).

886. 貼 *t'ieh*<sup>1</sup>, to stick; to be sticking to, as a placard on a wall.

887. 牆 *ch'iang*<sup>2</sup>, a wall.

888. 層 *ts'êng<sup>2</sup>*, layers or sections of various things, from front to rear, side to side, top to bottom.

889. 掛 *kua<sup>4</sup>*, to hang up; to be hung up.

890. 示 *shih<sup>4</sup>* (Radical 113), to proclaim; a proclamation.

891. Examples:—

一 <i>i<sup>4</sup></i>	兩 <i>liang<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	各 <i>ko<sup>4</sup></i>
層 <i>ts'êng<sup>2</sup></i>	層 <i>ts'êng<sup>2</sup></i>	這 <i>chê<sup>4</sup></i>	套 <i>t'ao<sup>4</sup></i>	告 <i>kao<sup>4</sup></i>	城 <i>ch'êng<sup>2</sup></i>
的 <i>ti</i>	道 <i>tao<sup>4</sup></i>	事 <i>shih<sup>4</sup></i>	兒 <i>'rh</i>	示 <i>shih<sup>4</sup></i>	的 <i>ti</i>
擱 <i>ko<sup>1</sup></i>	理 <i>li<sup>3</sup></i>	裡 <i>li<sup>3</sup></i>	掛 <i>kua<sup>4</sup></i>	貼 <i>t'ieh<sup>1</sup></i>	門 <i>mén<sup>2</sup></i>
起 <i>ch'i<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	頭 <i>t'ou<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	著 <i>cho</i>	口 <i>k'ou<sup>3</sup></i>
來 <i>lai<sup>2</sup></i>	層 <i>ts'êng<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	牆 <i>ch'iang<sup>2</sup></i>	弄 <i>nung<sup>4</sup></i>	兒 <i>'rh</i>

At the gates of every city there are proclamations posted.

*Obs.*—Proclamations: *lit.*, informing proclamations. *Shih* is not used alone colloquially.

Make a loop and hang it up on the wall.

In this matter there is a two-fold principle.

Place it (or them) in layers, one above the other.

*Obs.*—One above the other: this is indicated by *ch'i lai*.

892. 唱 *ch'ang<sup>4</sup>*, to sing.

893. 曲 *ch'ü<sup>3</sup>*, one kind of songs. Also, crooked; tortuous.

894. 抽 *ch'ou<sup>1</sup>*, to draw one out of many, as a stick from a faggot.

895. Examples:—

灣 <i>wan<sup>1</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	把 <i>pa<sup>3</sup></i>	唱 <i>ch'ang<sup>4</sup></i>	唱 <i>ch'ang<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
的 <i>ti</i>	身 <i>shên<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	線 <i>hsien<sup>4</sup></i>	罷 <i>pa<sup>4</sup></i>	曲 <i>ch'ü<sup>3</sup></i>	唱 <i>ch'ang<sup>4</sup></i>
往 <i>wang<sup>3</sup></i>	曲 <i>ch'ü<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	兒 <i>'rh</i>	得 <i>té</i>
東 <i>tung<sup>1</sup></i>	曲 <i>ch'ü<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	們 <i>mén</i>	唱 <i>ch'ang<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>
流 <i>liu<sup>2</sup></i>	灣 <i>wan<sup>1</sup></i>	能 <i>nêng<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	聽 <i>t'ing<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	聽 <i>t'ing<sup>1</sup></i>

He sings pleasantly.

To sing ballads.

Give us a song; let's hear you.

Draw out the thread.

He is occupied and cannot get away (*lit.*, draw himself out; *q.d.*, from his work).

[The river] takes a winding course to the east.

*Obs.*—We can also say *wan<sup>1</sup> wan<sup>1</sup> ch'ü<sup>3</sup> ch'ü<sup>3</sup>*. *N.B.*—*Wan wan ch'ü<sup>3</sup> ch'ü<sup>3</sup>*, but *ch'ü<sup>1</sup> ch'ü<sup>1</sup> wan wan*.



## EXERCISE XXXIII.

廟兒禁着牆門那 1  
燒們止告上口座  
香。上娘示貼兒廟

尙念和今祖他 2  
吃經尙兒死們  
素。和去個了令

性兒天天今今俗 3  
情和辦有日日語  
相你剛事飯且兒  
對的剛明明吃說

Obs. 1.—Just: *ch'ieh*; *lit.*, temporarily (616).

Obs. 2.—Exactly: *kang-kang*<sup>2-2rh</sup>. See 760.

是文爺。夫是尙老 4  
老話關子。和廟爺  
爺。俗夫俗尙麼廟  
話子叫廟。不。是  
就是老關錯。和

又。不草書。得。這 5  
得。行。字。行。寫。文  
濃。墨。都。書。楷。書

高。一層子的裏上那 6  
層比一房頭廟山

往兒的已不畫畫兒你 7  
古。就時過行。兒。一給抽  
是候去早行張我空

Obs.—Find time: *lit.*, pull out [a portion of] leisure.

1. There is a proclamation posted (pasted) on the wall at the gate of that temple prohibiting women from going there to burn incense.

2. Their grandfather is dead, and to-day the Buddhist priests are going there to hold a service (recite canons). Priests eat maigre (or, are vegetarians). (See 707.)

3. The proverb says, "Just eat the rice you've got to-day; deal to-morrow with what comes to-morrow (don't look ahead; live for the moment)." This exactly corresponds with your disposition.

4. Are *Lao*<sup>3-yeh</sup><sup>1</sup> *miao*<sup>4</sup> (temples to *Lao-yeh*, the God of War) Buddhist temples? Yes. *Kuan*<sup>1</sup> *Fu*<sup>1-tzŭ</sup><sup>3</sup> is commonly called *Lao-yeh*. *Kuan Fu-tzŭ* is *wén*<sup>2</sup> *hua*<sup>4</sup> (the literary style); in colloquial parlance he is *Lao-yeh*.

5. This *wén*<sup>2-shu</sup><sup>1</sup> (despatch) must be written in round (clerkly) characters; neither running hand nor "grass characters" (the much abbreviated form) will do. The ink, too, must be thick.

6. Each tier of buildings in that temple on the hill is higher than the other (the one below it).

7. Can you find time to draw me a picture? *Wang*<sup>3</sup> *ku*<sup>3</sup> (past antiquity) is time long gone by.



Turn the following into Chinese. (KEY, EXERCISE XXXIII.)

1. In ancient days, more than 2,430 years ago, there lived (was) in China a man named K'UNG, who is styled by everybody the Sacred Man. A book has been compiled (made up) from his everyday conversations, by reading which men [can] know how to follow after the right. How it is followed after is in this wise. As an official, in conducting affairs as the agent (on behalf) of one's Sovereign, one must be circumspect (use attention); at home, one must also honour one's father and mother, be tenderly affectionate towards one's brothers, and even (*chiu shih*) one's wife should be treated with amiability, while one's friendships must be genuine. If [you] can act in this manner [you] are a good Confucianist (*lit.*, a good man in the middle of the Confucian sect).

Obs. 1.—Everyday conversation: *lit.*, of his ordinary (*p'ing*, 137) days spoken talk [men] have formed (*ch'ing liao*) a book.

Obs. 2.—Follow after: *lit.*, imitate, *hsiao*<sup>2</sup> (96).

Obs. 3.—In this wise, etc.: the sentence is interrogative; how is the right imitated? it is thus.

Obs. 4.—Amiable, amiability: *ho ch'i*; *lit.*, harmonious breath. It is here reduplicated for the sake of euphony.

Obs. 5.—Genuine friendship: *lit.*, the interchange (*chiao*, 721) [of relations with] friends must positively [be] *shih tsai*, true; *pi hsiu*, there must, *shih*, truth, *tsai*, be present.

2. Written characters are distinguished as *chên*<sup>1</sup> (the proper character) and *ts'ao*<sup>3</sup> ("grass," or running, character). The proper (or round) text is also called *ch'iai*<sup>3</sup> (or *k'ai*<sup>3</sup>) *shu*<sup>1</sup>. When one is writing the ordinary character the ink must be thick for it to look well. The "grass character" is also called *ts'ao*<sup>3</sup> *shu*<sup>1</sup>.

Obs.—Written characters: *lit.*, [in] writing characters there is the *chên ts'ü* and *ts'ao ts'ü*'s (*chih*) distinction (*fên*).

3. Why are they called "grass characters"? Some people say they are so called [because] when written the characters are just like grass, but I don't know whether this statement is correct or not.

Obs.—They are so called: *lit.*, there are men say it is the character written out with grass one and the same, then (therefore) called *ts'ao ts'ü*. The origin of the term is more generally supposed to be derived from *ts'ao*, in its meaning of careless, hasty.

4. Recitation and writing require undivided (special) attention; one ought not to recite without thinking (*lit.*, empty, or emptily, recite), as if one were singing a ballad.

5. Buddha is the Sacred Man of the West. The books which propagate his faith are called the Buddhistic books (or *sutras*). The principle of the Buddhistic canon is simply to give men tranquility of mind, that is all. [This] the common people do not know, [for] they talk of being able to escape retribution for their sins by reciting these canonical books, which is really nonsense.

Obs. 1.—Simply to give, etc.: *lit.*, not exceeding (*pu kuo*) cause (*chiao*) men to tranquilise [their] hearts, and there an end.

Obs. 2.—Escape retribution for sins: *mien tsui*. *Mien tsui*, forgiveness of sins in a religious sense.

6. *Ho<sup>2</sup>-shang<sup>4</sup>* are the men who recite the books of Buddha. Another name for them is *sêng<sup>1</sup> jén<sup>2</sup>*.

7. The day before yesterday I saw a proclamation posted on the wall, the writing on the upper portion of which I could not see distinctly, while the lower portion was rubbed and torn in places, so I don't know what it was about.

Obs.—The writing on the upper portion: *lit.*, the upper side's characters pen strokes [I] saw not distinctly (true).



896. 倉 *ts'ang*<sup>1</sup>, a granary.

897. 庫 *k'u*<sup>4</sup>, a store-room.

898. 宗 *tsung*<sup>1</sup>, a sort; also used as a collective, pluralising the noun that precedes it.

899. 考 *k'ao*<sup>3</sup>, to compare; to examine competitively.

900. Examples:—

回 <i>hui</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	宗 <i>tsung</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	管 <i>kuan</i> <sup>3</sup>
的 <i>ti</i>	一 <i>i</i> <sup>4</sup>	們 <i>mén</i>	能 <i>néng</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	倉 <i>ts'ang</i> <sup>1</sup>
	年 <i>nien</i> <sup>2</sup>	的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	情 <i>ch'ing</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	的 <i>ti</i>
	考 <i>k'ao</i> <sup>3</sup>	學 <i>hsio</i> <sup>2</sup>	祖 <i>tsu</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	子 <i>tzŭ</i>	庫 <i>k'u</i> <sup>4</sup>
	五 <i>san</i> <sup>1</sup>	生 <i>shéng</i> <sup>1</sup>	宗 <i>tsung</i> <sup>1</sup>	萬 <i>wan</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	裡 <i>li</i> <sup>3</sup>

The custodian of a granary.

There is no silver in the treasury.

I cannot on any account do things of this kind.

Ancestors.

Our pupils are examined three times a year.

901. 如 *ju*<sup>2</sup>, if; as.

902. 若 *jo*<sup>4</sup>, if.

903. 雜 *tsa*<sup>2</sup>, miscellaneous; not uniform.

904. 另 *ling*<sup>4</sup>, additional.

905. 派 *p'ai*<sup>4</sup>, properly, the branches or ramifications of a stream. Hence, to distribute; to allot; to send on a mission.

906. Examples:—

如 <i>ju</i> <sup>2</sup>	另 <i>ling</i> <sup>4</sup>	雜 <i>tsa</i> <sup>2</sup>	倒 <i>tao</i> <sup>4</sup>	了 <i>liao</i>	派 <i>p'ai</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
同 <i>t'ung</i> <sup>2</sup>	外 <i>wai</i> <sup>4</sup>	貨 <i>huo</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	若 <i>jo</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>
如 <i>ju</i> <sup>2</sup>	的 <i>ti</i>	鋪 <i>p'u</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	事 <i>shih</i> <sup>4</sup>
今 <i>chin</i> <sup>1</sup>	另 <i>ling</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	另 <i>ling</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>	情 <i>ch'ing</i> <sup>2</sup>
	外 <i>wai</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	兒 <i>'rh</i>	派 <i>p'ai</i> <sup>4</sup>	就 <i>chiu</i> <sup>4</sup>	如 <i>ju</i> <sup>2</sup>
	還 <i>hai</i> <sup>2</sup>	錢 <i>ch'ien</i> <sup>2</sup>	邊 <i>pien</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	雜 <i>tsa</i> <sup>2</sup>	果 <i>kuo</i> <sup>3</sup>
	有 <i>yu</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	兒 <i>'rh</i>	我 <i>wo</i> <sup>3</sup>	亂 <i>luan</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>

If someone is not sent to attend to it, this affair will all be in a mess.

Obs.—*Ju kuo*: *lit.*, if indeed (see 364). *Ju jo* would not be incorrect.

If somebody else is sent instead, I shall then have a slight chance.

Obs. 1.—*Jo shih*, commonly pronounced *yao shih*, and often so written.

Obs. 2.—Chance: *lit.*, margin or verge; *q.d.*, of hope.

A grocer's shop. (Not much used in Peking.)

The allowance (money) for food is not included.

Besides that there are.

Like; similar to.

Now.

Obs.—*Lit.*, as now. The origin of this expression is obscure.

907. 盼 *p'an<sup>4</sup>*, to look for anxiously.  
 908. 望 *wang<sup>4</sup>*, to expect; to hope; to look towards; towards.  
 909. 列 *lieh<sup>4</sup>*, separated in due order.  
 910. 衆 *chung<sup>4</sup>*, a number of persons; all; everyone.  
 911. 渴 *k'o<sup>3</sup>*, thirsty; to thirst for.

## 912. Examples:—

雜 <i>tsa<sup>2</sup></i>	別 <i>pieh<sup>2</sup></i>	兒 <i>'rh</i>	好 <i>hao<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	着 <i>cho</i>	他 <i>t'a<sup>1</sup></i>
兒 <i>'rh</i>	喝 <i>ho<sup>1</sup></i>	去 <i>ch'ü<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>	了 <i>liao</i>	你 <i>ni<sup>3</sup></i>	們 <i>mén</i>
的 <i>ti</i>	涼 <i>liang<sup>2</sup></i>	望 <i>wang<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	衆 <i>chung<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	列 <i>lieh<sup>4</sup></i>
	水 <i>shui<sup>3</sup></i>	看 <i>k'an<sup>4</sup></i>	指 <i>chih<sup>3</sup></i>	位 <i>wei<sup>4</sup></i>	可 <i>k'o<sup>3</sup></i>	位 <i>wei<sup>4</sup></i>
	一 <i>i<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	望 <i>wang<sup>4</sup></i>	老 <i>lao<sup>3</sup></i>	巧 <i>ch'iao<sup>3</sup></i>	正 <i>chéng<sup>4</sup></i>
	個 <i>ko<sup>4</sup></i>	渴 <i>k'o<sup>3</sup></i>	了 <i>liao</i>	爺 <i>yeh<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	盼 <i>p'an<sup>4</sup></i>
	打 <i>ta<sup>3</sup></i>	了 <i>liao</i>	明 <i>ming<sup>2</sup></i>	們 <i>mén</i>	就 <i>chin<sup>4</sup></i>	望 <i>wang<sup>4</sup></i>

These gentlemen were just hoping you would come, and, most opportunely, here you are.

Are your honours all well?

There is no hope.

Obs.—*Lit.*, there is no indication, nothing to point to (nothing on which to base) hope.

I'll look you up to-morrow.

Obs.—*Wang k'an* is more familiar than *pai*, or *pai hui*, and can only be reciprocally used by equals on intimate terms, or by superiors to inferiors.

When you are thirsty don't drink cold water.

A coolie.

Obs.—*Lit.*, one who does (*ta*, verb of action) *tsa*, miscellaneous [jobs]. The word "coolie" (? *k'u<sup>3</sup> li<sup>4</sup>*, hard labour) is not known in Peking except as an Anglo-Chinese term.

913. 依 *i<sup>1</sup>*, to lean against; closely following. Hence, according to; to accede to; to comply with. Hence, *pu<sup>4</sup> i<sup>1</sup>*, to object; I won't stand it. See Part IV, Dialogue VII, 37.

914. 戀 *lien<sup>4</sup>*, *lian<sup>4</sup>*, to be warmly attached to a person or place.

915. 跨 *k'ua<sup>4</sup>*, to bestride; to be seated with one leg hanging.

916. 轅 *yüan<sup>2</sup>*, the shaft of a cart; the side gates leading into the outer court of a *yamên*.

917. 捨 *shé<sup>3</sup>*, to let go; to part with; not to detain.

918. 礙, 碍 *ngai<sup>4</sup>*, to obstruct; to interfere with. The second character is only an abbreviation of the first. In Peking the *ng* is hardly sounded, if at all.

## 919. Examples:—

兒 <i>'rh</i>	去 <i>ch'ü<sup>4</sup></i>	怕 <i>p'a<sup>4</sup></i>	捨 <i>shé<sup>3</sup></i>	轅 <i>yén<sup>2</sup></i>	依 <i>i<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>
的 <i>ti</i>	罷 <i>pa<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	兒 <i>'rh</i>	戀 <i>lien<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>
依 <i>i<sup>1</sup></i>	碍 <i>ai<sup>4</sup></i>	礙 <i>ai<sup>4</sup></i>	得 <i>té<sup>2</sup></i>	轅 <i>yüan<sup>2</sup></i>	父 <i>fu<sup>4</sup></i>	遠 <i>yüan<sup>3</sup></i>
我 <i>wo<sup>3</sup></i>	手 <i>shou<sup>3</sup></i>	不 <i>pu<sup>2</sup></i>	銀 <i>yin<sup>2</sup></i>	門 <i>mén<sup>2</sup></i>	母 <i>mu<sup>3</sup></i>	門 <i>mén<sup>2</sup></i>
說 <i>shuo<sup>1</sup></i>	碍 <i>ai<sup>4</sup></i>	碍 <i>ai<sup>4</sup></i>	子 <i>tzü</i>	他 <i>t'a<sup>1</sup></i>	跨 <i>k'ua<sup>4</sup></i>	難 <i>nan<sup>2</sup></i>
	脚 <i>chiao<sup>3</sup></i>	你 <i>ni<sup>3</sup></i>	別 <i>pieh<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	車 <i>ch'é<sup>1</sup></i>	免 <i>mien<sup>3</sup></i>

When a man goes on a long journey he can hardly help feeling unwilling to leave his father and mother.

*Obs.*—*I lien* is generally used in connexion with love for parents or elders, not of love for children, which is *lien* alone, or *shê pu tē*. *Lien* can also be used of addiction to a vice; e.g., a man *lien*, clings to, his opium pipe.

To sit on the shafts of a cart.

*Obs.*—Note *yé-rh²*, not *yüa-rh²*.

The outer gates of a yamén.

He cannot part with (is loth to part with) his money.

Don't be afraid; its nothing (or, there is no harm done; there is no harm in it; it doesn't matter).

Be off with you! you're in my way.

I should say (*lit.*, according to my statement).

920. 彼 *pí³*, that, as opposed to this.

921. 此 *tz'ǐ³*, this.

922. 處 *ch'u⁴*, a place; but *ch'u³*, in composition, to live in a place. Also, to manage; to punish. Hence, *ch'u³ fén⁴*, official penalties (see *infra*).

923. 偏 *p'ien¹*, to lean towards. Hence, partial; specially; particularly.

924. 或 *huo⁴*, expressive of uncertainty; if; perhaps; either; or.

925. Examples:—

我 <i>wo³</i>	甚 <i>shén²</i>	兄 <i>hsiung¹</i>	這 <i>ché⁴</i>	相 <i>hsiang¹</i>	分 <i>fén¹</i>	彼 <i>pí³</i>
偏 <i>p'ien¹</i>	麼 <i>mo</i>	弟 <i>tí⁴</i>	有 <i>yu³</i>	待 <i>tai⁴</i>	彼 <i>pí³</i>	此 <i>tz'ǐ³</i>
不 <i>pu²</i>	偏 <i>p'ien¹</i>	或 <i>huo⁴</i>	甚 <i>shén²</i>	各 <i>ko⁴</i>	此 <i>tz'ǐ³</i>	總 <i>tsung³</i>
去 <i>ch'ü⁴</i>	向 <i>hsiang⁴</i>	待 <i>tai⁴</i>	麼 <i>mo</i>	處 <i>ch'u⁴</i>	總 <i>tsung³</i>	要 <i>yao⁴</i>
處 <i>ch'u³</i>	的 <i>tí</i>	朋 <i>p'éng²</i>	好 <i>hao³</i>	處 <i>ch'u⁴</i>	是 <i>shih⁴</i>	商 <i>shang¹</i>
分 <i>fén⁴</i>	地 <i>tí⁴</i>	友 <i>yu³</i>	處 <i>ch'u⁴</i>	處 <i>ch'u⁴</i>	一 <i>i²</i>	量 <i>liang⁴</i>
	方 <i>fang¹</i>	他 <i>t'a¹</i>	或 <i>huo⁴</i>	到 <i>tao⁴</i>	樣 <i>yàng⁴</i>	他 <i>t'a¹</i>
	兒 <i>'rh</i>	沒 <i>mei²</i>	待 <i>tai⁴</i>	處 <i>ch'u⁴</i>	兒 <i>'rh</i>	不 <i>pu⁴</i>

We must each consult the other; or, both parties will have to consult each the other.

He treats all alike without distinction.

*Obs.*—*Lit.*, he, not distinguishing this one or that, collectively is one fashion treating [people].

Everywhere. Everywhere. Everywhere.

What advantage is there in this? or, what advantage (or, good points) has this?

Neither to his brothers nor to his friends does he show any marks of partiality.

I just won't go.

*Obs.*—It is difficult to give the exact force of *p'ien* in this combination; I should do so and so (or, you want me to), but I will *p'ien*, diverging from the proper path, do something quite the contrary.

Official penalties (the penalties, heavy or light, imposed upon officials for dereliction of duty).



## EXERCISE XXXIV.

彼彼渴渴回子些這 1  
此。此想。想來、纔日麼

1. What a time you have been away! I have been longing to see you. The feeling is mutual.

*Obs.—Lit.*, these many days only then return! [I have] thirstily thought [of you]. We two, we two (in the relation of reciprocity). *K'o hsiang* is a common salutation amongst friends meeting after a separation.

是兒到一兒打 2  
水。上、天望、往這  
都邊直東塊

2. Looking from this spot in an easterly direction one can see nothing but water right up to the horizon.

*Obs.—Lit.*, from this spot towards the east, one look [in] one [unbroken] straightness as far as the edge of heaven, all is water.

的來要米數考專衆 3  
事。不。得。若。兒。倉。派。人  
來。處。有。對。庫。了。都  
碍。分。短。不。裏。一。說  
不。依。少。對。頭。位。皇  
着。我。列。或。銀。大。上  
偕。說。位。銀。米。官。新  
們。他。怕。或。的。察。近

3. Everybody says that the Emperor has recently specially deputed a high official to examine the amounts of silver and rice in the treasury and granary [and see if] they are correct. If either the rice or silver are short [of the proper amount], all you gentlemen will receive (get) penalties I expect. I should say that it can't matter to us whether he comes or not.

*Obs.* 1.—Recently: *hsin chin*; *lit.*, in the new (fresh) proximity, *q.d.*, of time.

*Obs.* 2.—Correct: *tui pu tui*; if it agrees [with the registered amount] or not.

*Obs.* 3.—It won't matter to us: *ai pu chao*; *lit.*, interfering not succeed in our matter, *chao* being a particle indicating successful completion of an action (*see* 45; also Note at the close of Exercise XL).

捨戀你麼的打這 4  
的。戀。這。好。有。雜。一  
不。麼。處。甚。兒。個

4. What good points (or qualities) does this coolie possess that you should be so loth to part with him?

業下祖兒。是錢中你 5  
阿。的。宗。就。大。甚。進。們  
產。留。是。宗。麼。的。年

5. In what does the chief portion of your yearly income consist? In the property left us by our ancestors.

散 又 偏 點 昨 望 鄉 老 6  
 了。 叫 偏 兒 兒 的 下 不  
 風 兒 雲 剛 利 人 下  
 颳 的 彩 長 害。 盼 雨。

6. There has been no rain for ever so long, and the country-folk are longing (hoping dreadfully) for it to come. Yesterday, just as a few clouds had made their appearance (grown), the wind most provokingly again blew them all away.

*Obs.*—Most provokingly: *p'ien p'ien* could here be fairly rendered "I'll be hanged if the wind," etc.

一 必 着 若 輛 另 7  
 身 要 轆 是 車 找  
 土。 弄 兒 跨 罷。 一

7. You had better get (find) another cart; if you sit on the shafts [of this one] you are sure to get covered with dust.

*Obs.*—Get covered with dust: *lit.*, make (163) one body's dust (*ti*, understood).

兒。 地 處 方 是 京 8  
 方 的 雜 五 城

8. The capital is a place with a miscellaneous population.

*Obs.*—*Lit.*, the capital is a five-quarters-miscellaneous-residing's place. Note *ch'u*<sup>3</sup>, not *ch'u*<sup>4</sup>. The fifth quarter is the centre.

*Turn the following into Chinese. (KEY, EXERCISE XXXIV.)*

1. In every city of China there are granaries and treasuries. Granaries are for holding (containing) rice; treasuries for putting silver into. These granaries and treasuries all have official underlings in charge of them, and when rice or money is lost, these official underlings are in all cases responsible. The money and rice contained in the treasuries and granaries have to be inspected once every year. Some years ago (that year) I had a friend who was in charge of a treasury; some robbers came in the night, broke (beat) open the door, and carried off the whole of the treasure. The high officials thereupon called upon my friend to make good the silver stolen, but of course he had no such sum in ready money, and after deliberating for some

days, [he could think of] no plan, so he ran away.

*Obs.* 1.—Note *kuan jên*, official underlings; *kuan*, officials.

*Obs.* 2.—Are responsible: *lit.*, *wei*, it is, *kuan jên*, the official underlings, *shih*, that are, *wén*, asked.

*Obs.* 3.—To make good: *lit.*, according to the original quantity patching return.

*Obs.* 4.—Of course, etc.: *lit.*, my friend, where had [he] so much now (=ready) money as that?

2. What was the use of that? Even if he had run to the ends of the earth (the horizon), couldn't the police have got hold of him? and even if they could not manage to arrest him, he would be unable to return to his home; supposing he did return, he could not live there permanently.

*Obs.*—The police, etc.: *lit.*, the official underlings yet seizing not arrive [at success]?

3. As I regard it, it would have been far better for him to have waited and submitted to his penalty than to have run all over the country.

*Obs.*—Waited and submitted to, etc.: *lit.*, *têng cho*, waiting, *tíng*, to have accepted or submitted to (131), his *ch'u fên*; *tao*, on the contrary, compared with the whole (full) place running superior (*ch'iang*) much.

4. Carter! look, there's a man sitting behind the cart! why don't you whip behind?

*Obs.*—Whip behind: *wang hou ch'ou* (894); a Pekingese idiom.

5. You wouldn't part with that woollen carpet when I asked you for it last year; if you were to make me a present of it now I just wouldn't take it (want it).

926. 捏 *nieh*<sup>1</sup>, to hold between the fingers, as a flower; to work up, as clay.

927. 灑, 洒 *sa*<sup>3</sup>, to sprinkle water; the second character being an abbreviation of the first.

928. 掃 *sao*<sup>3</sup>, to sweep; when combined with the following it is pronounced *sao*<sup>4</sup>, and means a large broom.

929. 帚 *chow*<sup>3</sup>, a broom.

930. 砌 *ch'i*<sup>4</sup>, to raise in courses or layers, as a wall.

931. 碓, 夯 *hang*<sup>1</sup>, to beat the ground for building, before bricks or stones are laid. This character, according to some authorities, should be written in the second form.

932. Examples:—

再 <i>tsai</i> <sup>4</sup>	房 <i>fang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	拏 <i>na</i> <sup>2</sup>	灑 <i>sa</i> <sup>3</sup>	小 <i>hsiao</i> <sup>3</sup>	捏 <i>nieh</i> <sup>1</sup>
砌 <i>ch'i</i> <sup>4</sup>	子 <i>tzŭ</i>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	了 <i>liao</i>	牛 <i>niu</i> <sup>2</sup>	着 <i>cho</i> <sup>2</sup>
牆 <i>ch'iang</i> <sup>2</sup>	先 <i>hsien</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	掃 <i>sao</i> <sup>4</sup>	滿 <i>man</i> <sup>3</sup>	兒 <i>'rh</i>	筆 <i>pi</i> <sup>3</sup>
	得 <i>tei</i> <sup>3</sup>	兒 <i>'rh</i>	帚 <i>chow</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	當 <i>tang</i> <sup>4</sup>	捏 <i>nieh</i> <sup>1</sup>
	打 <i>ta</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	掃 <i>sao</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	玩 <i>wan</i> <sup>2</sup>	了 <i>liao</i>
	碓 <i>hang</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>	雪 <i>hsüeh</i> <sup>3</sup>	的 <i>ti</i>	意 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
	後 <i>hou</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	掃 <i>sao</i> <sup>3</sup>	水 <i>shui</i> <sup>3</sup>	兒 <i>'rh</i>	個 <i>ko</i> <sup>4</sup>

Holding a pencil in the fingers.

He moulded a small cow (out of clay) for a plaything.

He sprinkled the whole ground (or, the whole floor) with water; or, he spilt the water all over the floor.

Sweep the snow away with a broom and make a path.

In building a house the ground has to be prepared first, and the walls then raised.



933. 狗 *kou*<sup>3</sup>, a dog.

934. 修 *hsiu*<sup>1</sup>, to put or keep in order; to repair; to revise.

935. 圓 *yüan*<sup>2</sup>, round.

936. 扁 *pien*<sup>3</sup>, flat and thin; also, a tablet hung over the door of a room or house. Note that *p'ing* (137) is used of a flat surface without reference to thickness.

937. 幌 *huang*<sup>3</sup>, a shop sign, whether of wood or any design indicating the nature of the goods sold or business done.

938. 表 *piao*<sup>3</sup>, properly, the outside. Hence, to manifest; hence, a watch.

939. Examples:—

幌 <i>huang</i> <sup>3</sup>	扁 <i>pien</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	兒 <i>'rh</i>	表 <i>piao</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>
子 <i>tzŭ</i>	了 <i>liao</i>	扁 <i>pien</i> <sup>3</sup>	的 <i>ti</i>	修 <i>hsiu</i> <sup>1</sup>	條 <i>t'iao</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	酒 <i>chin</i> <sup>3</sup>	的 <i>ti</i>	尺 <i>ch'ih</i> <sup>3</sup>	房 <i>fang</i> <sup>2</sup>	狗 <i>kou</i> <sup>3</sup>
布 <i>pu</i> <sup>4</sup>	鋪 <i>p'u</i> <sup>4</sup>	大 <i>tai</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	子 <i>tzŭ</i>	修 <i>hsiu</i> <sup>1</sup>
做 <i>tso</i> <sup>4</sup>	子 <i>tzŭ</i>	夫 <i>fu</i> <sup>1</sup>	圓 <i>yüan</i> <sup>2</sup>	畫 <i>hua</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>
的 <i>ti</i>	的 <i>ti</i>	掛 <i>kua</i> <sup>4</sup>	的 <i>ti</i>	道 <i>tao</i> <sup>4</sup>	鐘 <i>chung</i> <sup>1</sup>

A dog.

*Obs.*—Note the numerative.

To mend clocks and watches.

*Obs.*—*Lit.*, to mend and regulate.

To repair a house.

Rulers are round or flat.

*Obs.*—Rulers: *lit.*, drawing lines's feet. *Ch'ih* is also a foot measure or rule.

The doctor has started in practice.

*Obs.*—*Lit.*, has hung up his signboard. Note that a *pien* can only be placed over the door, or horizontally; there are exceptions to this rule, but in such cases the *pien* is called *li pien* (Radical 117), an upright tablet.

Wine-shop signs are made of cotton cloth.

940. 冤 *yüan*<sup>1</sup>, to be aggrieved.

941. 枉 *wang*<sup>3</sup>, properly, not straight; hence, injustice.

942. 迸 *péng*<sup>4</sup>, to jump off the ground with both legs; to bound. This rendering is not recognised by the dictionaries.

943. 跳 *t'iao*<sup>4</sup>, to jump off the ground; generally, with one leg.

944. 嚇 *hsia*<sup>4</sup>, to frighten; to scare. In composition, read *ho*<sup>4</sup>.

945. Examples:—

了 <i>liao</i>	井 <i>ching</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	进 <i>péng</i> <sup>4</sup>	在 <i>wang</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>
我 <i>wo</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>
一 <i>i</i> <sup>2</sup>	了 <i>liao</i>	跳 <i>t'iao</i> <sup>4</sup>	牆 <i>ch'iang</i> <sup>2</sup>	麼 <i>mo</i>	是 <i>shih</i> <sup>4</sup>
跳 <i>t'iao</i> <sup>4</sup>	嚇 <i>hsia</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	你 <i>ní</i> <sup>3</sup>	冤 <i>yüan</i> <sup>1</sup>

Is not that doing him an injustice (or, accusing him wrongfully)?

Jump up on the wall.

A man has jumped into the well.

Gave me a fright; or, made me jump.

*Obs.*—*Lit.*, frightened me a jump; *t'iao*, however, refers to the action of the heart, not of the body.

946. 造 *tsao*<sup>4</sup>, to make.

947. 報 *pao*<sup>4</sup>, to announce; to give notice of. Hence, a newspaper; a gazette; to recompense.

948. 仿 *fang*<sup>3</sup>, to resemble.

949. 佛 *fu*<sup>2</sup>, only used with the foregoing *fang*<sup>3</sup>. As *fang*<sup>3</sup>-*fu*<sup>2</sup>, to resemble; to seem; seemingly.

950. 筲 *t'iao*<sup>2</sup>, with *chow*<sup>3</sup> (929), a small broom.

951. Examples:—

樣 <i>yang</i> <sup>4</sup>	佛 <i>fu</i>	著 <i>cho</i>	票 <i>p'iao</i> <sup>4</sup>	造 <i>tsao</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>
子 <i>tzü</i>	要 <i>yao</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	了 <i>liao</i>	報 <i>pao</i> <sup>4</sup>	造 <i>tsao</i> <sup>4</sup>
京 <i>ching</i> <sup>1</sup>	掃 <i>sao</i> <sup>3</sup>	筲 <i>t'iao</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	官 <i>kuan</i> <sup>1</sup>	房 <i>fang</i> <sup>2</sup>
報 <i>pao</i> <sup>4</sup>	地 <i>tí</i> <sup>4</sup>	帚 <i>chow</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	張 <i>chang</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	子 <i>tzü</i>
	的 <i>ti</i>	仿 <i>fang</i> <sup>3</sup>	拏 <i>na</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	捏 <i>nieh</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>

Before building a house you must give notice to the authorities.

*Obs.*—*Tsao* is not the common word for building a house, which is *kai*<sup>4</sup>.

He forged a cheque (or, bank note).

A man is holding a broom as if he were going to sweep the ground.

*Obs.*—*Lit.*, there is a man holding a broom [with a] seemingly wanting-to-sweep-the-ground's appearance.

The "Peking Gazette."

## EXERCISE XXXV.

得風他理。們裏表我 1  
 了雨們就給送給那  
 沒表我手修去。鐘個  
 有。收那兒理叫表時  
 什個問修他鋪辰

Obs. 1.—Watch: *lit.*, an indicator of *shih ch'én*, time, or periods of time; there are 12 *shih ch'én* in the 24 hours. A watch can also be called *piao* simply, but special care must be taken not to append the common affix *tsü*.

Obs. 2.—Barometer: *lit.*, wind and rain indicator; the term is naturally a modern one. Cf. also *han<sup>2</sup> shu<sup>3</sup> piao*, an indicator of cold and heat; *q.d.*, a thermometer.

的。兒兒麼。要筆捏他 2  
 匠是瓦寫彷彿手  
 捏盆盆甚佛管裏

1. Send that watch of mine to the watch-makers' and tell them to repair it for me. You can take the opportunity to ask them whether the repairs to my barometer are finished.

2. He has hold of a pencil in his fingers, as if he wanted to write something. Earthenware bowls are made by the hand of the potter.

的。官作告捏那 3  
 出爲示。造賊

3. The rebels forged a proclamation which was to pass as one issued by the authorities.

Obs. 1.—To pass as: *tsü wei*, both verbs, and both here meaning to play a part, to act as.

Obs. 2.—Issued: *ch'u*, to issue, here an active verb, of which *kuan*, officer, or the government, is the subject; *lit.*, to act as an authorities-issue-one=one that is issued by the authorities.

了。入來上李。報貨他 4  
 了全查叫是物帶  
 官都出關行捏的

4. He returned the merchandise he had with him as baggage, which being detected at the Customs station, the whole was confiscated.

Obs. 1.—Being detected: *chiao*, *lit.*, to cause; *q.d.*, [some agent or incident] caused [the inspector] at (*shang*) the Customs station to find out [the truth]=[the truth] was discovered by the Customs. There is not in Chinese any verb properly passive, but the passive construction is effected by a verb like *shou*, to receive, *pei*, to suffer, or by statement of the action that caused what was received or suffered; the action being indicated by one active verb, the subject of which, whether agent or incident, is understood.

Obs. 2.—Confiscated: *lit.*, all entered into the official [custody].

咯。起就那。不掃水先 5  
 來飛土然。地。後灑

5. Sprinkle water before you sweep the floor, otherwise the dust will fly about.

點嘴不短。長。看。狗你 6  
 兒頭小。耳腿毛兒那  
 尖。兒就朶兒兒真個  
 有是也也也。好小

6. That is certainly a very nice-looking little dog of yours. His coat is long, his legs are short, and his ears are not small; only his muzzle is a little [too] pointed.



子蓋是別打那他7  
罷。房要就碎兒們

7. They must be going to build a house there that they are preparing the ground.

*Obs.*—They must be, etc.: *pieh chiu shih*; *lit.*, it is not then other than [to] build a house, I expect. *Pieh*, to distinguish, has here the force of deciding between two alternatives; [it can't be] other than to build. The *chiu* may be dispensed with.

的。又扁扁瓜的若8  
圓的,豆是不論  
又錢就圓同,圓  
扁是是的,西扁

8. As regards the difference between *yüan*<sup>2</sup> (round) and *pien*<sup>3</sup> (flat), a water melon is round and a broad bean is flat; a cash is both the one and the other.

*Obs.*—As regards, etc.: *lit.*, if [one would] discuss *yüan* and *pien*'s unsameness.

枉我那我法,我9  
麼的不做人沒  
冤是賊,告犯

9. If I have not broken the law and I am accused of being a thief, that is an injustice to me, is it not?

*Obs.*—Note *tso tsei*, to be a thief.

我來出我是情他10  
的報甚實他不近  
恩答麼在的好,來  
典。他法想報那的  
待子不應。都事

10. That his affairs of late have not gone well is entirely the reward of his own misdeeds. I really can't think of any way of repaying his goodness to me.

*Obs.*—Reward of misdeeds: *pao ying*, answering recompense, can only be applied to the reward of evil-doing.

Turn the following into Chinese. (KEY, EXERCISE XXXV.)

1. I notice that the coolie you have there is a very good one; he does things very promptly, and keeps the rooms extremely clean; whenever I go [to your house] I always see him there with a broom sweeping up. That servant of mine is a terrible boor; with that tall figure of his, when he walks he is constantly jumping about in one direction or another. The whole day long, if he is not driving (beating) the fowls he is worrying (*tou*) the dogs, for all the world like a youngster.

*Obs.* 1.—Promptly: *k'uai tang* (342), *lit.*, quickly and properly; but *tang*, it is maintained, has no force at all in this connexion. Cf. *shun tang* (626), favourable, free from obstruction; *pien tang* (333), convenient.

*Obs.* 2.—Keeps clean, etc.: *lit.*, in the room sprinkles and sweeps (*ti* for *té*) very clean.

*Obs.* 3.—Tall figure, etc.: *lit.*, as great body measurement (*shên liang*, stature) as that. *Shên liang* refers to height only, not girth.

*Obs.* 4.—Jumping about, etc.: *lit.*, a forward jumping (*pêng*) backward bounding (*t'iao*) one.

2. Another thing [about him is that he] is quite inexperienced. One day, my watch being out of order (spoilt), I had put it on

the table intending to look for a man to mend it. He saw it, and, taking it in his hand, said, "What sort of a thing is this? it's both round and flat." He was not holding it tightly, so it slipped from his hand and fell to the ground. I asked him why he threw my watch down, and he concocted a story (falsely reported) that the dog had jumped on the table, and in jumping off had knocked the watch down. He went on to say that if I falsely asserted (597) that he had damaged the watch, he would be the victim of an injustice. How can I employ a man of this kind?

*Obs. 1.*—Inexperienced: *lit.*, has not opened his eyes; has never seen anything.

*Obs. 2.*—Hold tightly: he had not *nieh chu*, pinched it to.

*Obs. 3.*—Slipped from his hand, etc.: *lit.*, one losing of the hand (*shih shou*, 574), it fell to the ground.

3. It seems to me that your servant is good enough (*lit.*, also not wrong). He is a rustic by origin, and, though a little rough and careless, that kind of man is sure to be strong (muscular), and if you should be building a wall by-and-by, you can get him to help in beating the ground (pile-driving), or in helping the masons; for that he will do well enough.

*Obs. 1.*—And though, etc.: *lit.*, rough and careless a little, also there is (*shih yu*) of it (*ti*).

*Obs. 2.*—Helping the masons: *tso hsiao kung-rh*, *lit.*, to do little jobs, refers especially to the work done by a bricklayer's assistant, who is called *hsiao kung-tzu*; the bricklayer, or master mason, being a *ta kung-tzu*.

952. 歲, *sui*<sup>4</sup>, the year; but used more limitedly than *nien*<sup>2</sup>. The second is the correct form.

953. 紀 *chi*<sup>4</sup>, anciently, a period of twelve years; hence, any period of years. Verbally, to reckon a period.

954. 壽 *shou*<sup>4</sup>, old age.

955. Examples:—

壽, <i>shou</i> <sup>4</sup>	人, <i>jén</i> <sup>2</sup>	年, <i>nien</i> <sup>2</sup>	紀, <i>chi</i> <sup>4</sup>	多, <i>to</i> <sup>2</sup>	萬, <i>wan</i> <sup>4</sup>	歲, <i>sui</i> <sup>4</sup>
	您, <i>nín</i> <sup>2</sup>	紀, <i>chi</i> <sup>4</sup>	有, <i>yu</i> <sup>3</sup>	大, <i>ta</i> <sup>4</sup>	歲, <i>sui</i> <sup>4</sup>	數, <i>shu</i> <sup>4</sup>
	高, <i>kao</i> <sup>1</sup>	的, <i>ti</i>	了, <i>liao</i>	年, <i>nien</i> <sup>2</sup>	爺, <i>yeh</i> <sup>2</sup>	兒, <i>'rh</i>

One's age.

The Emperor; *lit.*, the lord of 10,000 years.

How old are you?

*Obs.*—This is not a very polite form, the ordinary one being *kuei<sup>4</sup> keng<sup>1</sup>*, which will be met with later.

A man of mature years; well advanced in life. Not applied to persons under sixty.

What is your age, sir?

*Obs.*—This form is only used to men over forty years of age, the limit being generally indicated by the moustache, which is seldom allowed to grow before that age, unless in the case of officials of a certain rank.

956. 因 *yin*<sup>1</sup>, a cause; because of.

957. 爲 *wei*<sup>4</sup>, because of. Not to be confounded with *wei*<sup>2</sup> (848).

958. 緣 *yüan*<sup>2</sup>, origin; clue; cause.

959. 故 *ku*<sup>4</sup>, ancient; a cause of.

960. 耽, 耽 *tan*<sup>1</sup>, to loiter; to delay. The second is the commoner form.

## 961. Examples:—

那 <i>na<sup>4</sup></i>	爲 <i>wei<sup>4</sup></i>	會 <i>hui<sup>4</sup></i>	你 <i>ni<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	爲 <i>wei<sup>4</sup></i>
緣 <i>yüan<sup>2</sup></i>	甚 <i>shén<sup>2</sup></i>	兒 <i>'rh</i>	耽 <i>tan<sup>1</sup></i>	病 <i>ping<sup>4</sup></i>	甚 <i>shén<sup>2</sup></i>
故 <i>ku<sup>4</sup></i>	麼 <i>mo<sup>1</sup></i>	纔 <i>ts'ai<sup>2</sup></i>	攔 <i>ko<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>	麼 <i>mo</i>
難 <i>nan<sup>2</sup></i>	緣 <i>yüan<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	到 <i>tao<sup>4</sup></i>	能 <i>néng<sup>2</sup></i>	因 <i>yin<sup>1</sup></i>
說 <i>shuo<sup>1</sup></i>	故 <i>ku<sup>4</sup></i>	因 <i>yin<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	爲 <i>wei<sup>4</sup></i>

Why?

I cannot go because I am unwell.

What is the reason for delaying your arrival until now?

*Obs.—Lit.*, you delay put [on one side] until this while, only then come is because of what cause? *Tan* is never used alone colloquially, being generally combined with *ko*, as above, or with *wu* (962).

The reasons are hard to give (or, difficult to explain).

962. 悞, 誤 *wu<sup>4</sup>*, to leave undone; to fail in doing; to be in error; to hinder. Both forms are used.

963. 容 *jung<sup>2</sup>*, *yung<sup>2</sup>*, alone, to receive; to contain; to tolerate; to allow; also, the countenance. But with the following *i<sup>4</sup>*, easy.

964. 易 *yi<sup>4</sup>*, *i<sup>4</sup>*, alone, to change; but with *jung<sup>2</sup>*, easy.

## 965. Examples:—

從 <i>ts'ung<sup>1</sup></i>	討 <i>t'ao<sup>3</sup></i>	屋 <i>wu<sup>1</sup></i>	辦 <i>pan<sup>4</sup></i>	耽 <i>tan<sup>1</sup></i>	悞 <i>wu<sup>4</sup></i>	怎 <i>tsé<sup>3</sup></i>
從 <i>ts'ung<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	這 <i>ché<sup>4</sup></i>	悞 <i>wu<sup>4</sup></i>	會 <i>hui<sup>4</sup></i>	麼 <i>mo</i>
容 <i>jung<sup>2</sup></i>	嫌 <i>hsien<sup>2</sup></i>	容 <i>jung<sup>2</sup></i>	桌 <i>cho<sup>1</sup></i>	工 <i>kung<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	耽 <i>tan<sup>1</sup></i>
容 <i>jung<sup>2</sup></i>	沒 <i>mei<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	子 <i>tzŭ</i>	夫 <i>fu<sup>1</sup></i>	的 <i>ti</i>	悞 <i>wu<sup>4</sup></i>
兒 <i>'rh</i>	人 <i>jén<sup>2</sup></i>	下 <i>hsia<sup>4</sup></i>	尺 <i>ch'ih<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	意 <i>i<sup>4</sup></i>	了 <i>liao</i>
的 <i>ti</i>	能 <i>néng<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	寸 <i>ts'un<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	思 <i>ssü<sup>1</sup></i>	半 <i>pan<sup>4</sup></i>
	容 <i>jung<sup>2</sup></i>	過 <i>kuo<sup>4</sup></i>	太 <i>t'ai<sup>4</sup></i>	容 <i>jung<sup>2</sup></i>	了 <i>liao</i>	天 <i>t'ien<sup>1</sup></i>
	他 <i>t'a<sup>1</sup></i>	於 <i>yü<sup>2</sup></i>	大 <i>ta<sup>4</sup></i>	易 <i>i<sup>4</sup></i>	別 <i>pieh<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>

How is it you have delayed so long?

I have mistaken his meaning (or intention).

*Obs.—Lit.*, I have mistakenly understood. See 129.

Don't delay.

It is not easy to manage (or, deal with).

This table is (the dimensions of this table are) too large; there is not space for it in the room.

He is too aggravating; no one can tolerate him.

In a leisurely (or deliberate) manner.

966. 勁 *chin<sup>4</sup>*, muscular strength; also, in combination, inclination.

967. 塗 *t'u<sup>2</sup>*, *tu<sup>4</sup>*, properly, mud; but in *hu<sup>2</sup>-tu<sup>4</sup>*, stupid, read *tu<sup>4</sup>*.

968. 喜 *hsi<sup>3</sup>*, joy; to be pleased; to like.



969. 歡 *huan<sup>1</sup>*, to rejoice; to show pleasure.

970. 惜 *hsi<sup>1</sup>*, to pity; to feel for; to like; to spare; to save (economically).

971. Examples:—

們 <i>mén</i>	可 <i>k'o<sup>3</sup></i>	你 <i>nǐ<sup>3</sup></i>	喜 <i>hsi<sup>3</sup></i>	塗 <i>tu<sup>4</sup></i>	勁 <i>chín<sup>4</sup></i>	這 <i>ché<sup>4</sup></i>
倆 <i>liá<sup>3</sup></i>	惜 <i>hsi<sup>1</sup></i>	道 <i>tao<sup>4</sup></i>	歡 <i>huan<sup>1</sup></i>	極 <i>chi<sup>2</sup></i>	兒 <i>'rh</i>	兩 <i>liang<sup>3</sup></i>
很 <i>hén<sup>3</sup></i>	得 <i>té</i>	喜 <i>hsi<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	了 <i>liao</i>	他 <i>t'a<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>
對 <i>tui<sup>4</sup></i>	很 <i>hén<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	喜 <i>hsi<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	身 <i>shén<sup>1</sup></i>
勁 <i>chín<sup>4</sup></i>	愛 <i>ai<sup>4</sup></i>	的 <i>tí</i>	事 <i>shih<sup>4</sup></i>	實 <i>shih<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>
兒 <i>'rh</i>	惜 <i>hsi<sup>1</sup></i>	少 <i>shao<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	在 <i>tsai<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	沒 <i>mei<sup>2</sup></i>
	他 <i>t'a<sup>1</sup></i>	爺 <i>yeh<sup>2</sup></i>	給 <i>kei<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	糊 <i>hu<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>

These two days past I have had no strength in my body (I have felt limp).

That man is utterly stupid; I certainly do not like him.

A wedding (generally); a birth, etc.; any event which is the subject of congratulation.

I congratulate you.

His son is much to be pitied.

*Obs.—Lit.*, his son is a [men] ought to (may) pity one (*té=ti*) very.

To be fond of.

Those two hit it off (get on together, suit each other) very well.

*Obs.—Lit.*, their muscle corresponds. The origin of this expression is said to be found in the explanation that as their muscular strength corresponds, is equal, each would be careful not to come to blows with the other.

972. 欺 *ch'i<sup>1</sup>*, to deceive.

973. 哄 *hung<sup>3</sup>*, to beguile.

974. 誑, 誑 *k'uang<sup>1</sup>*, to attempt to gain one's end by lies, false promises, etc.

975. 騙 *p'ien<sup>4</sup>*, to defraud one of.

976. 屨 *t'i<sup>4</sup>*, a drawer; a tray.

977. Examples:—

把 <i>pa<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	誑 <i>k'uang<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	方 <i>fang<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	那 <i>na<sup>4</sup></i>
那 <i>na<sup>4</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	騙 <i>p'ien<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	兒 <i>'rh</i>	欺 <i>ch'i<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>
個 <i>ko<sup>4</sup></i>	屨 <i>t'i<sup>4</sup></i>	了 <i>liao</i>	人 <i>jén<sup>2</sup></i>	你 <i>nǐ<sup>3</sup></i>	哄 <i>hung<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>
關 <i>kuan<sup>1</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	去 <i>ch'ü<sup>4</sup></i>	家 <i>chia<sup>1</sup></i>	別 <i>pieh<sup>2</sup></i>	人 <i>jén<sup>2</sup></i>	老 <i>lao<sup>3</sup></i>
上 <i>shang<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	把 <i>pa<sup>3</sup></i>	的 <i>tí</i>	哄 <i>hung<sup>3</sup></i>	的 <i>tí</i>	實 <i>shih<sup>2</sup></i>
罷 <i>pa<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	這 <i>ché<sup>4</sup></i>	表 <i>piao<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	地 <i>tí<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>

That man is honest, and does not cheat in any way.

*Obs.—Lit.*, has not cheating men's places.

Don't deceive me.

He did a man out of his watch.

Pull this drawer out and shut that one to.

## EXERCISE XXXVI.

出抽,使出,屨裏這 1  
來就勁來。拉的櫃  
了。拉一你不抽子

1. The drawer in this wardrobe (or, chest of drawers) won't come (pull) out. Give it a good hard pull and you will get it out.

*Obs.*—Good hard pull, etc.: *lit.*, you use muscle one pull out, and you will drag it out.

容太那麼了事那 2  
易多。緣緣是耽一  
說。不故故。甚悞件

2. What is the reason why that affair has not succeeded (or, has lagged)? There are a great many reasons; too many to make it easy to tell them.

我兒辦八,的今多您 3  
必辦事過生年大這  
要去喜咯。年日十歲位  
道事的趕就。是八數少  
喜日的到要六歲兒。爺  
去。子那他初他兒年

3. What is the age of this son of yours, sir? My son is eighteen; his birthday is on the 8th of the 6th moon; next year we are going to marry him. When the wedding day comes I shall be sure to go and offer my congratulations.

*Obs.*—Marry: *lit.*, we want to arrange matters for him; *yao* being a sign of the future tense. Note that the father speaks of his son's marriage as *pan shih* simply, not *hsi shih*.

個人,兒是容你,哄你 4  
兒。你若你易那我,別  
可論的事。不我打  
不是誑硬我是告算  
是騙對很件訴欺

4. Don't try and deceive me, for [allow] me to tell you, it is not an easy matter. I am quite a match for you, and if you come to (discuss) cheating, you are not up to my form.

*Obs.*—Up to my form: *pu shih ko-'rh*; *lit.*, are not a piece, *q.d.*, of a piece with me. The expression is a slang one.

夫。天了白。說於個可 5  
的我耽不糊人惜  
工半悞明塗。過那

5. What a pity it is that that man is so exceedingly stupid that he cannot make himself intelligible. He has taken up ever so much of my time.

*Obs.*—Exceedingly: exceeds in the matter of stupidity. See 343.

兩騙去會個可此我 6  
銀了年欺兄惜很們  
子我還哄弟他對倆  
呢。幾誑人、很那勁。彼

Obs.—Great cheat : is very competent (well knows how) to cheat people.

6. He and I suit each other very well.  
Unfortunately, his brother is a great cheat;  
he did me out of some taels last year.

的家、的你、樣兒他我 7  
緣兒時那子。人待最  
故。不候都我的有不  
管兒是告那年喜  
他老小訴個紀歡

Obs. 1.—I'll tell you the reason, etc.: *lit.*, I tell you that all is in childhood elders not control him's cause. It would not be incorrect were *yüan ku* to precede the cause, as in the translation.

Obs. 2.—Elders : *lao chia'-rh*, the elders of his family, inclusive of relations, such as uncles, aunts, etc.

7. I particularly object to his manner  
towards elderly people. I'll tell you the  
reason [of his behaviour]; it's all because  
his elders did not keep him in order in his  
childhood.

的容是麼不安他 8  
辦。容從事論靜是  
兒從都甚人、個

8. He is a steady fellow, and does every-  
thing, no matter what, in a quiet, methodical  
way.

Turn the following into Chinese. (KEY, EXERCISE XXXVI.)

1. After the new year you will be a year older.

Obs.—The Chinese reckon age by the year, commencing with the 1st of the 1st moon, the fraction of the year counting in favour of the child; thus, a child born in the 10th moon would be two years old on the 1st of the following 1st moon.

2. How old is your father? My father is now eighty-two. A person of his years may be considered an aged man.

Obs.—A person of his years, etc.: *lit.*, [with] this kind of age he also can be considered to be a possessing longevity number's man.

3. Yesterday I waited the whole day for you; why did you not go and look me up? There was a reason for it. I was just going to start, when at the moment, as luck would have it, a distant relation turned up (came); there was nothing for it but to sit down and

talk with him, and there I was kept. He only left after a long time, and as it was then getting late, I did not go and look you up.

Obs. 1.—I sat with him, etc.: *lit.*, there being no plan I accompanied (entertained, *p'ei*) him sitting down [and] talked, being delayed to the spot (*tan wu chu biao*); the *chu* indicating the impossibility of getting away.

Obs. 2.—He only left, etc.: *lit.*, after half a day had passed he only then (*ts'ai*) left.

4. It is quite near for you to get into the main street where you live, which is very convenient indeed for buying anything [one wants]. The little lane in which we live is most inconvenient; it is by no means easy to buy anything, however small.

Obs.—By no means easy: *lit.*, to buy a little of anything truly not easy.

5. That man has not an atom of muscle about him, and yet he thinks of learning



military [exercises] (studying for the army).  
How foolish he is!

*Obs.*—How foolish: *lit.*, in his heart there is how much stupidity!

6. You like this vegetable, don't you?  
Unfortunately (it's a pity), there isn't any more.

7. Don't deceive me; just now I saw  
there was a whole lot in that drawer.

8. You are not cheated when you buy  
things in shops, but when you buy them in  
the street you have to look out; they mostly  
sell you bad things and cheat you out of  
your money.

*Obs.* 1.—You are not cheated: *lit.*, in the shops  
buy things [they] do not cheat people.

*Obs.* 2.—Mostly: *to* (7).

978. 屢 *lŭ*<sup>3</sup>, frequent.

979. 公 *kung*<sup>1</sup>, public; just; disinterested. Also, as will be seen later, a gentleman.

980. 私 *ssŭ*<sup>1</sup>, private; illicit; interested.

981. 務 *wu*<sup>4</sup>, business; the verb *must*.

982. Examples:—

道 <i>tao</i> <sup>4</sup>	私 <i>ssŭ</i> <sup>1</sup>	賣 <i>mai</i> <sup>4</sup>	私 <i>ssŭ</i> <sup>1</sup>	事 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	屢 <i>lŭ</i> <sup>3</sup>
人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	務 <i>wu</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	次 <i>tz'ŭ</i> <sup>4</sup>
私 <i>ssŭ</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	必 <i>pi</i> <sup>2 4</sup>	他 <i>t'a</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>
情 <i>ch'ing</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	准 <i>chun</i> <sup>3</sup>	務 <i>wu</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	屢 <i>lŭ</i> <sup>3</sup>
	公 <i>kung</i> <sup>1</sup>	走 <i>tsou</i> <sup>3</sup>	買 <i>mai</i> <sup>3</sup>	心 <i>hsin</i> <sup>1</sup>	公 <i>kung</i> <sup>1</sup>	次 <i>tz'ŭ</i> <sup>4</sup>

Many times.

I have reprimanded him time after time.

In transacting public business there must positively be attention (attention is essential).

*Obs.*—Note that *wu pi* is stronger than either *pi* or *tei* alone. We can either say *wu pi*<sup>2</sup> or *wu pi*<sup>4</sup>.

Private affairs.

Household affairs.

Merchants are not authorised (forbidden) to smuggle.

*Obs.*—Smuggle: *lit.*, walk secretly.

He is a just man (a man of just principles).

A private understanding; or, private relations, in a good or a bad sense. Where one  
of the parties is a woman, always in a bad sense.

983. 閒 *hsien*<sup>2</sup>, empty; without occupation; leisure.

984. 悶 *mén*<sup>4</sup>, sad; in low spirits.

985. 慌 *huang*<sup>1</sup>, an intensive of adjectives describing disagreeable sensations. Also,  
scared; agitated.

986. 樂 *lê*<sup>4</sup>, *to*<sup>4</sup>, joy in the heart; gladness in the countenance. Also, to laugh.

987. 煩 *fan*<sup>2</sup>, to put, or be put to, trouble.

988. 急 *chi*<sup>2</sup>, quick in movement or temper; rushing of water. With *chao*<sup>2</sup> (45), anxious; eager; impatient.

989. Examples:—

他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	帶 <i>tai</i> <sup>4</sup>	散 <i>san</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>
那 <i>na</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	了 <i>liao</i>	悶 <i>mén</i> <sup>4</sup>	請 <i>ch'ing</i> <sup>3</sup>	慌 <i>huang</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>
話 <i>hua</i> <sup>4</sup>	著 <i>chao</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	客 <i>k'o</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	急 <i>chi</i> <sup>2</sup>	慌 <i>huang</i> <sup>1</sup>	包 <i>pao</i> <sup>1</sup>	樂 <i>lo</i> <sup>4</sup>	悶 <i>mén</i> <sup>4</sup>	閒 <i>hsien</i> <sup>2</sup>
樂 <i>lo</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	慌 <i>huang</i> <sup>1</sup>	兒 <i>'rh</i>	一 <i>i</i> <sup>1</sup>	死 <i>ssü</i> <sup>3</sup>	空 <i>k'ung</i> <sup>4</sup>
了 <i>liao</i>	告 <i>kao</i> <sup>4</sup>	忙 <i>mang</i> <sup>2</sup>	煩 <i>fan</i> <sup>2</sup>	樂 <i>lo</i> <sup>4</sup>	了 <i>liao</i>	兒 <i>'rh</i>
	訴 <i>su</i> <sup>4</sup>	忙 <i>mang</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	散 <i>san</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	悶 <i>mén</i> <sup>4</sup>

I have no leisure. See 199.

Much bored; intensely dull.

I am bored to death.

I want to ask some guests to have a good time, and dispel my melancholy (cheer me up a bit).

May I trouble you to take this parcel with you?

Flurried; flustered.

Don't be anxious (get excited; or, be impatient).

When I told him that (or, gave him that message), he laughed.

990. 奉 *féng*<sup>4</sup>, properly, to raise the hands, as when presenting anything; to receive, as orders, an appointment, etc.

991. 求 *ch'iu*<sup>2</sup>, to request; to crave; to seek.

992. 託 *t'o*<sup>1</sup>, to commission; to request one to act as agent.

993. 發 *fa*<sup>1</sup>, to issue forth; to cause to issue; to send.

994. 信 *hsin*<sup>4</sup>, good faith; to believe; a letter. Also, to follow, as one's inclination.

995. Examples:—

不 <i>pu</i> <sup>4</sup>	的 <i>ti</i>	個 <i>ko</i> <sup>4</sup>	託 <i>t'o</i> <sup>1</sup>	您 <i>nín</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
得 <i>té</i> <sup>2</sup>	話 <i>hua</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	您 <i>nín</i> <sup>2</sup>	求 <i>ch'iu</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	送 <i>sung</i> <sup>4</sup>	替 <i>t'i</i> <sup>4</sup>	老 <i>lao</i> <sup>3</sup>	件 <i>chién</i> <sup>4</sup>
信 <i>hsin</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	信 <i>hsin</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	爺 <i>yeh</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>
口 <i>k'ou</i> <sup>3</sup>	信 <i>hsin</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	打 <i>ta</i> <sup>3</sup>	的 <i>ti</i>	奉 <i>féng</i> <sup>4</sup>
說 <i>shuo</i> <sup>1</sup>	信 <i>hsin</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	發 <i>fa</i> <sup>1</sup>	恩 <i>ngén</i> <sup>1</sup>	求 <i>ch'iu</i> <sup>2</sup>

I have a favour to ask of you.

I crave Your Honour's clemency (or favour). Would you (I would commission you to) send a man for me with a letter (or, to take a letter)?

Obs.—Note *sung hsin*, to send a letter; *sung hsin-'rh*, to send a message.

I do not believe what you say.

It is incredible.

To be free with one's tongue; to say what comes into one's head.

*Obs.*—Note *hsin* in the sense of to follow one's inclination.

996. 雇 *ku*<sup>4</sup>, to hire, as a servant, horse, conveyance; not said of a house, furniture, etc.

997. 孩 *hai*<sup>2</sup>, a child.

998. 撒 *sa*<sup>1</sup>, to scatter from the hand, as seed, etc.

999. 謊 *huang*<sup>3</sup>, falsehood.

1000. 賺 *chuan*<sup>4</sup>, to gain, as money.

1001. 星 *hsing*<sup>1</sup>, a star.

1002. 所 *so*<sup>3</sup>, properly, a place; the relative pronoun *that which*. With the verb *yu*<sup>3</sup>, to be, it means all. With *i*<sup>3</sup> (125), it means therefore, consequently (*see* 125).

1003. Examples:—

所 <i>so</i> <sup>3</sup>	本 <i>pén</i> <sup>3</sup>	帶 <i>chou</i> <sup>3</sup>	沒 <i>mei</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	雇 <i>ku</i> <sup>4</sup>	雇 <i>ku</i> <sup>4</sup>
有 <i>yu</i> <sup>3</sup>	事 <i>shih</i> <sup>4</sup>	星 <i>hsing</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	罷 <i>pa</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>
的 <i>ti</i>	大 <i>ta</i> <sup>4</sup>	洗 <i>liu</i> <sup>2</sup>	信 <i>hsin</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	好 <i>hao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>
書 <i>shu</i> <sup>1</sup>	也 <i>yeh</i> <sup>3</sup>	星 <i>hsing</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	常 <i>ch'ang</i> <sup>2</sup>	孩 <i>hai</i> <sup>2</sup>	小 <i>hsiao</i> <sup>3</sup>
全 <i>ch'üan</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	雖 <i>sui</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	撒 <i>sa</i> <sup>1</sup>	子 <i>tzŭ</i>	孩 <i>hai</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	能 <i>néng</i> <sup>2</sup>	然 <i>jan</i> <sup>2</sup>	謊 <i>huang</i> <sup>3</sup>	謊 <i>huang</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	子 <i>tzŭ</i>
	賺 <i>chuan</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	話 <i>hua</i> <sup>4</sup>	所 <i>so</i> <sup>3</sup>	玩 <i>wan</i> <sup>2</sup>	送 <i>sung</i> <sup>4</sup>
	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	掃 <i>sao</i> <sup>4</sup>	以 <i>i</i> <sup>3</sup>	兒 <i>'rh</i>	信 <i>hsin</i> <sup>4</sup>

To hire a small boy to carry a letter.

*Obs.*—Note that *hai-tzŭ* may mean a boy or a girl.

To hire (or charter) a boat or ship.

Go and play, that's a good child.

He constantly tells lies, so nobody believes him.

To say what is not the truth; to tell a falsehood.

A comet. A meteor.

Although his ability is great, he cannot make money.

*Obs.*—It would be equally correct to say *t'a ti pén shih sui jan ta*.

All the books that there are are good.

*Obs.*—All that there are: *lit.*, that which there are of (*ti*) books are all good. Note that *so yu* must be followed by some word signifying all, such as *tou* or *ch'üan*, the *so yu* being only intensive.



## EXERCISE XXXVII.

兒。的 有 天 很 也 忙 您 1  
 時 閒 兒 忙 不 不 公  
 候 着 總 天 算 忙。事

1. Do your public duties keep you busy, sir? I cannot be considered to be very busy, as I always have some leisure time during each day.

要 閒 不 人 兒 我 我 奉 我 2  
 一 着、見 總 去 屢 的 求。有  
 要 託 我。說 要、次 那 李 一  
 纔 您 您 沒 他 上 一 老 件  
 好。替 多 空 們 他 筆 爺 事  
 我 偕 兒 的 那 賬 該 情

2. I have a favour to ask of you. I have been time after time to Li lao-yeh's place to ask for payment of that account which he owes me, but his people always say that he is not at leisure, and he won't see me. Would you, when you have nothing to do, ask him for payment on my behalf?

Obs.—The final *ts'ai hao*, then it will be all right, is omitted in the translation, as it seems unnecessary to the completion of the sentence.

給 他 來、他 信。託 要 爲 昨 3  
 他 是 說 去 我 我 發 孩 兒  
 錢。撒 沒 了、雇 替 信 子 我  
 謊、有 到 了 他 到 病、一  
 所 找 後 一 雇 鄉 心 個  
 以 着。半 個 一 下 裏 相  
 我 我 天 人、個 問 煩 好  
 不 知 他 打 人 一 悶、的、  
 肯 道 回 發 送 問、急 因

3. Yesterday a friend of mine who was in great distress about a child of his in the country that is ill, wanted to send a note off at once to inquire how he was, and asked me to hire someone to take it. I did hire a man, and sent him off, but he came back in the afternoon and said that he had not been able to find the place. I knew he was not telling the truth, so I would not give him any money.

Obs. 1.—In the afternoon: *tao*, when the time came to be afternoon.

Obs. 2.—Find the place: see Note on *chao* at the end of Exercise XL.

不 子 還 子 貨 那 的、小 4  
 能 賣 是 一 是 就 大 價  
 賺 的、一 斤 一 是 價 錢  
 錢。所 兩 買 兩 賺 兒 買  
 以 銀 的、銀 錢。賣、來

4. To buy cheap and sell dear is *chuan*<sup>4</sup> *ch'ien*<sup>2</sup> (to make money). The goods cost a tael a catty and were sold at a tael a catty; there is consequently nothing made on the transaction.

Obs.—To buy: *ti* representing the goods, or any like word; *li*, [when men] at a great price sell [they] at a small price bought *ti*, goods, articles=the goods bought by them, *na chiu*, that then=such a transaction, is making money.

以裝子李。慌人貨他 5  
全的打官忙過進帶  
入都開人忙來城、着  
了是—不的查門—  
官私看、信、說、問、上車  
了。貨、果、把、是、他的子  
所然箱行慌官私

Obs. 1.—Note *ch'ê-tzŭ*, or *hsiao ch'ê-tzŭ*, a barrow.

Obs. 2.—Sure enough: *kuo jan*; *lit.*, indeed, in very truth, thus, they were, etc.

5. He brought a barrow-load of smuggled goods into the city, [and when] the official underlings at the gate came forward to ask what they were (*lit.*, to search and inquire), he said in a flurried sort of way that it was personal baggage. They didn't believe him, and when they opened the boxes they saw at once that, sure enough, the boxes contained nothing but contraband articles, which were consequently all confiscated.

見大可帚多、星的天 6  
常不星帚雖星上

6. Although there are plenty of stars in the sky, comets are not often seen.

極們着、在起了我 7  
了。必小那到個鄉  
是孩兒夏所下  
樂子住天在、買

7. I have bought a place in the country, and when we come to live there in the summer the children are sure to be as happy as possible (happy in the extreme).

Obs.—Place: *so tsai*; *lit.*, where [one] is. It is difficult to account for the use of *tsai* in this connexion, though colloquially *so* is seldom used without it in its meaning of place.

Turn the following into Chinese. (KEY, EXERCISE XXXVII.)

1. What do you generally occupy yourself with? How is it that on the repeated occasions that I have been to your place your servants always answer me that you are not at home. Just think! what spare time have I got? If it is not public business [that occupies me], it is private, and my household affairs, too, are numerous. Nothing of any kind can be done without me, so I have never any leisure time.

Obs. 1.—Spare time: *kung fu*, short for *hsien<sup>2</sup> kung fu*.

Obs. 2.—Nothing of any kind, etc.: *lit.*, what one kind not must I manage?

Obs. 3.—So: see 1002.

2. If a man is out of spirits, the best thing he can do is to take a walk in the streets. When he sees some trifle that amuses him (in which he can find pleasure), his mind of course is no longer troubled. If one chances on a rainy day, so that one cannot go out, it makes one very impatient.

Obs.—Chances on: *lit.*, runs against.

3. I have a pressing matter [in hand], and must trouble somebody to take a message to him. You are at leisure and have nothing to do, so I beg you to take him the message. I cannot (it won't do), I have no time to spare; please ask somebody else. In my

opinion it will be all the same (all will do) no matter whom you send.

4. That child is given to lying. I sent him to hire a cart, and he came back and told me there were no carts on the street. I didn't believe him, and sent another person to hire one. It came in a short time, [so] I knew that the boy wanted to make a squeeze (make money), and that the bargain was not

concluded because the carter wouldn't follow suit in the lie (*lit.*, follow him in lying).

*Obs.* 1.—It came in a short time: *lit.*, in not a great while, then it hired came.

*Obs.* 2.—The bargain, etc.: *lit.*, therefore the hiring was not completed.

5. His business pays well; he sells miscellaneous articles of every kind, so he cannot but make money. Although it's a grocer's shop, the business is a first rate one.

1004. 承 *ch'êng*<sup>2</sup>, to receive or undertake on commission; to be the recipient of, as favours.

1005. 差 *ch'ai*<sup>1</sup>, to send, whether as an envoy or, on ordinary occasions, as an official messenger. Read *ch'a*<sup>1</sup>, different; to differ: *ch'a*<sup>4</sup>, to be out; wrong.

1006. 任 *jén*<sup>4</sup>, to hold an office; the office so held. Also, a trust or burden; to allow, in the sense of *p'ing*<sup>2</sup> (722).

1007. 署 *shu*<sup>4</sup>, an official bureau. *Shu*<sup>4</sup>, provisional tenure of office.

1008. 習 *hsi*<sup>2</sup>, to practise when learning.

1009. Examples:—

不 <i>pu</i> <sup>4</sup>	署 <i>shu</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	使 <i>shih</i> <sup>3</sup>	差 <i>ch'ai</i> <sup>1</sup>	承 <i>ch'êng</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>
多 <i>to</i> <sup>1</sup>	理 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	差 <i>ch'ai</i> <sup>1</sup>	了 <i>liao</i>	事 <i>shih</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	學 <i>hsio</i> <sup>2</sup>	實 <i>shih</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	承 <i>ch'êng</i> <sup>2</sup>	情 <i>ch'ing</i> <sup>2</sup>
差 <i>ch'a</i> <sup>1</sup>	習 <i>hsi</i> <sup>2</sup>	任 <i>jén</i> <sup>4</sup>	任 <i>jén</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	情 <i>ch'ing</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>
甚 <i>shén</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	滿 <i>man</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	承 <i>ch'êng</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
麼 <i>mo</i>	年 <i>nien</i> <sup>2</sup>	過 <i>kuo</i> <sup>4</sup>	了 <i>liao</i>	有 <i>yu</i> <sup>3</sup>	問 <i>wén</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>
	差 <i>ch'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	差 <i>ch'ai</i> <sup>1</sup>	聽 <i>t'ing</i> <sup>1</sup>	應 <i>ying</i> <sup>1</sup>

Nobody has undertaken this business (*lit.*, consented to undertake).

*Obs.*—*Ying*<sup>1</sup>, although in the 1st tone, has the force of *ying*<sup>4</sup> (781), not of *ying*<sup>1</sup> (726).

To be the recipient of favours or good offices; I am obliged to you for your good offices.

Thanks for your kind inquiries.

An office servant or messenger (*lit.*, one who waits to be sent on an errand).

A *yamên* "runner"; or, to send a person, *q.d.*, on an errand.

They all say they have official business.

*Obs.*—*Ch'ai shih*: *lit.*, official sending employment; employment in an official capacity.

The time for which the post is held expires in three years.

His is not the substantive (actual) appointment; he is only acting.

To learn for a year; a year's novitiate.

Almost; very nearly the same.

Little difference.

*Obs.*—This and the foregoing phrase, which are in constant use, may be varied to *ch'a pu yüan*<sup>3</sup> *liao* (371), *ch'a pu liao* to *shao*, etc.



1010. 部 *pu*<sup>4</sup>, any great category; a tribunal or board; the numerative of books.

1011. 堂 *t'ung*<sup>2</sup>, a large hall; in certain departments of State, collective of the chiefs of the establishment.

1012. 司 *ssü*<sup>1</sup>, to manage; to direct; to manage one of the departments in a great office; the department so managed.

1013. 委 *wei*<sup>3</sup>, to depute, as a higher officer a lower.

1014. 員 *yüan*<sup>2</sup>, any officer of civil or military service.

1015. 吏 *li*<sup>4</sup>, properly, to exercise authority over others, is used with reference to the civil service in various ways; also, to mean clerks.

1016. 役 *i*<sup>4</sup>, *yi*<sup>4</sup>, properly, any employé; but especially such people as constables, etc.

1017. 皂 *tsao*<sup>4</sup>, properly, black; the *tsao* of *fei-tsao*, soap (*see* 279).

1018. 隸 *li*<sup>4</sup>, properly, one under the authority of another.

1019. Examples:—

幾 <i>chi</i> <sup>3</sup>	麼 <i>mo</i>	書 <i>shu</i> <sup>1</sup>	極 <i>chi</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	六 <i>liu</i> <sup>4</sup>
位 <i>wei</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	辦 <i>pan</i> <sup>1</sup>	了 <i>liao</i>	些 <i>hsieh</i> <sup>1</sup>	司 <i>ssü</i> <sup>1</sup>	部 <i>pu</i> <sup>4</sup>
官 <i>kuan</i> <sup>1</sup>	班 <i>pan</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	衙 <i>ya</i> <sup>2</sup>	派 <i>p'ai</i> <sup>4</sup>	的 <i>ti</i>
員 <i>yüan</i> <sup>2</sup>	皂 <i>tsao</i> <sup>4</sup>	差 <i>ch'a</i> <sup>1</sup>	吏 <i>li</i> <sup>4</sup>	役 <i>yi</i> <sup>4</sup>	委 <i>wei</i> <sup>3</sup>	堂 <i>t'ang</i> <sup>2</sup>
	隸 <i>li</i> <sup>4</sup>	甚 <i>shén</i> <sup>2</sup>	同 <i>tung</i> <sup>2</sup>	壞 <i>huai</i> <sup>4</sup>	員 <i>yüan</i> <sup>2</sup>	官 <i>kuan</i> <sup>1</sup>

The chiefs of the Six Boards in the capital.

*Obs.*—Both Presidents and Vice-Presidents of Boards are so called, as also chiefs of other departments.

The high authorities (or, chief of the department) are sending a *weiyuan* (or deputy).

*Obs.*—The word *wei-yüan* has become anglicised in China.

Those *yamên* runners are utterly corrupt (or depraved).

*Shu li* are almost the same as *shu pan* (*yamên* clerks) (there is no appreciable difference).

*Obs.*—*Shu li* are clerks in a provincial *yamên*; *shu pan* are clerks in a metropolitan Board. Note the tone.

A body of runners (or lictors).

*Obs.*—They are probably so called from the colour of the dress they wear; in Peking the black coat is not insisted on. For *pan*, *see* 414.

Several officials (or, how many?)

1020. 供 *kung*<sup>4</sup>, properly, to supply for use. *Kung*<sup>1</sup>, to accuse; evidence.

1021. 稟 *ping*<sup>3</sup>, to represent to a superior; the petition or document in which the representation is made. The original form took the 115th Radical, under which it will be found in the dictionary.

1022. 帖 *t'ieh*<sup>3</sup>, a slip of silk or paper with writing on it; also, under certain circumstances, read *t'ieh*<sup>4</sup>.

1023. 存 *ts'un<sup>2</sup>*, to preserve; to retain.

1024. 稿 *kao<sup>3</sup>*, the rough draft of a document.

1025. Examples:—

屈 <i>t'i<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	地 <i>t'i<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	帖 <i>t'ieh<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>
裡 <i>li<sup>3</sup></i>	稿 <i>kao<sup>3</sup></i>	方 <i>fang<sup>1</sup></i>	得 <i>té</i>	告 <i>kao<sup>4</sup></i>	寫 <i>hsieh<sup>3</sup></i>
上 <i>shang<sup>4</sup></i>	子 <i>tzŭ</i>	官 <i>kuan<sup>1</sup></i>	口 <i>k'ou<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	了 <i>liao</i>
供 <i>kung<sup>4</sup></i>	存 <i>ts'un<sup>2</sup></i>	起 <i>ch'i<sup>3</sup></i>	供 <i>kung<sup>1</sup></i>	供 <i>kung<sup>1</sup></i>	一 <i>i<sup>2</sup></i>
名 <i>ming<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	稿 <i>kao<sup>3</sup></i>	稟 <i>ping<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>
帖 <i>t'ieh<sup>3</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	子 <i>tzŭ</i>	報 <i>pao<sup>4</sup></i>	也 <i>yeh<sup>3</sup></i>	稟 <i>ping<sup>3</sup></i>

I have written a petition accusing him (I have brought an action against him).

One can also say *kung* (implicating him).

Oral evidence.

To petition (report to) the local authorities.

To draw out (to prepare) a draft.

Keep the draft in the drawer.

To make offerings to an idol (or, before the tablets of ancestors).

A visiting card.

Obs.—Also called *ming-p'ien* (see Exercise XX, 10, Obs.). The difference is technical; any teacher will explain it.

1026. 陳 *ch'én<sup>2</sup>*, to spread out; hence, to state. Here, and very commonly, stale; used.

1027. 案 *ngan<sup>4</sup>*, in legal or official language, a case or question. Also, the correspondence regarding a case; hence, records.

1028. 照 *chao<sup>4</sup>*, properly, to reflect light; hence, according to.

1029. 式 *shih<sup>4</sup>*, a fashion; the fashion.

1030. Examples:—

沒 <i>mei<sup>3</sup></i>	式 <i>shih<sup>4</sup></i>	辦 <i>pan<sup>4</sup></i>	陳 <i>ch'én<sup>2</sup></i>	辦 <i>pan<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>
了 <i>liao<sup>3</sup></i>	樣 <i>yang<sup>4</sup></i>	照 <i>chao<sup>4</sup></i>	米 <i>mi<sup>3</sup></i>	的 <i>tí</i>	是 <i>shih<sup>4</sup></i>	論 <i>lun<sup>4</sup></i>
咯 <i>lo</i>	這 <i>ché<sup>4</sup></i>	着 <i>cho</i>	按 <i>ngan<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	照 <i>chao<sup>4</sup></i>	誰 <i>shui<sup>2</sup></i>
照 <i>chao<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	現 <i>hsien<sup>4</sup></i>	照 <i>chao<sup>4</sup></i>	喜 <i>hsi<sup>3</sup></i>	着 <i>cho</i>	起 <i>ch'i<sup>3</sup></i>
會 <i>hui<sup>4</sup></i>	案 <i>ngan<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	公 <i>kung<sup>1</sup></i>	歡 <i>huan<sup>1</sup></i>	陳 <i>ch'én<sup>2</sup></i>	稿 <i>kao<sup>3</sup></i>
	還 <i>hai<sup>2</sup></i>	的 <i>tí</i>	道 <i>tao<sup>4</sup></i>	吃 <i>ch'ih<sup>1</sup></i>	案 <i>ngan<sup>4</sup></i>	子 <i>tzŭ</i>

No matter who prepares the draft, it is always done according to the precedents on record.

Obs.—Precedents: *lii*, old cases.

I like to eat old rice.

To act (or, deal with a matter) in accordance with justice.

According to the present style (or fashion).

This case is not yet finished (or closed).

An official communication; or, to write officially.

Obs.—The term is almost exclusively confined to correspondence between foreign and Chinese officials.

## EXERCISE XXXVIII.

情。承 使 寫 部 了 小 1  
 您 都 的 裏 在 兒  
 的 是 差 帖 工 得

1. I am entirely indebted to your good offices for my son's [success in] obtaining the post of copyist in the Board of Works.

Obs.—The post of copyist: *lit.*, slip-writing employment. Note *t'ieh<sup>4</sup>*, not *t'ieh<sup>3</sup>*; *t'ieh<sup>4</sup>* (886) can also be used, but the tone is as above.

使 署 的 新 署 司 出 現 2  
 就 理 來 派 理、就 了 任  
 完 的 了、實 趕 派 缺、的  
 了。差 那 任 到 員 上 官

2. The present incumbent of the post is dead, and the chief has sent an officer to act; when the newly appointed substantive incumbent arrives, the acting man's duties will be at an end.

Obs.—Dead: *lit.*, has created a vacancy; the term used in official reports for announcing the decease of an official in active employment.

習 司 門 官。下 官、司 六 3  
 行 官、候 新 就 堂 都 部  
 走。爲 補 到 是 官 稱 的  
 學 的 衙 司 以 堂 上

3. The superior officers of the Six Boards are called the *t'ang<sup>2</sup> kuan<sup>1</sup>*; those under them are the *ssŭ<sup>1</sup> kuan<sup>1</sup>* (sub-chiefs, or chiefs of departments). An expectant *ssŭ kuan* newly come to any *yamên* serves a novitiate.

Obs. 1.—Expectant: *lit.*, waiting to fill; *hou* being here the verb to wait.

Obs. 2.—Novitiate: *lit.*, is, or acts as, [one who] to learn by practice moves [therein].

和 的 戴 供 官 辦 京 4  
 書 差 的 事 就 稿、城  
 辦 使 書 是 是 不 的  
 一 可 辦、有 書 是 衙  
 樣。就 當 項 辦。司 門

4. The drafts of public documents in the *yamên*s in the capital, when not prepared by sub-chiefs of departments, are prepared by the *shu<sup>1</sup> pan<sup>1</sup>* (clerks). *Kung<sup>4</sup> shih<sup>4</sup>* are clerks with an official button; their duties are, however, of the same nature as those of the *shu<sup>1</sup> pan<sup>1</sup>*.

案。就 的 存 了 文 5  
 叫 稿 起 之 書  
 陳 子 來 後、發

5. When a despatch has been sent off, the draft that is placed in the archives is called a *ch'ên<sup>2</sup> ngan<sup>4</sup>* (a case or correspondence of the past no longer in hand).



一老人你先役上樹,他6  
 樣子的還得'們衙我偷  
 兒去習不給不門寫了  
 的打氣知他給去了我  
 要官麼、道們送告一們  
 錢。司、就那多進他。個墳  
 也是衙少去、那稟上  
 是他門錢。說衙帖、的

Obs. 1.—Ways: *hei-ch'ü*, habit or manner; *ch'ü*, the aspect, air, or temper, *hei*, acquired by practice. Used only in a bad sense.

Obs. 2.—Go to law: *ta*, verb of motion, to undertake, *kuan ssü*, an action at law. The derivation of the term is obscure.

供。案問來是做位新7  
 兒那的上甚官來  
 的明委司麼員的  
 口火員、派的。是那

6. He stole some trees from our cemetery, so I wrote a petition and went to the *yamên* to bring an action against him. The *ya yi* would not send it in for me, however, and said I must first give them so much money. Don't you yet know the ways of those *yamên* people? even if the father of one of them were to go to law, they would want money just the same.

7. What has the official that is newly arrived come to do? He is a *wei-yüan* sent by the chief to take evidence in that burglary case.

Turn the following into Chinese. (KEY, EXERCISE XXXVIII.)

1. If a man makes a mistake in anything he does (*lit.*, manages a matter wrongly), and is in fault, he must *ch'êng<sup>2</sup> tang<sup>1</sup>* (abide the consequences; *lit.*, accept what he ought to get). Who undertakes this business?

2. In official business, whether great or small, one ought in all cases to serve one's country with zeal; and it is all one whether the appointment be substantive or acting.

Obs.—Serve with zeal: *lit.*, for (*kes*) the State put forth strength.

3. *Tang<sup>1</sup> kuan<sup>1</sup> ch'ai<sup>1</sup>* is the same as *tang<sup>1</sup> ch'ai<sup>1</sup> shih<sup>3</sup>* (to have official duties). The management of private affairs cannot be termed *ch'ai<sup>1</sup> shih<sup>3</sup>*.

4. Expectant officials must first serve a novitiate, that is, learn their official duties when they first come to a public office. When a vacancy occurs they may be sent to act.

5. The largest public offices are the Six Boards, and the highest officials in these are the *tang<sup>2</sup> kuan<sup>1</sup>* (chiefs); they are also called *shang<sup>4</sup> ssü<sup>1</sup>*. A Board is divided into so many *ssü<sup>1</sup>* (departments), and the officials in charge of the departments are called *ssü<sup>1</sup> kuan<sup>1</sup>* (chiefs of departments) or *ssü<sup>1</sup> yüan<sup>2</sup>*. The drafts are prepared by them, but there are some handed over to the *shu<sup>1</sup> pan<sup>1</sup>* (clerks) to do.

6. *Shu<sup>1</sup> pan<sup>1</sup>* is the common name for *shu<sup>1</sup> li<sup>4</sup>*. When a matter is duly transacted and the draft finished, it is given to the chiefs of the Board to read. That is called *hui<sup>2</sup> tang<sup>2</sup> hua<sup>4</sup> kao<sup>3</sup>* (to lay before; *lit.*, to report) to the chiefs for signature.

7. When any public office has outside business, an official must be deputed to transact it.

8. *Ya² yi¹* and *tsao⁴ li¹* are the underlings employed in every *yamên* to perform miscellaneous duties.

9. *Kung⁴ shih⁴* get their appointments by examination; when they pass they get a button. It is a more honourable appointment than that of *shu¹ pan¹* (*lit.*, they are more honourable, etc.).

(*Obs.*—To pass an examination; *chung⁴* (302).

10. The correspondence in official matters that are concluded is stowed away and called *ts'un² kao²* (archived drafts). Of the archived drafts some have been sanctioned and others not, but they are all archives.

1031. 脾 *p'i²*, the part of the stomach that produces digestion.

1032. 禍 *huo⁴*, adversity; calamity.

1033. 福 *fu²*, prosperity.

1034. 命 *ming⁴*, decree, of fate or of a superior; with *hsing⁴* (532), and sometimes without, existence.

1035. 運 *yün⁴*, to convey; to bring to pass.

1036. Examples:—

氣 <i>ch'í⁴</i>	禍 <i>huo⁴</i>	氣 <i>ch'í⁴</i>	急 <i>chi²</i>	太 <i>t'ai⁴</i>	脾 <i>p'i²</i>
好 <i>hao³</i>	麼 <i>mo</i>	這 <i>ché⁴</i>	他 <i>t'a¹</i>	暴 <i>pao⁴</i>	氣 <i>ch'í⁴</i>
運 <i>yün⁴</i>	天 <i>t'ien¹</i>	不 <i>pu²</i>	很 <i>hén³</i>	性 <i>hsing⁴</i>	他 <i>t'a¹</i>
貨 <i>huo⁴</i>	命 <i>ming⁴</i>	是 <i>shih⁴</i>	有 <i>yu³</i>	兒 <i>'rh</i>	脾 <i>p'i²</i>
	運 <i>yün⁴</i>	大 <i>ta⁴</i>	福 <i>fu²</i>	又 <i>yu⁴</i>	氣 <i>ch'í⁴</i>

Temper; also, eccentricity of character.

*Obs.*—For *ch'í*, see Exercise XXXVIII, 6, *Obs.* 1.

His temper is too passionate.

He is also of a quick (or impatient) temperament.

He has a very prosperous air; or, he is a prosperous (or happy) man.

Is not this a great calamity?

The decrees of Heaven.

Good fortune.

*Obs.*—*Lit.*, the *ch'í* [that the revolutions of fate bring] round.

To convey merchandise.

1037. 志 *chih⁴*, resolution.

1038. 益 *yi², yi⁴*, addition; advantage. Colloquially, far oftener *yi²* than *yi⁴*.

1039. 活 *huo²*, alive; living.

1040. 聰 *ts'ung¹*, quick to apprehend what one hears.

1041. 願 *yüan*<sup>4</sup>, to wish; to be willing.

1042. 功 *kung*<sup>1</sup>, exertion in a good cause.

1043. Examples:—

用 <i>yung</i> <sup>4</sup>	聽 <i>ts'ung</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	志 <i>chih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
功 <i>kung</i> <sup>1</sup>	明 <i>ming</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	空 <i>k'ung</i> <sup>1</sup>	很 <i>hén</i> <sup>3</sup>
怕 <i>p'a</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	外 <i>wai</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	活 <i>huo</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
活 <i>huo</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	面 <i>mien</i> <sup>4</sup>	益 <i>yi</i> <sup>2</sup>	百 <i>pai</i> <sup>3</sup>	志 <i>chih</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	願 <i>yüan</i> <sup>4</sup>	兒 <i>'rh</i>	處 <i>ch'u</i> <sup>4</sup>	歲 <i>sui</i> <sup>4</sup>	氣 <i>ch'i</i> <sup>4</sup>
了 <i>liao</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	很 <i>hén</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	實 <i>shih</i> <sup>2</sup>	無 <i>wu</i> <sup>2</sup>

He is a man of great resolution.

"Without resolution one may live a hundred years in vain."

Really there is no advantage.

Obs.—*Yi ch'u: lit.*, places of advantage.

His appearance, to my eye, is that of a very intelligent man.

He is unwilling to exert himself.

I fear he can't live.

1044. 虧 *k'uei*<sup>1</sup>, to be deficient.

1045. 辜 *ku*<sup>1</sup>, properly, fault; specially, ingratitude; to be ungrateful for.

1046. 負 *fu*<sup>4</sup>, to turn the back on; to bear on the back.

1047. 抱 *pao*<sup>4</sup>, to hold in the bosom or the arms; hence, to cherish.

1048. 怨 *yüan*<sup>4</sup>, resentment.

1049. Examples:—

把 <i>pa</i> <sup>3</sup>	負 <i>fu</i> <sup>4</sup>	願 <i>yüan</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	虧 <i>k'uei</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
孩 <i>hai</i> <sup>2</sup>	了 <i>liao</i>	意 <i>i</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>	結 <i>chieh</i> <sup>2</sup>	這 <i>che</i> <sup>4</sup>	本 <i>pén</i> <sup>3</sup>
子 <i>tzü</i>	我 <i>wo</i> <sup>3</sup>	抱 <i>pao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	了 <i>liao</i>	件 <i>chien</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>
抱 <i>pao</i> <sup>4</sup>	的 <i>ti</i>	怨 <i>yüan</i> <sup>4</sup>	念 <i>nien</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	虧 <i>k'uei</i> <sup>1</sup>
進 <i>chin</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	着 <i>cho</i>	書 <i>shu</i> <sup>1</sup>	前 <i>ch'ien</i> <sup>2</sup>	多 <i>to</i> <sup>1</sup>	空 <i>k'ung</i> <sup>1</sup>
來 <i>lai</i> <sup>2</sup>	心 <i>hsin</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	虧 <i>k'uei</i> <sup>1</sup>	了 <i>liao</i>
	了 <i>liao</i>	辜 <i>ku</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	吃 <i>ch'ih</i> <sup>1</sup>

His capital was encroached upon; he lost some of his capital.

To suffer loss; to get the worst of an encounter; to have a bad time.

Obs.—*Lit.*, to eat (=suffer) loss.

It is almost entirely owing to you that this matter has been settled.

Obs.—Owing to you: *lit.*, this matter, for the most part, if you had not been there (if your aid had been wanting), would [not] have been settled. *Chieh*, completed; *lit.*, to knot (see 444). *To k'uei* may be freely rendered, I am greatly indebted to you.



Formerly I wanted him very much to study; he was unwilling, and felt resentment against me, being ungrateful to me for my good intentions.

(Obs.—Ungrateful: *k'uei* (1044) *fu* is as often used in Peking as *ku fu*.

Bring the child in.

1050. 寒 *han*<sup>2</sup>, cold.

1051. 悔 *hui*<sup>3</sup>, to repent, of good or evil.

1052. 善 *shan*<sup>4</sup>, virtuous.

1053. 惡 *ng*<sup>0</sup><sup>4</sup>, *ng*<sup>0</sup><sup>4</sup>, vicious.

1054. Examples:—

不 <i>pu</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	了 <i>liao</i>	了 <i>liao</i>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>
能 <i>néng</i> <sup>2</sup>	能 <i>néng</i> <sup>2</sup>	善 <i>shan</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	們 <i>mén</i>
都 <i>tou</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	如 <i>ju</i> <sup>2</sup>	當 <i>tang</i> <sup>1</sup>	如 <i>ju</i> <sup>2</sup>
算 <i>suan</i> <sup>4</sup>	算 <i>suan</i> <sup>4</sup>	惡 <i>ng</i> <sup>0</sup> <sup>4</sup>	今 <i>chin</i> <sup>1</sup>	初 <i>ch'u</i> <sup>1</sup>	今 <i>chin</i> <sup>1</sup>
是 <i>shih</i> <sup>4</sup>	善 <i>shan</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	後 <i>hou</i> <sup>4</sup>	多 <i>to</i> <sup>1</sup>	寒 <i>han</i> <sup>2</sup>
惡 <i>ng</i> <sup>0</sup> <sup>4</sup>	也 <i>yeh</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	悔 <i>hui</i> <sup>3</sup>	花 <i>hua</i> <sup>1</sup>	苦 <i>k'u</i> <sup>3</sup>

They are now in bitter poverty.

I spent too much to begin with (at first), and now I regret it.

(Obs.—Regret: *lit.*, after regrets. When verbalised, to repent or regret.

Good men and bad men.

Men cannot all be accounted good, and yet they cannot all be accounted bad.

1055. 其 *ch'i*<sup>2</sup>, used in particular locutions as the definite article: *the* person or thing.

1056. 餘 *yü*<sup>2</sup>, surplus; remainder.

1057. 靈 *ling*<sup>2</sup>, spiritual; intelligent.

1058. Examples:—

得 <i>té</i>	玩 <i>wan</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	其 <i>ch'i</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>
起 <i>ch'i</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	靈 <i>ling</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	餘 <i>yü</i> <sup>2</sup>	孩 <i>hai</i> <sup>2</sup>
來 <i>lai</i> <sup>2</sup>	兒 <i>'rh</i>	便 <i>pien</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	子 <i>tzu</i>
	都 <i>tou</i> <sup>1</sup>	甚 <i>shén</i> <sup>2</sup>	心 <i>hsin</i> <sup>1</sup>	比 <i>pi</i> <sup>3</sup>	很 <i>hén</i> <sup>3</sup>
	拏 <i>na</i> <sup>2</sup>	麼 <i>mo</i>	裡 <i>li</i> <sup>3</sup>	不 <i>pu</i>	靈 <i>ling</i> <sup>2</sup>

That child is very intelligent; the others cannot be compared with him.

(Obs.—Others: *lit.*, the (*ch'i*) remaining ones all compare not up to (or above) him.

He is very quick, and can pick up any accomplishment.

(Obs.—Note *wan-i-'rh*, accomplishments, such as music, archery, etc.

## EXERCISE XXXIX.

處。用有氣、說、運是事他 1  
功志都不好。他情那  
的氣、是關在的成一  
好肯他運我命了、件

1. That success of his is due to his luck. I do not attribute it to his luck; I think it was all due to his own merits, his determination and industry.

*Obs.* 1.—Not attribute: *lit.*, in my saying=opinion, it is not connected with luck. See *kuan* (63), to concern.

*Obs.* 2.—All due: *lit.*, wholly is it that he has resolution-and-willingness-to-use-exertion's good points, or advantage.

理。自命都得福、作 2  
然所是禍、作善  
之定天這惡得

2. That good deeds bring happiness and evil deeds misfortune is a natural principle ordained by the laws of Heaven.

虧本賺的隸他 3  
空兒錢、米運打  
了。都連沒來直

3. He has not made anything on the consignment of rice that he brought from Chihli, and has even lost some of his capital.

*Obs.* 1.—Consignment: *lit.*, the from Chihli conveyed coming (*ti*) rice.

*Obs.* 2.—Note that *ten* does not here mean all, but both: both the profits were absorbed, and some of the capital as well.

抱麼憑氣明、人可 4  
怨。好、待不到雖惜  
總他行。底然那  
是怎任脾聰個

4. What a pity it is that although that man is intelligent, he has an impossible temper. No matter how well one treats him, he is sure to grumble (*lit.*, feel resentment).

*Obs.* 1.—No matter how: *jên p'ing*, you may as you please treat him well, etc.

*Obs.* 2.—His temper: note that one can speak of a man's *p'i-ch'i* being good, or of his having no *p'i-ch'i*, eccentricities of character or temper, at all.

悔了不纔活人的天 5  
不病、然、不動得、時氣  
來就趕吃身活候寒  
了。後有虧、子動兒冷

5. When the weather is cold, people must move about, and then their bodily health will not suffer; otherwise, when they get ill, they will repent in vain.

*Obs.* 1.—Note *kan*<sup>3</sup>, when, short for *kan tao*, when they arrive at.

*Obs.* 2.—Repent in vain: *hou hui pu lai*; *lit.*, repentance won't come, there will be no result from repentance. *Lai* must here be treated as *hsing*, to succeed, to have good results, or some similar word.

命。人家差捐了益事你 6  
 家兒使了若處情專  
 寒的這官干你上在  
 心恩不你的們用這  
 阿典是不銀老功不  
 疼麼。辜正子人有相  
 的真負經給家甚干  
 要叫老當你花麼的

Obs. 1.—All that money: *jo kan*; *lit.*, as these ones. *Kan* (Radical 51) is explained in the native dictionaries to be equivalent in this combination to *ko*, one or ones; and by a process of amplification which it is not necessary here to go through, the two characters can be shown to mean as many as these or this. The expression is in common use colloquially, and may be positive as well as comparative, as *jo kan jên*, a whole lot of people.

Obs. 2.—As you should, properly: *chéng ching*; *lit.*, the straight length. Hence, the proper or direct route; morally, properly, respectably. Cf. *chéng ching jên*, a respectable person.

Obs. 3.—To estrange: *lit.*, cause people's hearts to be cold. *Han hsin*, a cold heart, refers to the coldness engendered by ingratitude.

6. What do you gain by devoting your energies to these undertakings which do not concern you? Your father spent all that money in buying you an official post, and yet you won't carry out your official duties as you should. Isn't this ingratitude for the goodness of your parents to you? You really estrange people [by your conduct]. The pain is unendurable (*lit.*, killing).

中真個餘用又生這 7  
 用。是孩那功。願極個  
 不子些其意靈學

7. This student is most intelligent, and, besides, is willing to exert himself. The rest of the children are really no good at all. (See 302.)

活樣你候這了。發你 8  
 不兒那兒個舊了臉  
 了。就個看時年福上

8. You are quite fat in the face. This time last year, to judge from your appearance, you could not live.

Obs. 1.—Fat in the face: *lit.*, your face has put forth happiness.

Obs. 2.—Last year: *lit.*, the old year; *chiu* often taking the place of *ch'ü*.

不。的是戶那開戶把 9  
 開。開活不聰罷。開聰

9. Open that window. The window is a fixture; it won't open.

Obs.—Fixture: *huo* can be used of anything that can be moved or taken to pieces; as, for instance, the stock of a gun, which is *huo ti*, can be taken off. The converse is *ssü ti*; *lit.*, dead, a fixture, or a dummy.

Turn the following into Chinese. (KEY, EXERCISE XXXIX.)

1. He has a very good disposition, and has not a grain of temper; how can any calamity befall him? Besides, he looks a prosperous man.

Obs.—He looks prosperous: *lit.*, growing has attained a very-much-possessing-prosperity's manner.

2. The *ming*<sup>4</sup> (fortune) of a man at his birth may be good or evil; and even *yün*<sup>4</sup> *ch'i*<sup>4</sup> (luck) is not all of one kind.

3. No matter what one does, one must have resolution, and then success is a matter of course. If a man has not the slightest



resolution, he need not think to make any way all his life.

*Obs.*—Way, progress: *chin yi*<sup>4</sup>; *lit.*, advancement [on the path of] gain, advantage. Note the tone.

4. Don't you make any mistake about that man. In speech and action he has plenty of "go," and is not in the least a "stick." He is exceedingly intelligent withal, and has lots of resolution. He is always at home, and won't go anywhere, being so very fond of work.

*Obs.* 1.—Don't make a mistake: *lit.*, him that man do not you wrongly regard (*ch'iao*).

*Obs.* 2.—"Go:" *huo tung*, lively movement; the converse of which is *ssü yang*, inanimate, *lit.*, dead fashion.

5. You borrow other people's money, and he, fearing the payment of interest may cause you loss, pays it back for you. This is an advantage to you, and yet you resent his interference. Isn't this ingratitude for a well-intentioned [act] on his part, and won't it

disgust people with you (estrangle them)? If he finds it out (knows) by-and-by, and duns you for the money, you will certainly repent it.

*Obs.* 1.—Interference: *to shih*; *lit.*, many matters, a term applied to a busybody or a person who interferes in matters with which he has no concern.

*Obs.* 2.—Certainly repent: *chun shih hou hui ti*, it is assuredly a to-be-a-hereafter repented of *ti*, action, or some similar word; hereafter being rendered by *yao*, the sign of the future.

6. The doing of good or the doing of evil depends entirely on a man himself. An evil-doer who repents and reforms (*hui<sup>3</sup> kai<sup>3</sup>*) is equally a good man.

*Obs.*—Depends on: *tsai*, is in, or rests with.

7. These different sorts are all good. Leave them. You can take the rest away; I don't want them.

8. This little dog is very quick; whatever I say he understands.

*Obs.*—Very quick: *hén yu ling hsing*; *lit.*, very much has an intelligent disposition or nature.

1059. 緊 *chin*<sup>3</sup>, tight; pressing. Also, extreme; hence, when used with *yao*<sup>4</sup>, to want, which may precede or follow it, important.

1060. 預 *yü*<sup>4</sup>, beforehand. When so used it is generally coupled with *hsien*<sup>1</sup>, before; it is also found in combination with the next character.

1061. 備 *pei*<sup>4</sup>, to prepare; ready.

1062. 通 *tung*<sup>1</sup>, passing from one point to another without hindrance; to understand.

1063. 共 *kung*<sup>4</sup>, collectively; together with.

1064. 合 *ho*<sup>2</sup>, united; agreeing with.

1065. Examples:—

很 <i>hén</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	備 <i>pei</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>
合 <i>ho</i> <sup>2</sup>	通 <i>tung</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	屋 <i>wu</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>
意 <i>i</i> <sup>4</sup>	通 <i>tung</i> <sup>1</sup>	兒 <i>'rh</i>	預 <i>yü</i> <sup>4</sup>	預 <i>yü</i> <sup>4</sup>	子 <i>tzü</i>	緊 <i>chin</i> <sup>3</sup>
正 <i>chéng</i> <sup>4</sup>	共 <i>kung</i> <sup>4</sup>	通 <i>tung</i> <sup>1</sup>	備 <i>pei</i> <sup>4</sup>	先 <i>hsien</i> <sup>1</sup>	預 <i>yü</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>
合 <i>ho</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	下 <i>hsia</i>	告 <i>kao</i> <sup>4</sup>	備 <i>pei</i> <sup>4</sup>	緊 <i>chin</i> <sup>3</sup>
式 <i>shih</i> <sup>4</sup>	十 <i>shih</i> <sup>2</sup>	通 <i>tung</i> <sup>1</sup>	馬 <i>ma</i> <sup>3</sup>	訴 <i>su</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	送 <i>sung</i> <sup>4</sup>
	個 <i>ko</i> <sup>4</sup>	路 <i>lu</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>	信 <i>hsin</i> <sup>4</sup>

It does not matter; it is not important.

Send the letter as quickly as possible.

Is the room prepared?

Tell me beforehand.

Get the horse ready; saddle the horse (not harness him, for which *see* 770.)

Have the horse ready.

*Obs.*—Note the difference; *hsia* has here the force of to be in waiting.

Can one get through by this road?

No thoroughfare.

Altogether thirty.

Very much to my liking.

*Obs.*—We can say also *ho wo ti i*.

It just suits.

*Obs.*—*Lit.*, exactly agrees with the pattern.

1066. 除 *ch'u²*, to take away; to subtract from. With *fei¹* (Radical 175), except.

1067. 剩, 賸 *shéng⁴*, to remain, as the balance of a sum. The second is the correct character, though the first form is generally used.

1068. 盈 *ying²*, excess; overplus.

1069. 像 *hsiang⁴*, properly, a figure resembling; to resemble; to seem like.

1070. 似 *ssü⁴*, *shih⁴* (differently pronounced under different circumstances), resembling.

1071. Examples:—

非 <i>fei¹</i>	的 <i>ti</i>	子 <i>tzŭ</i>	流 <i>liu²</i>	盈 <i>ying²</i>	一 <i>i⁴</i>	除 <i>ch'u²</i>
他 <i>t'a¹</i>	老 <i>lao³</i>	長 <i>chang³</i>	水 <i>shui³</i>	餘 <i>yü²</i>	千 <i>ch'ien¹</i>	了 <i>liao</i>
去 <i>ch'ü⁴</i>	子 <i>tzŭ</i>	得 <i>té</i>	似 <i>shih⁴</i>	花 <i>hua¹</i>	銀 <i>yin²</i>	花 <i>hua¹</i>
不 <i>pu⁴</i>	照 <i>chuo⁴</i>	很 <i>hén³</i>	的 <i>ti</i>	錢 <i>ch'ien²</i>	子 <i>tzŭ</i>	費 <i>fei⁴</i>
行 <i>hsing²</i>	像 <i>hsiang⁴</i>	像 <i>hsiang⁴</i>	這 <i>ché⁴</i>	好 <i>hao³</i>	沒 <i>mei²</i>	下 <i>hsia⁴</i>
	除 <i>ch'u²</i>	他 <i>t'a¹</i>	孩 <i>hai²</i>	像 <i>hsiang⁴</i>	有 <i>yu³</i>	剩 <i>shéng⁴</i>

After deducting the expenditure there remains a balance of *Tls.* 1,000.

There is no surplus (nothing over).

To spend money as fast as water flows; money goes as water flows.

*Obs.*—Note that *ssü* is always pronounced *shih* when followed by *ti*.

This child is very like his father.

To photograph.

Except he goes, it won't do.

1072. 橫 *héng²*, horizontal, as opposed to perpendicular.

1073. 豎, 豎 *shu<sup>4</sup>*, perpendicular, as opposed to horizontal.

1074. 傷 *shang<sup>1</sup>*, of a man's person or feelings, to wound; to injure. Also of many things beside, animate and inanimate.

1075. 棚 *p'eng<sup>2</sup>*, a mat-shed; a pent-house; an awning.

1076. 搭 *ta<sup>1</sup>*, to place on; to pile up; to put up. Also, to join, as a party of people; to add.

1077. Examples:—

個 <i>ko</i>	傷 <i>shang<sup>1</sup></i>	的 <i>ti</i>	去 <i>ch'ü<sup>4</sup></i>	兒 <i>'rh</i>	豎 <i>shu<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>
涼 <i>liang<sup>2</sup></i>	心 <i>hsin<sup>1</sup></i>	牛 <i>niu<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	起 <i>ch'i<sup>3</sup></i>	這 <i>ché<sup>4</sup></i>
棚 <i>p'eng<sup>2</sup></i>	夏 <i>hsia<sup>4</sup></i>	受 <i>shou<sup>4</sup></i>	打 <i>ta<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	一 <i>i<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	天 <i>t'ien<sup>1</sup></i>	傷 <i>shang<sup>1</sup></i>	傷 <i>shang<sup>1</sup></i>	家 <i>chia<sup>1</sup></i>	橫 <i>héng<sup>2</sup></i>	根 <i>kén<sup>1</sup></i>
搭 <i>ta<sup>1</sup></i>	搭 <i>ta<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	了 <i>liao</i>	過 <i>kuo<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	木 <i>nu<sup>4</sup></i>
船 <i>ch'uan<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	很 <i>hén<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>	道 <i>tao<sup>4</sup></i>	頭 <i>t'ou<sup>2</sup></i>

Set that log of wood upright; people can't pass when it is lying across the road.

I have wounded his cow.

To suffer injury (of persons or things).

I am very distressed in mind.

In summer it is a good thing to put up an awning.

To take passage on board a ship.

1078. 準 *chun<sup>3</sup>*, to adjust; to equalise. Hence, a rule; accurate; accuracy; certain; sure. The character is interchangeable with *chun<sup>3</sup>* (567), but the latter is the form in more common use.

1079. 勢 *shih<sup>4</sup>*, property; power; authority; hence, power to change. Also, appearance of power; aspect; condition.

1080. Examples:—

派 <i>p'ai<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	二 <i>érh<sup>4</sup></i>	兩 <i>liang<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>
兒 <i>'rh</i>	座 <i>tso<sup>4</sup></i>	分 <i>fén<sup>1</sup></i>	銀 <i>yín<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	的 <i>ti</i>
不 <i>pu<sup>4</sup></i>	廟 <i>miao<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	子 <i>tzŭ</i>	的 <i>ti</i>	天 <i>t'ien<sup>1</sup></i>
小 <i>hsiao<sup>3</sup></i>	的 <i>ti</i>	勢 <i>shih<sup>4</sup></i>	總 <i>tsung<sup>3</sup></i>	準 <i>chun<sup>3</sup></i>	平 <i>p'ing<sup>2</sup></i>
呢 <i>ni</i>	勢 <i>shih<sup>4</sup></i>	這 <i>ché<sup>4</sup></i>	差 <i>ch'a<sup>4</sup></i>	一 <i>i<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>

His balance is not so true as mine; it is invariably two candareens out on every tael.

Obs.—*T'ien-p'ing*, a balance for weighing silver (see 326). Note *ch'a<sup>4</sup>* (see 1005).

According to circumstances.

This is an imposing looking temple.

Obs.—*Lit.*, this temple's *shih p'ai-'rh*, distributed appearance (=the way in which it is laid out), is not small. The term can be applied to persons, also to any pageant or procession, such as a funeral *cortège*, a wedding, etc.



## EXERCISE XL.

叫 橫 的 有 要 來 兒 你 1  
 你 豎 事 緊 緊 都 來 天  
 去 得 情 急 若 不 不 天

1. Whether you come every day or not is of no consequence. If there be anything of pressing importance you will have to be sent for in any case.

Obs. 1.—In any case: *hêng shu* (here read *hêng<sup>2</sup> shih*); *lit.*, horizontally or perpendicularly, whichever way you take it.

Obs. 2.—Note the force of *lai* and *ch'ü*, showing that the person addressed is at the moment at the place to which he will have to come when sent for. Emphasise *chiao*.

不 的 像 的 不 的 可 2  
 像 住 馬 式 像 那 惜  
 樣 着 棚 樣 房 房 他  
 兒 很 似 好 子 子 蓋

2. It is a pity that he has built that house so unlike what a house ought to be. It looks just like a stable, and is by no means a seemly place for him to live in.

Obs. 1.—Looks just like: *hao=hên*. Note the object resembled between *hsiang* and *shih*, the two words which combine to produce our verb resemble; the latter had better be translated as a noun, *q.d.*, much like a horse-shed's likeness.

Obs. 2.—A stable is commonly called *ma hao* (858), *ma p'êng* being, strictly speaking, a lean-to without doors or windows.

Obs. 3.—Seemly or suitable: not like the appearance, *q.d.*, that a house in which he lives should have.

四 下 了 百 通 有 房 那 3  
 五 牘 人 多 共 多 子 一  
 十 還 住 間 有 少 通 所  
 間 有 的 除 一 間 共 兒

3. How many *chien*<sup>1</sup> are there in that house (or, block of buildings)? There are altogether more than a hundred; some forty or fifty over and above what people are living in.

Obs. 1.—House: note that *i so fang-tzŭ* means the whole of the rooms or separate buildings forming one block, courtyard, or set of courtyards comprising one establishment; *i tso fang-tzŭ* would be one building, as, for instance, that on one side of a courtyard, but the expression is not common.

Obs. 2.—*Chien* is not, strictly speaking, the numerative of rooms or houses, but is a noun indicating a certain space measurement. Chinese houses are not spoken of as containing so many rooms, but so many *chien*, the *chien* being the space between any four of the pillars that support the roof; thus, if we spoke of a *ssŭ chien wu-tzŭ* or *ssŭ chien fang-tzŭ*, we should mean that there were four such spaces in the room or house, or, in other words, that the roof was supported by ten pillars, five on a side; a house of 100 *chien* would be a house that contained 100 such spaces, irrespective of the number of rooms. The student is requested to modify the rendering given of *chien* in 47 in accordance with the above explanation: *yí chien fang-tzŭ* is not a house irrespective of the number of *chien* it contains (which is *yí tso fang-tzŭ*), but a house of one *chien*.

Obs. 3.—Over and above: *lit.*, having excluded the persons inhabiting ones, below remaining still are there 40 or 50 *chien*.

餘。銀 一 下 還 外 兩 來, 我 4  
子 二 賸 賬 欠, 銀 有 合  
的 千 還 之 除 子 一 算  
盈 兩 有 外, 了 的 萬 起

Obs. 1.—What is due to me: *wai ch'ien*; *lit.*, outside owings, the converse of which is *ch'ien wai*.

Obs. 2.—After paying: read *huan*<sup>2</sup>, not *han* or *hai*.

4. I put the total of what is due to me at ten thousand taels, and after paying my own debts I shall have a credit balance of one or two thousand taels.

我 的 過 賬 倒 沒 的 我 5  
傷 日 這 目 賸 有 錢 月  
心。子 種 不 下 盈 總 月  
真 樣 能 些 餘, 不 兒  
叫 兒 還。個 反 穀, 進

5. My monthly income is never sufficient, I have nothing left from it; on the contrary, I have some debts remaining that I cannot pay. I am sorely distressed at having to live in this way.

重。的 了, 打 孩 那 把 放 有 6  
很 傷 着 子 小 他 槍, 人

6. A man let a gun off and hit his little child, which he hurt very badly.

的。頭 下 的, 頭 兒 門 7  
是 的 門 是 的 旁  
橫 木 上 豎 木 邊

7. The doorposts of a door are perpendicular; the [beams of] wood above and below the door are horizontal.

橫。的 的 是 情 那 東 在 8  
人 爲 在 的 都 西, 地  
就 豎, 面 活 是 說 下  
以 在 前 動 隨 橫, 平  
爲 旁 直 話, 勢 說 擱  
是 面 着 若 酌 豎, 的

8. The direction of things laid flat will be said to be perpendicular or horizontal conditionally; if [the direction of] a thing lying end on to a person be held to be perpendicular, it will be regarded as horizontal by anyone whose face is turned at right angles to that of the first person.

Obs. 1.—Conditionally: *lit.*, of a thing laid flat on the ground the saying *hêng* and the saying *shu* are according-to-the-case-and-considering-the-circumstances' *huo tung hua*, movable expressions.

Obs. 2.—End on: *lit.*, if that before [one's] face *chih*, in a right line, confronting, be *shu*, [whoever] *tsai*, may be, a side-facing man, then will regard it as *hêng*.

Obs. 3.—Held to be: *wei*<sup>2</sup>, to make of, as in *tso wei*.

Obs. 4.—Regarded: the same verb *wei* preceded by *i*, to use, here acting as the sign of the objective case of a noun, the object of *wei*, understood; *q.d.*, of the direction specified, the side-facing man makes horizontal—he regards it as horizontal. Treat *i wei* as the verb to regard, remembering that the object may either precede the combination or come between its two parts. It is equally correct to say *ché ko i wei shih hêng* and *i ché ko wei hêng*.

*Turn the following into Chinese. (KEY, EXERCISE XL)*

1. I told you just now I had a very important matter to attend to, and that you were to get the horse ready saddled in waiting for me; and even at this hour you have not got it ready. If I don't scold you, you will put me in a temper, and if I do, it will look as if my temper was bad.

2. Our accounts must be gone into from end to end. Putting together what I have borrowed from you at different times, what does the total amount to? After deducting what I have repaid you, I estimate that I have a small sum over to the good.

*Obs.*—From end to end: *t'ung ch'ang*, the complete length (1062).

3. You have borrowed more than you have repaid. How can you have any balance to the good?

4. From your appearance I should say you were a very intelligent man, and yet (how) you don't know horizontal from perpendicular. I told you to hang up the drawings; the perpendicular ones to be hung at the two sides of the door, and the horizontal one over the top. You have hung them all wrong.

5. You hand this matter over to me to deal with. In any case I will manage it all right for you.

6. Say nothing about it. You managed that other affair in a way that distressed me very much. The last time I thought of putting up an awning (sky awning) I asked you to buy mats for me. To my surprise (who would think?), you were not in the least to be depended on (had not a grain of accuracy). You did not buy the articles, and I couldn't even catch a sight of your face.

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NOTE.—*Cho*<sup>2</sup> or *chao*<sup>2</sup> is written in the two different forms given in 45, but the second is that more commonly employed, except when *cho* signifies to command. It is especially used in this latter sense in Imperial Decrees, to express the "We will" of the Emperor. When preceding adjectives or adverbs, it is read both *cho* and *chao*. We have, for instance, *cho shih*, of that which is real and true, *bonâ fide*; *cho lo*, of the settlement of a doubt, claim, inquiry, etc.; but *chao chi*, anxious, duly eager, or over-eager, and from the latter, impatient. After verbs, when nothing intervenes, it is most commonly, almost universally, *cho*, as in *tsou cho*, going, *p'ao cho*, running; but if the auxiliary *tê*, or *pu* representing *pu tê*, come between it and the verb, it is invariably *chao*, as in *chao tê chao*, has found or can find, *chao pu chao*, cannot find. In either case, whether *chao* or *cho*, after a verb its meaning is almost identical with that of *tê*, which, again, as has been before observed, is often corruptly supplanted by *ti*. The probability is that the *ti* used now to produce what we call the inflection of the possessive case was originally *tê*, and it is reducible to an equivalent of *tê* in almost every construction in which we find it, except perhaps those which we should term adverbial; those, that is, where *ti* may be rendered by our terminations like as in *sailorlike*, or wise in *crosswise*. Even in these *tê* would do their duty, but as the parallel constructions in classical written Chinese are formed by *jan*, thus, and there is between the primitive meaning of *jan* and that of *ti* a certain affinity, it may be safer to infer that in these *ti* figures in its earlier and uncorrupted sense. This was brightness, manifestness, like the white part of a target; hence, that which is evident. The word *jan*, originally the flashing of fire, came to mean *thus* by apparently a similar process.

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## CHINESE WEIGHTS AND MEASURES.\*

LENGTH.—As in England we commence with barleycorns, so in China have the natives started with a certain number of kernels of grain; whether disposed lengthwise or crosswise is disputed. One grain is held to make a *fén*<sup>1</sup> (分); 10 *fén* a *ts'un*<sup>4</sup> (寸), the Chinese inch; 10 *ts'un* a *ch'ih*<sup>3</sup> (尺), the Chinese cubit, coud, or foot; and 10 *ch'ih* a *chang*<sup>4</sup> (丈). The *ch'ih*, says the Chrestomathy, fixed by the Mathematical Board at Peking is 13.125 English inches, that used by tradesmen in Canton varies from 14.625 inches to 14.81 inches, and that employed by the engineers of public works is 12.7 inches, while that by which distance is usually measured is 12.1 inches nearly. The *li*<sup>3</sup> (里), or mile, is 1,897½ English feet; and 192½ *li* used to be reckoned for a degree of latitude or longitude. But the European mathematicians at the capital, deviating from their predecessors, divided the degree into 250 *li*, reducing it to 1,826 English feet, or the tenth part of a French league; and this, at present, is the established measure. Accordingly, the *li* is a little more than one-third of an English mile.

The *fén* may be taken as equivalent to a line in rough calculations; it is (calling the *ch'ih* 14.625 inches) exactly 1.015625 of the twelfth of an inch. The *ts'un* in Canton is equal to 1.21875 of an inch, or one inch and one-fifth. The *chang* is frequently used by carpenters and other artizans in measuring their work; its length of course depends on that of the *ch'ih* employed, but it is usually about 14.35 feet.

N.B.—The *chang* of the Foreign Trade Tariff of 1858 is 141 English inches; the *ch'ih*, 14.1 English inches.

LAND MEASURE.—Five *ch'ih*, Chinese feet, make one *pu*<sup>4</sup> (步), pace; 240 *pu*<sup>4</sup> one *mou*<sup>3</sup> (畝) or *mu*<sup>3</sup> = about one-sixth of an English acre; and 100 *mou* one *ch'ing*<sup>3</sup> (頃).

WEIGHT.—It must be borne in mind that, except copper cash, the Chinese have no current coin, and that, except where foreign coin is employed, all payments in silver are calculated with reference to weight. The maximum money weight is the *liang*<sup>3</sup> (兩), say ounce, commonly known as the *tael*, the subordinate divisions of which are the *ch'ien*<sup>2</sup> (錢) or mace, *fén*<sup>1</sup> (分), candarin, *li*<sup>2</sup> (釐), cash; the three last-named denominations respectively equalling the one-tenth, one-hundredth, and one-thousandth of the *liang*. The cash of the copper currency, which should properly be worth a tael a thousand, are spoken of as *t'ung*<sup>2</sup> (銅) *ch'ien*<sup>2</sup> or *ch'ien*, the latter term being moreover generic of money, like our word cash.

In what we should call avoirdupois, the weights to be remembered, in addition to the above, are the *chin*<sup>1</sup> (斤 or 筋) catty, or Chinese pound of 16 *liang* or ounces, the ounce being subdivided, as in money weight. The *chin* is equal to about 1½ lb. English, and 100 *chin* make the *tan*<sup>4</sup> (擔), or *shih*<sup>2</sup> (石), known by us as the picul = 133½ lb. English. The characters *tan* and *shih* are used interchangeably at Peking, but the latter is never used with its proper sound, being called *tan*<sup>4</sup>, and almost invariably written 吞.

\* Condensed from the "Chinese Chrestomathy," the highly valuable work compiled by the late Dr. BRIDGMAN.



PART IV.

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THE TEN DIALOGUES.



## PART IV.

### THE TEN DIALOGUES.

#### DIALOGUE I.

- |   |   |
|---|---|
| <p>1. What part of the country are you from, sir?</p> <p>2. I am a T'ien-ching (Tientsin) man; may I ask your country?</p> <p>3. I am a Chihli man too.</p> <p>4. Ah! we are fellow-provincials, then.</p> <p>5. Who is that gentleman?</p> <p>6. He is a foreigner.</p> <p>7. Do you know what brings him here?</p> <p>8. I do not; you had better ask him himself.</p> <p>9. May I ask what brings you to our country, sir?</p> <p>10. I am in business.</p> <p>11. What have you brought with you, sir?</p> <p>12. Small things in the Japanese lacquerware way.</p> | <p>13. Oh! you are from Japan, sir?</p> <p>14. Yes; I am a Japanese.</p> <p>15. Indeed! I had been told that no one could get into Japan or out of it.</p> <p>16. That difficulty did exist once, but of late the restrictions have been removed, and intercourse is an easier matter than it used to be.</p> <p>17. Have any of our merchants gone over there yet?</p> <p>18. There are some Chinese merchants and subjects there.</p> <p>19. From what province of China do the majority of them go?</p> <p>20. The greater part are from the provinces of Kwangtung and Fukien.</p> <p>21. Do they do a large business?</p> <p>22. Not very large, I should imagine.</p> |
|---|---|

- |   |                               |   |                                 |                                |
|---|-------------------------------|---|---------------------------------|--------------------------------|
| 2. 敝 <i>pi</i> <sup>4</sup>                               | 2. 領 <i>ling</i> <sup>3</sup> | 12. 洋 <i>yang</i> <sup>2</sup>                            | 19. 省 <i>shêng</i> <sup>3</sup> | 22. 只 <i>chih</i> <sup>3</sup> |
| 2. 津 <i>chin</i> <sup>1</sup> , <i>ching</i> <sup>1</sup> | 9. 駕 <i>chia</i> <sup>4</sup> | 12. 漆 <i>ch'ü</i> <sup>1</sup> , <i>ch'ü</i> <sup>4</sup> | 20. 廣 <i>kuang</i> <sup>3</sup> |                                |

1. *Obs.*—What part: *kuei*, honourable, for the possessive pronoun of the second person.
2. *Obs.* 1.—I am: *pi*, vile, in ill condition, for the possessive of the first pronoun; my humble place is T'ien-chin or T'ien-ching. *Obs.* 2.—May I ask: *lit.*, I have not *ling*, received your instruction; you have not said whence you come.
4. *Obs.*—Fellow-provincials: *hsiang*, properly, village; both the speakers are men of the province of Chihli.
8. *Obs.*—Himself: *lit.*, him, the individual man.
9. *Obs.*—Sir: *tsun chia*; *lit.*, honoured chariot.
12. *Obs.* 1.—Japanese: *tung yang*; *lit.*, the eastern sea; the sea or ocean; hence, foreign. *Obs.* 2.—Lacquerware: *ch'ü*, the gum with which lacquerware is covered.
15. *Obs.*—No one: *nan*, difficult, is as often as not used for impossible.
16. *Obs.* 1.—Did exist: *t'ou li*, in the beginning, formerly, *ch'io*, notwithstanding, [however easy now, it was] nevertheless difficult. *Obs.* 2.—Removed: *k'ai*, to open, *chin*, the prohibitions; hence, the state of things is *hao hsieh*-*rh*, somewhat better.
19. *Obs.*—Province: *shêng*, of which there are 18 in China.
20. *Obs.*—Kwangtung: *kuang*, broad.
22. *Obs.*—I should imagine: *chih p'a*; *lit.*, I only fear.

23. Why not? haven't they money?  
 24. Well, I should say not much.  
 25. Why do they go to Japan, then, if they haven't money?  
 26. Most of them have accompanied Europeans.  
 27. What do Europeans carry them with them for?

28. 作 *tso*<sup>4</sup>

28. *Obs.* 1.—Act as: *tso* is but another form of *tso* (see Part III, 50). *Obs.* 2.—Brokers: *ching*, in the sense of to pass through, *shou*, the hand.

30. *Obs.*—Confidence: *hsiang hsin*, reciprocal trust, faith, or belief in each other (*pi tz'ü*).

28. It is to take charge of their honggs and to act as brokers for them.

29. Do they get on well with the Japanese?

30. Neither has much confidence in the other, I imagine.

30. 異 *i*<sup>4</sup>

## DIALOGUE II.

1. Is not the horse you are riding, sir, a horse of our country here?  
 2. Yes; it was bought in your country.  
 3. Who bought it for you?  
 4. The people in the horse-yard chose it for me.  
 5. How much did they ask you for him?  
 6. They asked thirty taels.  
 7. Did you give it?  
 8. I did not; I thought they asked too much.  
 9. And how much did you give?  
 10. I closed with them for twenty-two taels.  
 11. The horse was mine once.  
 12. Was he really? why did you sell him?

1. 納 *na*<sup>4</sup>20. 哎 *ai*<sup>1</sup>20. 呀 *ya*<sup>1</sup>20. 久 *chin*<sup>3</sup>

1. *Obs.*—Sir: *ni-na*. See *nin*, above (Part III, 648).

9. *Obs.*—And how much: [though you did not give what they asked] *tao ti*, in the end, etc.

19. *Obs.* 1.—Father died: *hsien fu*, my late father, *ch'ü*, departed from, *shih*, the world. *Obs.* 2.—Gave up: *ko hsia*, laid down, the appointment. *Obs.* 3.—Look after: *liao li*; the first word signifying here the calculation, the second the administration, required in *chia wu*, household business.

20. *Obs.* 1.—Dear me! *ai ya*. *Obs.* 2.—Your father: *ling tsun*; both words signifying honourable. *Obs.* 3.—Long: *jih-tzü chiu*, days long enduring.

22. *Obs.* 1.—His illness: *t'a-na*, like *ni-na*, a respectful form; pronounced *t'an-na*. *Obs.* 2.—Took charge: *chao ying*, looked to everything, and met every requirement.

23. He was able to attend to his affairs in-doors, though he could not go out.

24. Should you have remained in office had you not lost your father?

25. I might have remained or I might not; I am not sure.

26. How not sure?

27. I would have staid in the place if there had been more to be made out of it.

28. Did your salary in it not cover your expenses?

29. Well, it did; still a little addition was required to make one comfortable.

30. Don't think it odd if I say that you were wrong to give up your place.

31. Why, what do you think I ought to have done?

32. Is not His Excellency WANG your connexion by marriage?

33. More; he is my blood relation.

34. Better still; was not he made Governor of a province the other day?

35. He was; Governor of Honan. But what do you imply by your question, sir?

36. My idea is that were you still in public employ His Excellency WANG would beyond doubt be willing to give you a lift.

37. You are wrong; he never liked me.

38. That's all imagination; what evidence have you that he did not?

39. The last time he left home I asked him to take me with him.

40. And what answer did he make?

41. He said, "If there were not another man in the world, I wouldn't have you."

27. 項 *hsiang*<sup>4</sup>

28. 墊 *tien*<sup>4</sup>

32. 王 *wang*<sup>2</sup>

34. 撫 *fu*<sup>3</sup>

36. 拔 *pa*<sup>2</sup>

28. 賠 *p'ei*<sup>2</sup>

31. 依 *i*<sup>1</sup>

32. 戚 *ch'i*<sup>4</sup>

36. 提 *t'i*<sup>2</sup>

38. 證 *cheng*<sup>4</sup>

23. *Obs.*—He: note that a son cannot speak of his father as *t'a*.

24. *Obs.*—Remained in office: *tang*<sup>1</sup>, here to perform.

25. *Obs.*—*To-shao ch'ien*: in Peking as often pronounced *to-'rh ch'ien*.

27. *Obs.*—More to be made: *hsiang*, properly, the neck; items; subdivisions. *Tê hsiang*, the items, sums, obtained; specially used of the profits or pickings of an office.

28. *Obs.*—Cover expenses: *p'ei*, to make up a deficiency, but, popularly, to lose money; *tien*, to advance money. *P'ei tien*, to lose the advances made.

29. *Obs.*—Well: [though I could have wished more] *tao*, yet, I had not to *p'ei tien*.

30. *Obs.* 1.—Think it odd: *kuai*, to be angry with. *Obs.* 2.—Were wrong: in laying down your office you were *pu tang*<sup>1</sup>, not right.

31. *Obs.*—You think: *i*, to follow, to lean against, according to; *lit.*, in that case, according to your idea, [you would have] *chia*, caused me to do what?

32. *Obs.* 1.—His Excellency: *WANG ta-jên*; the two last words make an honourable appellative proper to a large number of officials whom, however, we should not style Excellency. *Obs.* 2.—Connexion: *ch'in ch'i*, related by marriage. Emphasise *ch'in*.

34. *Obs.*—Made governor: *fang*, to let go (in the higher grades of office, to appoint), *hsün fu*, the former character signifying to go rounds, as a watch; the latter, to soothe, to conciliate. Under the present dynasty, the chief authority over a single province, with a few exceptions.

35. *Obs.*—Imply by your question: *lit.*, what is your lofty view, the view of your superior intelligence?

36. *Obs.*—Give you a lift: *t'i*, to lift or pick up, *pa*, to pluck or pull up; *t'i* also means to mention or allude to (see Dialogue IV, 81). *T'i pa*, to help on anyone in preference to others; to show preference to.

37. *Obs.*—Never liked: he heretofore has not *hsi huan*, rejoiced in, me.

38. *Obs.*—Evidence: *lit.*, what is a *tui chêng*? the latter word (*chêng*) signifying witness, that *tui*, accords with, what you advance.

39. *Obs.* 1.—Last time: *shang ts'ü*, the time, or turn, last above the present. *Obs.* 2.—Left home: *lit.*, went outside; said of anyone going to some distance to trade, on duty, etc.



42. Dear me! was there any reason for such sternness?

43. He can't bear me because I was idle and extravagant when I was young.

44. Oh! be easy about that. Bygones are bygones. His Excellency surely doesn't continue to bear you such illwill now.

45. You don't know; he said more than what I have told you.

46. But not that he would never forgive you!

47. He said that no matter what luck he might have, he would never show me any favour again.

48. What a pity that with such an opportunity as this you shouldn't be able to avail yourself of it.

49. There is no help for it; it's no one's fault but my own that I did not make better use of my time long ago.

50. Did your father's property all come to you, or was it divided?

51. Not all to me; my two brothers, elder and younger, have each a share.

52. Has your elder brother a larger share than the rest?

53. No; it is equally divided amongst the three of us.

54. What sort of property was it, money?

55. There was some ready money and some house property, and business as well.

56. How came the house to you when you were not the eldest son?

57. While my father was alive my eldest brother always looked after the shop.

58. Oh! and you live in the house to take care of your mother?

59. Exactly, my younger brother being also away from home; he has got a private secretary's place somewhere or other.

43. 恨 <i>hên</i> <sup>4</sup>	44. 唉 <i>ai</i> <sup>1</sup>	46. 宥 <i>yu</i> <sup>4</sup>	50. 歸 <i>kuei</i> <sup>1</sup>	58. 伺 <i>ts'ü</i> <sup>1</sup>
43. 勤 <i>ch'in</i> <sup>2</sup>	44. 既 <i>chi</i> <sup>4</sup>	48. 機 <i>chi</i> <sup>1</sup>	53. 均 <i>chiün</i> <sup>1</sup>	59. 幕 <i>mu</i> <sup>4</sup>
43. 儉 <i>chien</i> <sup>3</sup>	44. 咎 <i>chiu</i> <sup>1 4</sup>	49. 息 <i>hsi</i> <sup>1 2</sup>	54. 哪 <i>na</i> <sup>1</sup>	

43. *Obs.* 1.—Can't bear: *hên*, to hate, to be wrath with. *Obs.* 2.—Idle: was not *ch'in*, diligent, and *chien*, economical.

44. *Obs.* 1.—Oh! *ai*, an interjection. *Obs.* 2.—Bygones: *chi*, of time that is past; since. *Chi wang*, as to what is past, or, since the thing is past, *yu chiü*<sup>1</sup>, there is no fault [imputed].

46. *Obs.*—Forgive: *yu*, to forgive; *k'uan yu*, to have the liberality to forgive.

47. *Obs.*—Luck: *lit.*, no matter what share of promotion, wealth, etc., he might reach.

48. *Obs.*—Opportunity: *chi*, motive power, *hui*, to meet, to come across; the meeting with the motive power that will accomplish a certain object in view.

49. *Obs.*—Better use: *hsi*, properly, rest; the profit, interest, accruing on money put out. *Ch'u hsi*, to make profit, or the profit made; colloquially, seldom used except in a moral sense. Emphasise *ch'u*.

50. *Obs.*—All come: *chuan*, exclusively, *kuei*, to revert to.

53. *Obs.*—Equally: *chiün*, in even shares.

54. *Obs.* 1.—Was it: *na*, an interrogative particle. *Obs.* 2.—Property: *ch'an yeh* may mean land, house, or business.

56. *Obs.* 1.—The house: *lit.*, the dwelling-house below your person. *Obs.* 2.—Eldest: *chang*<sup>3</sup>; cf. *chang pei*, an elder generation.

57. *Obs.*—Alive: *tsai*, existing.

58. *Obs.* 1.—Take care of: *ts'ü hou*, to wait on; both words meaning to wait, to wait for. *Obs.* 2.—Your mother: *ling t'ang*; the latter word, properly a hall, being elliptically used for *hsüan t'ang*, a poetical term for mother.

59. *Obs.*—Private secretary: *mu*, properly, a curtain or screen, behind which the secretary would sit, his employer being in court. The term has a classical origin.

## DIALOGUE III.

1. Come here, somebody!
2. Here, sir! what did you want, sir?
3. Who are you?
4. My name is LAI-FU.
5. What is your surname?
6. My surname is CHANG.
7. What do you do here?
8. I came to do my elder brother's work.
9. Who is your elder brother?
10. My brother's name is LAI-SHUN.
11. What, the LAI-SHUN who looks after the library?
12. Yes; the same.
13. How came he to go away without asking leave?
14. He thought he oughtn't to trouble you about leave, sir, when you were unwell.
15. Why couldn't he wait till I was well again?
16. He was wanted at home on very particular business.
17. What particular business?
18. His mother was very ill.
19. If so, why should you and he have changed places?
20. He went because father desired it, and I came for fear your work might not be done, sir.
21. Well, be all that as it may, servants should never leave the house without asking leave.
22. Don't be hard on my brother, sir, pray; he will be back soon.
23. Is your house far from this?
24. I should not call it very far.
25. What do you mean by not very far?
26. It's not more than four *li* at the most; it's in the Eastern Division too.
27. Well, in the meanwhile you can go home.
28. Must my brother come back directly?
29. It will do if he is here by to-night.
30. Oh, here is LAI-SHUN himself!
31. Ah! tell him to come here. You can go.
32. You have no further orders for me, sir?
33. None whatever; you go. Here, LAI-SHUN!
34. I have made a sad mistake, sir, but I hope you will forgive me.

8. 哥 *ko*<sup>1</sup>21. 勿 *wu*<sup>2 4</sup>23. 離 *li*<sup>2</sup>13. 假 *chia*<sup>4</sup>22. 饒 *jao*<sup>2</sup>34. 恕 *shu*<sup>4</sup>

4. *Obs.*—My name: *hsiao ti*, the little one; servants so style themselves to their masters; in a court, prisoners and witnesses do the same. Differently used farther on, in Part V, Lesson LXXXVII.

8. *Obs.*—Elder brother: *ko-ko*; borrowed from the Manchu language. Notice *t'i* first as the preposition instead of, and then as the verb to replace, or to do instead of.

13. *Obs.*—Ask leave: *chia*, to rest, to take a holiday; not to be confounded with *chia*, false. *Kao chia*, to give notice of leave.

14. *Obs.*—He oughtn't: *pu pien*, it was not expedient, convenient, befitting, that he should.

19. *Obs.*—If so: since it is *chê-mo cho*, thus.

21. *Obs.*—Be all that: *wu*<sup>4</sup>, a negative imperative particle; *li*<sup>2</sup>, of other matters, before [I speak of this most essential matter] do not speak. Colloquially, *wu*<sup>2</sup>.

22. *Obs.*—Don't be hard: *jao*, to forbear, to pardon, to excuse. See Part III, Exercise XXXII, 8, *Obs.* 1.

23. *Obs.*—Far from: *li*, to separate; hence, from; is your house from this far or near?

27. *Obs.*—In the meanwhile: *hsien*, before your brother comes.

28. *Obs.*—Directly: *chiu*, now.

34. *Obs.*—Forgive me: *k'uan shu*. *Shu*, properly, to forbear doing to others what one does not wish done to oneself; hence, to show mercy.

35. It was a mistake indeed; why did you go out without saying a word to me?

36. You were not well, sir, and they were pressing me for the money.

37. Who were *they*, and what was *the* money?

38. The shop, sir, where I bought the table for you the other day wanted to be paid for it.

39. Isn't that shop in the Western Division?

40. No, sir; outside the walls.

41. Outside the walls! near which gate?

42. I don't know much about the town outside the walls, sir.

43. But you know whether the shop was north or south of this, don't you?

44. Oh! I remember; it's outside the An-ting Gate.

45. There's something I don't quite understand in all this.

46. What is it you don't understand, sir?

47. You have got to speak the truth, mind.

48. I shouldn't venture to tell you a lie, sir.

49. Halloo! who is it that's making such a noise in the court?

48. 敢 *kan*<sup>3</sup>

49. 院 *yüan*<sup>4</sup>

52. 闖 *ch'uang*<sup>3 4</sup>

54. 噯 *ai*<sup>1</sup>

54. 磕 *k'o*<sup>1</sup>

56. 挨 *ai*<sup>2</sup>, <sup>99</sup>*ai*<sup>2</sup>

50. Shall I go out and see, sir?

51. No, you needn't go. Shut (let down) the window.

52. Dear me! what can the matter be? there's someone coming rushing into the house.

53. Why, you are a waggoner, are you not? what do you mean by rushing in in this way?

54. Oh, sir! my humble service to you; I want you to stand my friend, sir.

55. What do you mean?

56. Oh, sir! justice, if you please; I've been thrashed and I've lost my money.

57. And what have I to do with your thrashing or your losses?

58. If you have nothing to do with it, sir, your servant has, at any rate.

59. Which servant? what, LAI-SHUN here, perhaps?

60. Ah! yes, indeed; that is the man; I didn't notice him before.

61. What has he had to do with you?

62. He hasn't paid me my fare.

63. Your fare from the Northern Division?

64. Northern Division? I belong to an inn at Foal's Bridge.

65. Dear, dear! this really requires explanation; take care what you say.

56. 伸 *shên*<sup>1</sup>

57. 與 *yü*<sup>3</sup>

57. 何 *ho*<sup>2</sup>

64. 騎 *chü*<sup>1</sup>

65. 噯 *hai*<sup>1</sup>

65. 詳 *hsiang*<sup>2</sup>

36. *Obs.*—Pressing: *lit.*, they were impatient in the matter of (*yü*) from me wanting money.

48. *Obs.*—Venture: *kan*, to dare.

49. *Obs.*—Court: *yüan*, an enclosure surrounded by walls; the open spaces between the buildings in a Chinese house are so called.

52. *Obs.* 1.—Dear me! *ai*<sup>1</sup>, here an interjection indicative of surprise or regret. *Obs.* 2.—Rushing in: *ch'uang*<sup>3</sup>, to burst a way into; said of man or beast. In Peking, *ch'uang*<sup>4</sup>.

54. *Obs.* 1.—Oh, sir! *ai*, a mere exclamation. *Obs.* 2.—Humble service: *k'o*, to knock, *t'ou*, the head; perform a kotow. *Obs.* 3.—Stand my friend: *lit.*, I pray you, sir, to *tao chu*, to play the master, to manage my business for me.

56. *Obs.* 1.—Have been thrashed: *ngai*; originally, to beat; more commonly, side by side with. In northern mandarin, to suffer, to be the recipient of; hence, when with other verbs, what we should call a sign of the passive. *Obs.* 2.—Justice: *lit.*, I pray you, sir, *shên*, stretch out so as to straighten, *yüan*, my wrong.

57. *Obs.*—To do with: *yü*, with; your loss of money, etc., has with me, *ho kan*, what connexion or concern?

64. *Obs.*—Foal's Bridge: *chü*, a horse, an ass, or a mule, not full grown. Ma-chü Ch'iao is a village a few miles east of Peking.

65. *Obs.* 1.—Dear, dear! *hai*, an interjection. *Obs.* 2.—Explanation: *lit.*, this *hai*, still, requires *hsiang hsi*, explicit and minute explanation.



66. You may take my leg off, sir, if I say a word that's not true.

67. What time did you start this morning?

68. The cart was put to at cock-crow.

69. Had you one beast or two?

70. A pair; we were to go quick.

71. Had you no passenger but LAI-SHUN here?

72. There was a companion of his as well.

73. And which of the two was it that proposed to go so fast?

74. LAI-SHUN hired the cart, and when he came to hire it he said that if I made haste he would pay me something extra.

75. What did you and he agree should be the fare?

76. It was settled that I was to have five *tiao*.

77. Including the extra charge for speed?

78. Yes, the extra fare included; I never take in anybody.

79. Oh! the fare is fair enough; was it about this you came to blows?

80. We didn't come to blows at all.

81. What! didn't you say just now that you had a thrashing?

82. Yes; but it was not LAI-SHUN that thrashed me.

83. Who then?

84. A number of people; I don't know any one of them.

85. What, a lot of people headed by LAI-SHUN?

86. No, no; LAI-SHUN did not bring anyone.

87. They were thieves then?

88. No, not thieves either. Oh dear! it's a long story to tell.

89. Well, but you have got to tell it, whether it be long or short.

90. Oh, sir! please pay me the fare that's due to me and I'll go about my business.

91. Not so fast; I want to clear up this business.

92. It's not worth taking up your time, sir.

93. Don't you trouble yourself about that; all you've got to do is to answer my questions.

94. Well, sir, what do you want me to tell you?

95. Is CHANG LAI-SHUN here a Foal's Bridge man?

96. His father is a market-gardener outside the village.

97. Oh! then of course LAI-SHUN is an old acquaintance of yours?

98. I used to see him when he was quite a little fellow playing about the streets.

72. 伴 *pan*<sup>4</sup>

74. 加 *chia*<sup>4</sup>

79. 架 *chia*<sup>4</sup>

88. 哟 *yo*<sup>4</sup>

91. 晰 *hsi*<sup>4</sup>

96. 園 *yii*<sup>4</sup>

70. *Obs.*—*Wei*<sup>4</sup>, for, going quickly.

72. *Obs.*—Companion: *pan*, a partner, an associate.

74. *Obs.*—Extra: *chia*, to add to; *lit.*, he said if I made haste he could add some cash.

78. *Obs.*—Take in: *ngo* (see Part III, 597).

79. *Obs.*—Came to blows: *chia*, properly, a frame; to ward off blows; with *ta*, to fight, with arms or without.

88. *Obs.*—Oh dear: *ai yo*, an interjection.

91. *Obs.*—To understand: *hsi*, bright, clear; I must *fên hsi*, distinguish one part from another, *ming-pai*, clearly.

93. *Obs.*—All you have to do: *chih*, only; I only require that when I ask you something you say that something.

96. *Obs.*—Gardener: *yii*, a garden; his father keeps (*lit.*, opens) a *ts'ai yii*, vegetable garden, as distinct from *hua yii*, a flower garden, *kuo mu yii*, an orchard.

99. Was he honest as a boy, or the reverse?

100. Sir, I had rather not tell tales of anybody.

101. But I don't want you specially to tell tales; you can tell me any good you know of him, can't you?

102. Sir! please pay me my fare and let me go about my business.

103. Well, tell me; where did the people come from who fell upon you?

104. They belonged to a tea-house on the road.

105. How far from the city?

106. Not far; just outside the Sha-wo Gate.

107. And LAI-SHUN had some tea there?

108. No, no tea; some spirits and something to eat besides.

109. Did you breakfast with him?

110. No; I was away getting my whip mended.

111. Well, and when it was mended you came back to the house?

112. Yes, I came back; and when I got back I found that they were off.

113. Off! having done you out of your fare?

114. Yes, and not only me but the tea-house as well.

115. Oh! that was it; and the tea-shop wanted you to pay your passengers' bill?

116. That *was* it; and when I wouldn't pay they set upon me.

117. Well, so far as the beating you got at the tea-house goes, I don't see that I can do anything for you, eh?

118. Oh! the beating doesn't signify; but please, sir, pay me my fare, and let me go about my business.

119. There is no difficulty about the fare; I shall stop it out of LAI-SHUN's wages for you.

120. Could you give it me at once, sir, if you please, and let me go home?

121. Don't disturb yourself about the fare; but have you nothing to say to him about what took place at the tea-shop?

103. 毆 *ou*<sup>1</sup>

106. 沙 *sha*<sup>1</sup>

110. 鞭 *pien*<sup>1</sup>

119. 折 *chi*<sup>2</sup>

104. 館 *kuan*<sup>3</sup>

106. 窩 *wo*<sup>1</sup>

114. 但 *tan*<sup>4</sup>

99. *Obs.*—Reverse: *liu li*, slippery, evasive, dishonest, not to be depended upon. *Liu li* is, *lit.*, glassware (see Dialogue VII, 72); hence, metaphorical for a slippery customer, commonly called *liu li ch'iu<sup>2</sup>-rh*, "a glass marble."

100. *Obs.*—Tell tales: to tell people's *tuan ch'u*, short places, demerits; *ch'ang ch'u* is a man's special merit.

103. *Obs.*—Fell upon: *ngou*, to beat, with or without a weapon.

104. *Obs.*—Tea-house: *kuan*, a term to be differently translated according to circumstances; a school, an hotel, the temporary residence of an official travelling on duty, etc.

106. *Obs.*—Gate: *Sha-wo*, popularly pronounced *Sha-hou*; *lit.*, dust, or sand, nest. *Wo* is the nest or lair of bird or beast.

110. *Obs.*—Whip: *pien*; mended, *shuan*, as before, to tie to, or round.

112. *Obs.* 1.—When: *kan*, as before, to overtake, to come up to. *Obs.* 2.—They were off: they had, before the time so described, run away.

113. *Obs.*—Done you out of: *k'ing* (see Part III, 796).

114. *Obs.*—Not only: *tan*, only; not only the waggon fare, *lien*, also, etc.

117. *Obs.*—So far as: *ts'eng*; *lit.*, a layer; hence, a stage in proceedings, an incident.

119. *Obs.*—Stop it: *chê*, properly, to snap off; here, as elsewhere, to deduct from one account in favour of another. Also read *shê*<sup>2</sup> (see Part V, Lesson XXVII, 13)

122. No, no; nothing whatever. Please pay me my fare, sir, and let me go home.

123. Well, you are a right good fellow to put up with your neighbour's wrongdoing in this way; but when you get back to your

village, you may tell LAI-SHUN's father that neither of his sons is any good, and that I will have nothing whatever to do with such servants.

123. 忠 *chung*<sup>1</sup>

123. 擔 *tan*<sup>1</sup>

123. 材 *tsai*<sup>2</sup>

123. 決 *chüeh*<sup>2</sup>

123. *Obs.* 1.—Right good: *chung*, honest, loyal; *hou*, thick (morally, sound, liberal, the opposite of mean). *Obs.* 2.—Put up with: *tan*<sup>1</sup>, to bear on the shoulder, but read *tan*<sup>4</sup> when used materially; *tan tai* to behave towards men as one bearing their *pu shih*, faults, on one's own shoulder. *Obs.* 3.—But when: *ching*, a strong disjunctive. *Obs.* 4.—Any good: *ts'ai liao*, *lit.*, materials; neither of them is of the material that makes a good, useful, or honest man. *Obs.* 5.—Nothing whatever: *chüeh*; *lit.*, to cut; positively, decidedly.

#### DIALOGUE IV.

1. LUNG-T'IENT!
2. Sir!
3. Who is that in the court?
4. His name is Hsü.
5. Oh! a man you know, is it?
6. Yes, sir; an old acquaintance.
7. Where did you meet?
8. We met at Shanghai.
9. When was that?
10. Many years ago.
11. Were you intimate?
12. Pretty well, sir; we are distantly connected.
13. Oh, you're connected? Do you know what he has come for?
14. No, sir, but I can ask him; shall I?

4. 徐 *hsü*<sup>2</sup>

6. 識 *shih*<sup>2 4</sup>

7. 遇 *yü*<sup>4</sup>

23. 慶 *ching*<sup>4</sup>

15. Do; I have no objection.
16. He says he is come to see Your Excellency.
17. Come to see me! what about?
18. His father has sent him to pay his respects, he says.
19. His father! what is his father?
20. He was in business once; at present he has no occupation.
21. I don't remember the man at all: what line of business was he in?
22. Surely you remember the large draper's shop in the Western Division, sir?
23. Oh! Hsü FU-CH'ING; I do remember him. It's *his* son, is it?
24. His son, sir.

1. *Obs.*—LUNG-T'IENT! the name of the person addressed, not the surname; this, in familiar intercourse, especially with a junior, is omitted. Were the surname expressed, it would precede the name as above in Dialogue III, 95.

4. *Obs.*—Hsü: a surname. There are in all China but some 540 single-syllabled surnames, with perhaps 30 of two syllables.

5. *Obs.*—Know: *shih*, to know, to recognise.

6. *Obs.*—Old acquaintances: *ch'ên*, old, of things long in use; also, stale (*see* Part III, 1026).

7. *Obs.*—Meet: *yü*, to meet by accident.

18. *Obs.*—Respects: sent to *ch'ing*, for *ch'ing wên*, to beg to be allowed to inquire after your *an*, health, comfort.

21. *Obs.*—The man: *q.d.*, this man is one *so*, whom, I do not remember; the addition of the *so* is held to emphasise the affirmation.

23. *Obs.*—Hsü FU-CH'ING: *ch'ing*, prosperity, congratulations upon prosperity; here, part of a man's name.



25. Ask him to step in.  
 26. His Excellency begs you will walk in.  
 27. I hope Your Excellency is well.  
 28. Take a seat! take a seat!  
 29. When Your Excellency is seated.  
 30. Take a seat! take a seat! Here, somebody!  
 31. *Dju!*  
 32. Some tea! Your name is Hsü, sir?  
 33. Hsü, at your service, sir.  
 34. The son of Hsü FU-CH'ING?  
 35. Hsü FU-CH'ING is my father.  
 36. I used to know him years ago; I hope he is well.  
 37. Very well, thank you, sir; he sent me to inquire after Your Excellency's health.  
 38. It was very good of him to think of me, I am sure, and very good of you to take so much trouble.  
 39. Oh, sir, it was no more than my simple duty.

40. Your father used to suffer from his eyes, if I remember rightly; are they any better now?  
 41. His eyesight is pretty good, thank you, considering his age.  
 42. Age! why, he is much the same age as I am!  
 43. He is sixty-nine, sir.  
 44. Then I beat him by two years, for I am seventy-one.  
 45. I should be well satisfied if he looked as hearty as Your Excellency.  
 46. Well, I don't understand why he should not; he has not gone through what I have.  
 47. As a public man Your Excellency has had great cares no doubt; but my poor father has had his domestic financial anxieties.  
 48. But they are over now that he has retired from business.  
 49. Yes, sir, he *has* retired, but that was because he could not help himself.

25. 讓 *jang<sup>4</sup>*37. 托 *t'o<sup>1</sup>*38. 勞 *lao<sup>2</sup>*45. 艱 *lang<sup>2</sup>*32. 沏 *ch'i<sup>1</sup>*38. 惦 *tien<sup>4</sup>*40. 模 *mo<sup>1</sup>*49. 奈 *nai<sup>4</sup>*

25. *Obs.*—Ask him: *jang*, properly, to concede to; hence, to offer to, to invite to benefit by. Very commonly used of invitations to eat, to drink, to smoke, etc.

32. *Obs.*—Some tea: *ch'i*, to pour boiling water on tea.

33. *Obs.*—Your service: *chien*, cheap, lowly; like *pi* (see Dialogue I, 2), for the pronoun of the first person.

37. *Obs.*—Thank you: *t'o*, the same as *t'o* (see Part III, 992), to be beholden to, *fu*, the prosperity, of the person addressed; *q.d.*, goodness, which Heaven rewards by making him prosper, has a beneficial influence on the speaker.

38. *Obs.* 1.—Good of him: *chiao*, to cause, as elsewhere, puts the verb in the passive; *tien*, to be anxious about persons or things; not recognised by the dictionaries. *Obs.* 2.—I am sure: *chao shih*, in very truth. *Obs.* 3.—Take trouble: *lao*, trouble, to trouble. *Lao chia*, to trouble the chariot, politely for to trouble you; it is also frequently used in the sense of "thank you."

40. *Obs.*—If I remember: *mo*, a word not used separately from *hu*; the combination implying dimness of sight or sense; dimly remember. The character *mo* is not recognised by the native dictionaries, and is probably a corruption of *mo*, to feel, or the same phonetic with the 72nd or 109th Radical.

42. *Obs.*—Much the same: *ch'a<sup>1</sup>*, properly, diverging; not to be confounded with the same character read *ch'ai<sup>1</sup>* (see Part III, 1005), or *tz'u<sup>1</sup>* (see Part III, 577). *Ch'a pu to*, differing not much, nearly the same as.

45. *Obs.* 1.—As hearty: *ying*, hard; *lang<sup>4</sup>*, properly *lang<sup>2</sup>*, tall. There is, strictly speaking, no character to represent this latter sound. *Obs.* 2.—Well satisfied: *lit.*, if my father could be like Your Excellency that hearty, that [would be a thing that though] one asked for it, one could not obtain it; too good a thing to be got.

49. *Obs.*—Not help: *nai*, properly, a certain fruit, but as used in this phrase, untranslatable. *Wu nai ho* and *wu k'o nai ho* both mean that the case is without any remedy; there is no help for it.

50. Oh, indeed! he was unfortunate in business?

51. Not exactly, sir.

52. No? then was he robbed?

53. Far worse, sir; he was cheated out of almost all the money he had made.

54. Dear me! I'm sorry to hear that; how was it? did someone who owed him money make off with it?

55. No, sir, a friend he went security for—

56. Absconded! how abominable! and the loss has told on your father's health, has it?

57. Naturally, sir; he has a large family and nothing to give them.

58. How many are there of you?

59. Four sons and three daughters.

60. But not all at home?

61. Every one at home, sir.

62. I thought your father's daughters were all married?

63. Two of them were married to officers of the army, but their husbands were killed in that last campaign in the West.

64. And their widows are come home again?

65. Yes, sir; one with her two children, and the other with six.

66. That is a large family to keep, indeed; and there is another lady unmarried?

67. She is quite a young thing, and always ailing.

68. Ah! what does she suffer from?

69. My mother died while she was a baby at the breast, and she never throve afterwards.

51. 竟 <i>ching<sup>4</sup></i>	53. 惡 <i>wu<sup>4</sup></i>	56. 精 <i>ching<sup>4</sup></i>	60. 未 <i>wei<sup>4</sup></i>	63. 亡 <i>wang<sup>2</sup></i>
52. 莫 <i>mo<sup>4</sup></i>	53. 掙 <i>chêng<sup>4</sup></i>	57. 養 <i>yang<sup>3</sup></i>	62. 姑 <i>ku<sup>4</sup></i>	64. 孀 <i>shuang<sup>1 4</sup></i>
52. 被 <i>pei<sup>4</sup></i>	54. 繃 <i>pêng<sup>1</sup></i>	59. 姐 <i>chieh<sup>3</sup></i>	62. 嫁 <i>chia<sup>4</sup></i>	64. 婦 <i>fu<sup>4</sup></i>
52. 竊 <i>ch'ieh<sup>4</sup></i>	55. 保 <i>pao<sup>3</sup></i>	59. 妹 <i>mei<sup>4</sup></i>	63. 陣 <i>chên<sup>4</sup></i>	

51. *Obs.*—*Ching*, a strong disjunctive; then, but then, only, nothing but; when followed by a negative, never.

52. *Obs.* 1.—No? *mo*, generally, negative imperative; *mo pu*, if it were not; was it not then that he was robbed?  
*Obs.* 2.—Robbed: *pei*, to cover (hence, to suffer; hence, sign of the passive); *ch'ieh*, to steal, to pilfer.

53. *Obs.* 1.—Worse: *wu*, to hate; *k'o wu*, deserving hate, detestable, abominable. *Obs.* 2.—Made: *chêng*, to make an effort, as when trying to extricate oneself from bonds; *chêng ch'ien*, to make money by exertion.

54. *Obs.*—Make off with: did the *ch'ien chu*, debtor, *pêng*, flick it, the money, away? *Pêng*, which is not a recognised character, is used of the action of a bowstring, or of a piece of wood so set as to propel anything, upon the missile propelled.

55. *Obs.*—Security: *pao*, to secure, to ensure, in any sense.

56. *Obs.*—Health: *ching*, properly, minute, subtle; *ching*, the spirit within one, as distinguished from *shên*, its external manifestation; *ching shên*, animal spirits, health.

57. *Obs.*—Nothing to give: *lit.*, he has not *li liang*, resources wherewith to, *yang huo*, to keep them alive; *yang*, to feed, to rear, man or beast.

59. *Obs.*—Daughters: *chieh*, elder sisters of the speaker; *mei*, his younger sisters.

60. *Obs.*—But not: *wei*, not, not yet; *wei pi*, it does not necessarily follow.

61. *Obs.*—All: *ko ho'rh*, every individual.

62. *Obs.* 1.—Daughters: *ku-niang*, a spinster. *Obs.* 2.—Married: *chia*, of the woman married, to leave home.

63. *Obs.* 1.—Married: those they were given to were military officers. *Obs.* 2.—Killed: *chên*, a rank, the ranks of a force; *wang*, to die; *chên wang*, died in battle; were killed the last time that in the West, *lit.*, on the western road (beyond the frontier) there was a *ch'u ping*, going forth to war.

64. *Obs.*—Widows: *shuang<sup>1</sup>*, widowed (in Peking, *shuang<sup>4</sup>*); *fu*, a wife. *Fu-jên* is used of any woman.

67. *Obs.*—Always ailing: *ai*, to love; here and often, in the sense of "to be used to."

69. *Obs.* 1.—While: *ta*, proceeding from; hence, at the time when. *Obs.* 2.—At the breast: *ch'ieh nai*, she wanted, was deficient in, milk. *Obs.* 3.—Throve: *tsu chuang*, sufficiently vigorous.



70. This is very sad, really; but you and your brothers are doing something for the family, I suppose.

71. I should be very glad to do anything, but unfortunately I can get nothing to do.

72. Are you the eldest son?

73. The eldest but one, sir.

74. Well, but what is your eldest brother about?

75. He is a cripple and quite unfit for anything.

76. Well, this is a terrible case; and your younger brothers?

77. They were quite children when my father gave up business, and as he couldn't pay for their schooling they have been very imperfectly educated.

78. Well, I suppose the long and the short of it is that you want me to find you a place, eh?

79. Oh, Your Excellency, I should be inexpressibly grateful if you would take so much interest in me.

80. And that was the real object of your visit to-day, wasn't it?

81. Indeed, I shouldn't have presumed to mention the subject, sir, if you had not alluded to it.

82. Well, I'll see what I can do for you; be so good as to call again about ten days hence.

83. I am greatly indebted to you for the preference you are showing me, sir; I will wait on Your Excellency again in a few days.

84. Good-bye, then, for the present.

85. Good-bye to Your Excellency.

70. 憐 <i>lien</i> <sup>2</sup>	75. 殘 <i>ts'an</i> <sup>2</sup>	76. 景 <i>ching</i> <sup>3</sup>	77. 培 <i>p'ei</i> <sup>2</sup>	79. 激 <i>chi</i> <sup>1</sup>
73. 排 <i>p'ai</i> <sup>2</sup>	75. 疾 <i>chi</i> <sup>2</sup>	77. 栽 <i>tsai</i> <sup>1</sup>	79. 感 <i>kan</i> <sup>3</sup>	79. 盡 <i>chin</i> <sup>4</sup>

70. *Obs.* 1.—Very sad: *lien*, to compassionate; *k'o lien*, that rightly may be, deserves to be, pitied; but it is used simply as to pity. *Obs.* 2.—For *liang*, see Part III, 772.

71. *Obs.*—But: *lit.*, I, *ch'üeh*, for all that may be argued to the contrary, am very willing; *k'o hsi*, lamentably, there is no *tao-lu*, road.

72. *Obs.*—Eldest son: *chang*<sup>3</sup> *fang*; *lit.*, the chamber first in order. The sons, while children, are all in one apartment; as each one marries, he has a room to himself; the eldest will be first married.

73. *Obs.*—Eldest but one: *p'ai*, to arrange in order. *P'ai erh*, I stand second among the sons; a daughter might say it of her place among her sisters. Cf. also *hang*, Part III, Exercise XXVIII, 10.

75. *Obs.*—Cripple: *ts'an chi*, dreadfully ailing in the legs and feet. *Ts'an*, to destroy, to seriously injure (hence, cruel); *chi*, ailments in general.

76. *Obs.* 1.—Terrible case: *kuang ching*, circumstance; the latter word, alone, being more strictly applicable to scenery, features of a landscape. *Obs.* 2.—*K'o*, is properly, may properly be said to be, *liao pu tē*, infinite, *sc.*, in its badness.

77. *Obs.* 1.—Gave up: *shou*, here in the sense of to pack up, as a huckster his wares. *Obs.* 2.—Pay for schooling: *tsai p'ei*, properly, of trees; *tsai*, to plant; *p'ei*, to pile earth round the roots; could not take care of them [so as to enable them] to read. *Obs.* 3.—Imperfectly: *lit.*, their learning [though they have some] *hai*, or *han*, for all that, cannot either be considered deep.

79. *Obs.* 1.—Interest: *t'eng ai*, to tenderly love. *Obs.* 2.—Grateful: *kan chi*; the character *kan* meaning to move the heart, or to have the heart moved; *chi*, the outbursting of the heart moved. *Obs.* 3.—Inexpressibly: *chin*, to exhaust, words will hardly exhaust.

81. *Obs.*—Allude to: *t'i*, properly, to pick up (see Dialogue II, 36).

83. *Obs.*—Preference: *t'i pa*; the first word as in 81; the second means, to draw one out of a bundle. *T'i pa*, to help on anyone in preference to others (see Dialogue II, 36).



## DIALOGUE V.

1. LUNG-T'IENT! when HSŪ YUNG calls again, you tell him I've left town.

2. Poor fellow! he'll be sadly disappointed; what has he done to offend Your Excellency?

3. Offend! his whole story was a tissue of falsehoods from beginning to end.

4. Why, isn't he the son of HSŪ FU-CH'ING?

5. Oh, yes; he's HSŪ FU-CH'ING's son.

6. And didn't his father fail as he said?

7. He did fail; but not as he said.

8. How did he fail then?

9. It was his own extravagance and folly that broke him; nothing else.

10. Still he has an immense family to support.

11. Nothing of the sort. In the first place, HSŪ FU-CH'ING himself has been dead some years.

12. Dead some years! and who maintains all those sons and daughters of his?

13. His daughters all died before him, and he never had any son but this impostor.

14. Sir, I think Your Excellency must be misinformed on that point.

15. Not in the least; I've been making very careful inquiries. Didn't you say that you were connected with these people by marriage?

16. I did.

17. But you have seen nothing of them for four or five years?

18. Oh, more than that; nine or ten years.

19. Just so. Now, when old HSŪ kept the draper's shop, what was his character?

20. They used to say he was a very proud man; I never heard anything else against him.

21. Wasn't he very much given to smoking opium?

22. He did smoke, certainly; and he was a little fond of his glass too.

23. Exactly. Now, when you met his son at Shanghai, what was he doing there?

24. He said he had been commissioned to buy produce for exportation.

25. What produce, tea or silk?

9. 拋 *p'ao*<sup>1</sup>

15. 查 *ch'a*<sup>2</sup>

20. 狂 *k'uang*<sup>2</sup>

21. 烟 *yen*<sup>1</sup>

22. 貪 *t'an*<sup>1</sup>

25. 葉 *yeh*<sup>4</sup>

1. *Obs.*—HSŪ YUNG: *yung*, eternal; here the name of the man surnamed HSŪ.

2. *Obs.* 1.—Disappointed: *pai hsi huan*, lit., to rejoice in vain; the literary equivalent is *shih wang* (失望).  
*Obs.* 2.—Offend: *tê tui*, to get blame of you; before *ta-jén* understand *yü* (see Part III, 343), in the sense of "from" or "of."

3. *Obs.*—Beginning to end: *t'ung shên*, entire body.

9. *Obs.*—Extravagance: *p'ao*, to let go suddenly of what is held in the hand; *p'ao fei*, to spend without restraint.

15. *Obs.*—Careful inquiries: *kao ch'a*, the latter character being identical in the colloquial language with *ch'a* (see Part III, 522).

20. *Obs.*—Proud: *k'uang*, of unbridled temper or passions; *k'uang ao*, ungovernably proud, contemptuous.

21. *Obs.*—Smoking: *yen*, smoke of any kind. *Ch'ih yen*, to eat smoke, to smoke; nowadays more particularly used of opium-smoking, at least in conversation with foreigners. Opium is often particularised as *ta yen*.

22. *Obs.*—Fond of his glass: *t'an*, to covet, to desire immoderately.

24. *Obs.*—Produce: *t'u huo*, merchandise of the place or country.

25. *Obs.*—Tea: *yeh*, a leaf; *ch'a yeh*, tea leaves, tea in the market.

26. Tea and silk and medicines.  
 27. And where were they to have been carried?  
 28. I forget whether he said north or south.  
 29. And did he say nothing about purchasing imports?  
 30. He may possibly have done so, but I don't remember.  
 31. Nothing about opium?  
 32. Yes, yes; now you mention it, I recollect that he had some little difficulty about his opium.  
 33. There wasn't as much as he wanted in the market, I suppose.  
 34. Oh yes. The price of the drug was rising every day, but there was plenty of it to be bought.  
 35. What publicly?  
 36. Not exactly; it was stowed away in the receiving ships or in warehouses.  
 37. And had it to be smoked on foreign premises?  
 38. No; the divan Hsü YUNG used to frequent was in the back of a small house up a narrow street.

39. Oh, he used to frequent a divan, did he? Like father, like son.  
 40. Well, he didn't smoke so much after all.  
 41. Only purchased it for others, eh? And what was the difficulty he got into about it?  
 42. The prohibitions against the trade were still in force, and after he had purchased what he wanted, he couldn't get it away for a long time.  
 43. And how did he succeed at last?  
 44. He shipped it in a boat freighted with firewood, and smuggled it out of port.  
 45. I thought firewood all came to Shanghai; where could it be going to from the port?  
 46. Probably to some place in the neighbourhood. The junk, you may be sure, had more opium than firewood on board.  
 47. And so he got into a scrape?  
 48. Yes; his junk was dropping down the tide when a revenue cruiser pounced upon her.

26. 湖 *hu²*26. 材 *ts'ai²*36. 蔓 *tun³*36. 藏 *ts'ang²*26. 藥 *yao⁴*32. 微 *wei¹*36. 棧 *chan⁴*

26. *Obs.* 1.—Silk: *Hu ssü*, properly, silk of Hu-chou Fu, in the province of Chê-chiang (Chêkiang), but used generically of the finer silk. *Obs.* 2.—Medicines: *yao*, drug; *ts'ai*, materials; the latter word used particularly of timber.

27. *Obs.*—Carried: *yiiin*, to convey (*see* Part III, 1035).

29. *Obs.*—Imports: *yang huo*, foreign commodities (*see* Dialogue I, 12).

30. *Obs.*—May possibly have: *ch'iao lai*, *lit.*, coming by chance; *ch'iao* is short for *p'êng ch'iao* (*see* Part III, 752), casually, by chance.

31. *Obs.* 1.—Nothing about: *lit.*, did he not mention that he was *pan*, managing, engaged in, an operation of (that is, as it is very commonly used, buying). *Obs.* 2.—Opium: *yang yao*, foreign drug, drug from the seas; hence, abroad.

32. *Obs.*—Some little: *wei*, minute; *hsieh wei i tien*, a very common diminutive.

35. *Obs.*—Publicly: *kung jan*; the latter word as in Part III, 561.

36. *Obs.* 1.—Receiving ships: *tun ch'uan*; the first character meaning to buy wholesale. *Obs.* 2.—Warehouses: *chan fang*. *Obs.* 3.—Stored: *ts'ang*, to conceal, to put out of sight.

44. *Obs.*—Smuggled it out: *t'ou*, to steal; *t'ou-cho*, stealthily, went out of port.

48. *Obs.*—Pounced: *ch'ou lêng-tzû*, an expression indicating unlooked-for occurrences; on a sudden *chua chu*, clapped the paw, or claw, upon, and held or stopped the boat. The word *lêng*, cold, may refer to the shock of any occurrence unlooked for, but *ch'ou*, to draw, is scarcely explicable.

49. And put the cargo under seal?
50. No; but the tidewaiters threatened to search her if HSŪ YUNG didn't behave liberally.
51. How much did they ask?
52. They named no sum; they only said he must be liberal.
53. And what did he offer?
54. Well, like a fool, he offered a hundred taels.
55. That was pretty liberal; didn't the Custom House people think so?
56. They thought it much too liberal for a boat loaded with fuel, and they said that unless he paid down three hundred taels they would seize the whole cargo.
57. And did he pay three hundred taels?
58. He hadn't got it to pay.
59. Then how did he manage?
60. He gave them an order on a foreign house in Shanghai.
61. I wonder they took it. He was in great luck to get away at all.

62. But he didn't get away immediately, that was the best of it.

63. What, did the Customs people repent of their bargain after they had got the order for the money?

64. No; but while all this negotiation had been going on the Customs boat and the junk had been dropping down the tide side by side, and they ran foul of two other boats that were lying at anchor.

65. What, two other cruisers?

66. No, not cruisers; two boats belonging to the Imperial Commissioner LIU; one for himself and the other for his suite.

67. Capital! Was it very late at night?

68. Not very late; about nine o'clock.

69. Still, the Commissioner and his people were all asleep, I suppose?

70. The Commissioner, I should think, was at his rooms in the city; but his people were laughing and singing and keeping it up on board.

71. But his people had no concern with a Customs question?

49. 封 *fēng*<sup>1</sup>

61. 虎 *hū*<sup>3</sup>

65. 哨 *shao*<sup>4</sup>

66. 劉 *liu*<sup>2</sup>

52. 豐 *fēng*<sup>1</sup>

64. 撞 *chuang*<sup>4</sup>

66. 欽 *ch'in*<sup>1</sup>

49. *Obs.*—Under seal: *fēng*, properly, to stop up an orifice; here, to close by pasting certain official papers over a door, hatch, etc.

50. *Obs.*—Tidewaiter: there is another term for the tidewaiters in the employ of the Foreign Customs.

52. *Obs.*—Handsome: *fēng*, abounding, plenteous; *ts'ung fēng*, in an abounding manner, in the most abounding manner.

60. *Obs.* 1.—An order: *lit.*, he wrote *ko twü-rh*, a [paper of] characters; applicable to any note, memorandum, etc. *Obs.* 2.—On a house: *kên*, commonly, following, in the presence of; here, of or from; of the foreign house *ch'ü ch'ien*, to take the money.

61. *Obs.*—Get away: *hū*, the tiger; that he got out of the tiger's mouth was his *p'ien* *i*, advantage.

62. *Obs.*—But he didn't, etc.: *lit.*, but there was more [to come]; this wasn't yet to be considered entirely (so) getting out of the tiger's mouth.

64. *Obs.* 1.—Ran foul: *chuang*, to run up against; collision of persons or things. *Obs.* 2.—At anchor: *wan* (see Part III, 786); there, a bay; but here and often, to be at anchor.

65. *Obs.*—Cruisers: *shao*, properly, to whistle, or to make the like sound; hence, to make it as a signal; *hsün shao ch'uan*, circulating signal-making vessels.

66. *Obs.* 1.—Not cruisers: *kuan*, here short for *hai kuan*, Maritime Customs establishment. *Obs.* 2.—Commissioner: *ch'in*, imperial; *ch'ai*, envoy. *Obs.* 3.—LIU, a surname.



72. True; but when his boat ran bump up against them, it frightened them, and then, when they had recovered from their alarm, they came down on him for compensation.

73. Compensation for what?

74. For the fright, and damage done to the Imperial Commissioner's boats, and anything else you please.

75. I wonder Hsü YUNG didn't show fight.

76. They were too many for him, and, besides, he had a guilty conscience.

72. 驚 *ching*<sup>1</sup>

76. 寡 *kua*<sup>3</sup>

76. 膽 *tan*<sup>3</sup>

78. 躲 *to*<sup>3</sup>

74. 損 *sun*<sup>3</sup>

76. 敵 *ti*<sup>2</sup>

76. 虛 *hsü*<sup>1</sup>

80. 醉 *tsui*<sup>4</sup>

72. *Obs.*—Frightened: *ching*, a word indicating surprise, but also terror.

74. *Obs.*—Damage: *sun*, to injure; *sun hui*, to injure seriously.

76. *Obs.* 1.—Too many: *kua*, the few, could not *ti*, stand before, as equal to, *chung*, the many. *Obs.* 2.—Guilty conscience: *tan*, the liver, was *hsü*, the opposite of *shih*, true, sound, solid. With the Chinese the liver is the seat of courage. Compare our term white-livered.

78. *Obs.* 1.—Had hauled off: *tsao*, early, some time before; *to*, to withdraw; *to k'ai*, to get out of the way. *Obs.* 2.—Experience: he *ching kuo*, having passed through that [other affair], *chang*, had added a piece of *chien shih*, seeing and knowing.

80. *Obs.* 1.—Oh yes: *lit.*, how should they not consent? *Obs.* 2.—Too far gone: they had all drunk to a state of *pan tsui*, semi-intoxication.

77. As well he might have. But how did it all end?

78. The Customs boat had hauled off, but his experience in her case had taught him not to be too liberal this time, so he offered the Commissioner's people ten taels only.

79. And they were satisfied?

80. Oh yes; they would have taken anything; they were much too far gone to overhaul his junk.

## DIALOGUE VI.

1. Well, to return to his fabrications. Did he tell you whom he was buying opium for?

2. I forget.

3. He didn't tell you it was for his father?

4. I don't remember, really.

5. It was for his father, however, and his father's bankruptcy was due to this very transaction.

6. It was a bad speculation?

7. In one sense, yes; the opium was shipped for Tientsin.

8. What, and seized there?

9. It never arrived; the junk it was on board of was taken by pirates off the Shantung coast.

10. And old Hsü lost all the money he had invested in it?

1. 岔 *ch'a*<sup>4</sup>

9. 始 *shih*<sup>3</sup>

9. 終 *chung*<sup>1</sup>

9. 扣 *k'ou*<sup>4</sup>

10. 資 *tzu*<sup>1</sup>

1. *Obs.*—To return: *lit.*, that digression let us consider ended; *ch'a*, a forked road; *p'ang-ch'a*, branching off from one side; *chieh*, to tie a knot, to close an affair or a conversation.

5. *Obs.*—Bankruptcy: *kuan pi*, *lit.*, to close (a business), is used only of failure; for to retire from business, see Dialogue IV, 77.

9. *Obs.* 1.—Never: *shih*, beginning, *chung*, end; *shih chung*, from first to last. *Obs.* 2.—Taken by pirates: *lit.*, was by sea robbers *k'ou chu*, kept fast; *k'ou* is properly to strike, as one knocking at a door.

10. *Obs.*—Invested: *tzu*, properly, goods; here, money; *tzu pen*, capital.

11. Yes, and not only that, but his button to boot.

12. But I didn't know that he had any rank.

13. He had purchased a grade the year before.

14. Purchased a grade! But how could the piracy affect his rank? it is not alleged that he was in relations with the pirates, surely?

15. The piracy did not affect it, but the smuggling did.

16. What, did the smuggling come to the knowledge of the authorities?

17. Do you suppose large sums are ever extorted without the knowledge of the authorities?

18. Three hundred taels was not so very large a sum.

19. Quite large enough to be divided; and the cruiser's people not only kept more than their share, but fought about what they kept.

20. And then one told on the rest?

21. Precisely; and once the authorities got wind of it, the whole operation was traced to its source, and old Hsü had to pay the heaviest fine that could be inflicted, and was stripped of his rank as well.

22. Well, one can't wonder at Hsü YUNG's desire to keep his father's disgrace quiet.

23. Certainly not, he wasn't obliged to publish such a thing; but that is no reason why he should come here with a long invention about his father being the victim of misplaced confidence.

24. That was too bad, I admit.

14. 涉 <i>shé</i> <sup>4</sup>	21. 究 <i>chiu</i> <sup>1</sup>	22. 遮 <i>chê</i> <sup>1</sup>	23. 揚 <i>yang</i> <sup>2</sup>	24. 逾 <i>yü</i> <sup>4</sup>
16. 場 <i>ch'ang</i> <sup>3</sup>	21. 罰 <i>fa</i> <sup>2</sup>	22. 掩 <i>yen</i> <sup>3</sup>	23. 編 <i>pien</i> <sup>1</sup>	24. 詐 <i>cha</i> <sup>4</sup>

11. *Obs.*—Button: *ting tai*; *lit.*, that which is borne on the crown of the head; but it means, generally, the insignia of office.

12. *Obs.*—Rank: *kung ming*, elliptically, for the credit one has gained, the name one is leaving; commonly used for official rank, whether obtained by merit or purchase.

14. *Obs.* 1.—But: *jan êrh*, often pronounced *jan 'rh*; the case being *jan*, thus, *êrh*, yet,——. *Obs.* 2.—Could affect: *shê*, properly, to ford; *kan shê*, to be affected by prejudicially; *q.d.*, the thing *kan*, strikes me, I am *shê*, implicated in it; as a man fording a stream is wet by the water. *Obs.* 3.—Not alleged: *nan tao* (see Part III, 830). *Obs.* 4.—In relations: *t'ung*, to penetrate; here, to be in communication with, to be in league with.

15. *Obs.*—Smuggling: *tsou ssi*; the *ssi* is applied to any act unauthorised by law; a Chinese here understands *huo*, goods, after it, and treats *tsou*, to go, as an active verb. Compare our phrase to *run* goods.

16. *Obs.*—Authorities: *ch'ang*, an arena; *kuan ch'ang chung*, in the official arena, amongst the authorities.

19. *Obs.*—Divided: with their *t'ung shih*, fellows in the business, *chiün fên*, in equal parts shared; *t'ung shih* is equally applicable to associates in a lawful undertaking, those one acts with.

21. *Obs.* 1.—Traced: *chiu*, to investigate; they carefully investigated [in such wise that there was] a water-descending-stone-appearing, a discovery of the truth. *Obs.* 2.—Heaviest: *ts'ung chung* (see *ts'ung fêng*, Dialogue V, 52). *Obs.* 3.—Fine: *fa*, properly, to punish; but, colloquially, to fine. *Obs.* 4.—Stripped: *kê* (Radical 177); *lit.*, to skin.

22. *Obs.* 1.—Father's disgrace: *tiu lien*, to lose, to throw away, face. *Obs.* 2.—To keep quiet: *chê*, to screen wholly, *yen*, to half-screen; *chê yen* may be used literally, but is oftener figurative.

23. *Obs.* 1.—Publish: *chang yang*; the first word meaning to spread wide, the second, to raise high. *Obs.* 2.—Invention: *pien*, to weave; *pien tsao*, to fabricate a story.

24. *Obs.*—Too bad: *yü*, to overpass, to exceed, *cha*, falsehood; *kuo yü*, to exceed in, *hsü cha*, what is empty and false.

25. I half mistrusted him at the time, and I resolved to ask LI YUNG-CH'ENG about him; I knew that he used to be very intimate with his father.

26. And his account of him was not satisfactory, I suppose?

27. Not at all. He knows HSÜ YUNG very well; he was weak enough to recommend him for a place once without examining him.

28. As what?

29. As an office copyist; but he didn't keep the place a month.

30. Why not? was he ill-conducted or incompetent?

31. Both; he could not write round hand at all, so he was of no use as a copyist; and they never could believe a word that he said.

32. I wonder how he contrives to dress as well as he does, with nothing to live on.

33. The coat he had on the other day was no great things, I am sure.

34. Great things or not, it was a coat that must have cost something; and so must that mule he was on.

35. I thought he came in a cart.

36. No, he rode here; on a stout mule in very good case.

37. And yet, with all you know of his dishonesty and extravagance, you seem inclined to take his part.

38. I can't help pitying people that have known better days, when I see them in extremity.

39. Pity him as much as you will; but don't ask me to get him employment, for I won't do it.

40. He'll be on the streets before long, poor fellow.

25. 概 *kai*<sup>4</sup>

31. 靠 *k'ao*<sup>4</sup>

35. 摸 *mo*<sup>1</sup>

36. 壯 *chuang*<sup>4</sup>

38. 享 *hsiang*<sup>3</sup>

27. 舉 *chü*<sup>3</sup>

35. 估 *ku*<sup>1</sup>

36. 驢 *piao*<sup>1</sup>

37. 護 *hu*<sup>4</sup>

38. 恤 *hsü*<sup>1</sup>

25. *Obs.* 1.—Intimate: *shou ho*; *ho*, short for *ho p'ing*. *Obs.* 2.—Resolved: *ta-cho*. *Obs.* 3.—To ask: *ta t'ing*, to inquire.

26. *Obs.* 1.—I suppose: *ta kai*, in all probability. *Obs.* 2.—Account: *shuo*, not here to blame, but to talk of.

27. *Obs.*—Recommend: *chü*, classically, to raise; *pao chü*, to recommend, to guarantee the goodness of, a person. That man formerly besought him *kei chao*, for him to seek, something; he being in heart *juan*, soft, consented; not having examined him, *chü*, yet proceeded, to recommend him.

29. *Obs.*—Office copyist: *t'ieh hsieh*; *lit.*, to write memoranda that are *t'ieh*, appended, to the document. See Part III, Exercise XXXVIII, 1, *Obs.*, for another form of the same character.

30. *Obs.*—Ill-conducted: *hsing chih*, moving and being stationary (=conduct under all conditions), not good.

31. *Obs.* 1.—Not write round hand at all: *lit.*, as to *ch'iai shu*, round hand, *so*, it was what, he could not write; the *so*, as before observed, is sometimes regarded by a Chinese, however, as intensive or emphasising, not as a relative pronoun. *Obs.* 2.—Believe: *k'ao*, to lean against, to rely upon; *kao pu chu*, not to be relied on.

32. *Obs.*—Wonder: *lit.*, that man is strange; being without money, how is it that what he wears is so respectable.

33. *Obs.*—No great things: also not anything.

35. *Obs.*—I thought: *ku mo*, from *ku* (in Peking, *ku*<sup>3</sup>), to estimate, as number or value; *mo*, to feel with the fingers.

36. *Obs.*—Good case: *piao chuang*, sleek and stout; *piao* not used except of beasts.

37. *Obs.*—Take his part: *hu*, to protect.

38. *Obs.* 1.—Better days: having formerly *hsiang*, enjoyed, *fu*, happiness. *Obs.* 2.—Pitying: *lien*, to pity (see Dialogue IV, 70); *hsü* means the same as *lien*.

40. *Obs.* 1.—Poor fellow: *k'o-hsi-liao-rh-ti*, one deserving of pity. *Obs.* 2.—Pitying: *yen k'an-cho*, while the eye is beholding. *Obs.* 3.—On the streets: he will, or is about to, want rice.



41. Well, when he comes to want a meal I'll give it him; but recommend him for any place I will not.

42. He was to be here the day after to-morrow.

43. Then tell him what I told you.

44. That you will have nothing to say to him, sir?

45. No; that I am gone out of town.

46. And if he asks when you are likely to be back?

47. You can't say; you don't know how long I shall be away.

48. But if he should be calling every day to find out?

49. Let him call as often as he likes, he is not to be admitted.

50. Wouldn't it be better to tell him plainly that he mustn't count on Your Excellency's support?

51. No, no; that will involve explanations into which I am still less inclined to enter with him.

52. If I don't mistake, I hear his voice in the yard.

53. Then you may just put him off in the best way you can, for see him I won't.

54. I was only joking; it's the block-cutter come for his money.

55. Let him come at the end of the month.

56. The man has been here twice already, sir.

57. So he has, and I promised to pay him; so he must be paid.

58. I'll pay him, sir; don't trouble yourself.

41. 頓 *tun*<sup>4</sup>

50. 簡 *chien*<sup>3</sup>

50. 倚 *i*<sup>3</sup>

53. 推 *t'ui*<sup>1</sup>

49. 許 *hsü*<sup>3</sup>

50. 轉 *chuan*<sup>3</sup>

52. 哼 *hêng*<sup>1</sup>

53. 辭 *tz'ü*<sup>2</sup>

41. *Obs.* 1.—A meal: *tun*, originally, to bow the head a time or turn; hence, one time of eating. *Obs.* 2.—Recommend: *pao*, to guarantee (*see* above, 27, *pao chü*).

42. *Obs.*—Was to be here: according to what was that day agreed to, you *yo*, engaged, him to come the day after to-morrow.

43. *Obs.*—What I told you: *ch'i hsien*, at the beginning.

49. *Obs.*—He is not to be: *hsü*, to permit; I do not permit him to come in.

50. *Obs.* 1.—Better: *pu ju*, nothing so good as; interrogatively, would it not be best? *Obs.* 2.—Plainly: *chien chih*, from *chien*, concise, summary, and *chih*, straight. *Obs.* 3.—Mustn't count: *lit.*, if you are *ta suan*, speculating on anything, do you *chuan*, turning round, commission someone else; *chuan*, as here, constantly used as a disjunctive; *q.d.*, so far from commissioning you, *chuan*, on the contrary, commission someone else. *Obs.* 4.—Your Excellency's support: it is of no use *i k'ao*, to lean against Your Excellency; *i* and *k'ao* are nearly identical in meaning.

51. *Obs.* 1.—No, no: note the force of *ch'io* as above. *Obs.* 2.—Explanations: *lit.*, it will be necessary to tell him minutely and plainly *so i jan ti hua*, words stating the *so i jan*, wherefore thus; the reason why.

52. *Obs.*—If I don't mistake: *hêng*, here, an interrogative word, ah? what? also, an ejaculation or grunt.

53. *Obs.* 1.—Put him off: *t'ui tz'ü*, to push or put forward excuses; the latter word meaning originally language. *Kao tz'ü*, to make one's excuses, is to take leave. As a verb, *tz'ü* means to decline; also, to dismiss from one's employ. *Obs.* 2.—See him I won't: *chüeh*, positively, decidedly; a strong affirmative.

54. *Obs.*—Block-cutter: *k'o*<sup>4</sup>, to engrave; not to be confounded with the same character read *k'o*<sup>4</sup> (*see* Part III, 223); *k'o-tz'ü Chiang*, a type-cutter.

57. *Obs.*—Promised: *ying hsü*; both words in the sense of responding favourably to what is proposed, promising to perform.

58. *Obs.*—I'll pay him: *lit.*, I for you, sir, will *k'ai fa*, distributively issue; *k'ai fa* in strictness applying to the settlement of a number of accounts.

## DIALOGUE VII.

1. Was it you who were knocking at the door?
2. It was I.
3. Where are you from?
4. I am from outside the city.
5. Who are you looking for?
6. A person named MÊNG.
7. Well, that's my name.
8. Oh! you are Mr. MÊNG?
9. Yes, I am MÊNG; what do you want of me?
10. I was sent from the Kuang Wên Chai.
11. Is not the Kuang Wên Chai a book-seller's?
12. Yes, a bookseller's.
13. What book is it you were told to bring?
14. I have not brought any book.
15. What, isn't that a book you have in your hand?
16. No; it's a book cover, not a book.
17. If you have no books, why bring an empty book cover?
18. The book cover is not empty.
19. If it isn't, what has it got inside?
20. A few drawings.
21. Drawings! you've come to the wrong house, I suspect.
22. No, it's all right; I was to bring them here.
23. How so? I've bought no drawings.
24. No; I know that it was not you who bought them.
25. Well, then, why bring them to me?
26. Someone bought them for your house.
27. What could anyone have meant by buying drawings for me?
28. Oh, sir, you needn't ask what his motive was.
29. Well, but who was it that bought them for me?
30. Do you know Mr. CHANG who lives in the T'ang-tzŭ Hu-t'ung?
31. I do know him; and it was he, was it?
32. No, it was not he.
33. Not he! then why mention him?
34. I have a reason for mentioning him.
35. If you have, why don't you state it?
36. You're in a great hurry, sir; you will understand more about it presently.
37. Come, I won't stand this; you're quizzing me.
38. Quizzing! I shouldn't think of such a thing.
39. But why not speak, if you have got anything serious to say?

6. 孟 *mêng*<sup>4</sup>10. 齋 *chai*<sup>1</sup>37. 戲 *hsi*<sup>4</sup>1. *Obs.*—Knocking: *lit.*, calling, *sc.*, someone to come out.6. *Obs.*—MÊNG: a family name; the surname of the philosopher known to us as Mencius.10. *Obs.*—Kuang Wên Chai: *chai*, properly, a swallow's nest; a pavilion in which to repose; elegantly used of certain shops (*see below*, Part V, Lesson LXXX, 2).16. *Obs.*—Book cover: *t'ao* (*see Part III*, 769); here, the cover of pasteboard and cloth in which Chinese volumes are wrapped.30. *Obs.*—T'ang-tzŭ Hu-t'ung: *see Part III*, 797; *t'ang*, properly, a hall; *t'ang-tzŭ* may also mean a bathing establishment, but is specially the name of the chapel in which the Emperor sacrifices to his ancestors.36. *Obs.*—Presently: *hui lai*, in a turn of time; not, when you return.37. *Obs.*—Quizzing: *hsi*, to play, dramatically or otherwise; this is *shua hsi*, joking language; I *pu* 不, will not submit to it (*see Part III*, 913).39. *Obs.*—Serious: *chêng ching*, *lit.*, upright and straight; often used as we vulgarly use the word regular; here, the opposite of *shua hsi*, fun.

40. It's a long story to tell.  
 41. Well, if you can't tell it me, I'll go in; be off with you!  
 42. Stop, stop! don't be in such a hurry; I've got something more to say.  
 43. Be quick about it then; I've no time to waste.  
 44. You say you know Mr. CHANG, sir?  
 45. Yes, I told you so before.  
 46. Do you know his nephew, sir?  
 47. Not well; I've seen him once.  
 48. Well, it is he that ordered these drawings to be sent to you.  
 49. He ordered them? When did he return?  
 50. Return? has he been absent?  
 51. Wasn't he away with some officer?  
 52. I don't know; what year was it?  
 53. I recollect his going to Kiangsi the year before last.  
 54. Indeed! I've seen him in Peking ever since last year.  
 55. Never mind; what did he send me the drawings for?  
 56. It was not for you that he bought them.  
 57. Then what have you brought them here for? I am not going to buy them, I can assure you.  
 58. Buy them! no; he has paid for them.  
 59. Well, I do not understand one word of all these contradictions.
60. But you will if you let me say a few words more.  
 61. Quick, then; don't keep me here all day.  
 62. Isn't your son employed in the Board of Revenue?  
 63. You do nothing but ask questions; my son *is* under the Board of Revenue.  
 64. He doesn't live with you, does he?  
 65. He has a separate establishment at present.  
 66. May I ask where his house is?  
 67. He lives at the west end of Chiao Min Hsiang, on the north side of the way.  
 68. Lives in Chiao Min Hsiang?  
 69. To be sure he does; what makes you doubt it?  
 70. I thought he lived in the Chinese town.  
 71. What, all that way from the Board's office? that would never do; what made you think he lived in the Chinese town?  
 72. I met his cart yesterday at sunset in the Liu-li Ch'ang.  
 73. How could that be? he was here with me last night.  
 74. The cart was his, but he wasn't in it.  
 75. How did you know, then, that the cart was his?  
 76. An old woman in the cart said that it was Mr. MÊNG's cart.

46. 姪 *chih*<sup>2</sup>65. 搬 *pan*<sup>1</sup>72. 琉 *liu*<sup>2</sup>72. 廠 *ch'ang*<sup>3</sup>76. 婆 *p'o*<sup>2</sup>46. *Obs.*—Nephew: *chih*, the son of a brother, not of a sister.61. *Obs.*—All day: *chin-cho*, completely, utterly.62. *Obs.* 1.—Your son: see *shao*, Part III, 815; his junior worship. *Obs.* 2.—Board of Revenue: Hu Pu; *lit.*, the Department of the Population=of the Census.64. *Obs.*—Does not live with you: *tan chiu*, to live alone, apart from parents or brothers.65. *Obs.*—Separate establishment: *pan*, to remove from one place to another; not used of small things; specially used of a change of residence; he at this time has in singleness removed [his establishment] out, *sc.*, of his father's house.72. *Obs.* 1.—Sunset: *jih-t'ou lao*. *Obs.* 2.—Liu-li Ch'ang: *lit.*, glassware manufactory; the name of a street in the outer, or Chinese, city. *Liu*, glassware; *li*, as in *po-li*; *ch'ang*, properly, a large booth.76. *Obs.*—Old woman: *p'o*, any married woman.



77. An old woman with a child in her arms?

78. Exactly; a child some seven or eight years old.

79. Dear me! it must have been my grandson; where could he have been going so late?

80. Don't be alarmed, sir; they had met with a little accident.

81. What was it, pray? had the mule taken fright?

82. No; the fact is that the roads were in a bad state.

83. Oh! and the cart had been upset?

84. No, not that either; it and another cart had run against each other.

85. Well, and were they still discussing the collision at that hour?

86. It wasn't that any discussion they might have had wasn't over.

87. Then the little boy was hurt?

88. Not severely; he jumped out of the cart, and in jumping out he sprained his leg.

89. Confound that other cart! do you know whose it was?

90. It belonged to Mr. CHANG's nephew.

91. Mr. CHANG's nephew! and the drawings that he has sent—?

92. Are for your grandson, sir.

93. But why should he buy drawings, of all things in the world, to pacify the child?

94. He had bought the drawings; he didn't buy them on purpose for the child.

95. And he had them with him in his hand, I suppose, when the carts came into collision?

96. Yes, he had; he had just bought them at our shop.

97. And did the child ask him for them?

98. No; your grandson cried, and he said, "Don't cry, and I'll send you something to play with."

99. Oh! and these drawings are for him to play with; but why didn't you take them to my son's house instead of bringing them here?

100. Mr. CHANG's nephew came to our shop this morning to find out where your son lived, sir. We said we couldn't say, but that we knew your house; and then he told us to bring the drawings here; he'll call himself in a day or two.

83. 翻 *fan*<sup>1</sup>

93. 壓 *ya*<sup>1</sup>

98. 哭 *k'u*<sup>1</sup>

100. 府 *fu*<sup>3</sup>

88. 扭 *niu*<sup>3</sup>

94. 並 *ping*<sup>4</sup>

100. 郎 *lang*<sup>2</sup>

79. *Obs.*—So late: *na tsao van*=such a time of day.

83. *Obs.*—Upset: *fan*; originally, flight or other movement backwards and forwards.

84. *Obs.*—Run against each other: the cart had with a *tui-t'ou-'rh ch'ê*, an opposing cart, made collision.

85. *Obs.*—Still discussing: *lit.*, the collision having taken place, had they *lao*, in so long a time, not *shuo k'ai*, talked it out, thoroughly explained it.

88. *Obs.*—Sprained: *niu*, to twist; here, twisted, or sprained, the leg.

93. *Obs.*—To pacify: *ya*, properly, to press down, to suppress; *ching*, fright.

94. *Obs.*—*Ping* is a copulative particle meaning with; also; moreover; when followed by a negative it intensifies the negation.

98. *Obs.*—Cried: *k'u*, to cry, as a human being.

100. *Obs.* 1.—Your son: *lang*, properly, a male, a man; *ling lang*, your son's, *chu ch'u*, abiding place. *Obs.* 2.—The word *sir* is introduced here in the translation to give the force of *ling*, honoured. *Obs.* 3.—Here: *fu*, properly, a treasury, a palace; politely, *fu shang*, your residence; the *shang* also indicating the superiority of the person addressed. *Obs.* 4.—Himself: *ch'in tzu*, his own self.

## DIALOGUE VIII.

1. Your servant, sir.
2. How do you do? Who are you?
3. I have been sent by the Ying Shun Hong to show you the way to Peking, sir. When do you propose going, sir?
4. I want to be off to-morrow.
5. Do you intend to go by land or by water, sir?
6. Which is the better way?
7. I should say by land; the river will be so high with the heavy rains we have had these last few days that it will be hard work tracking the boat up stream, and if you were to come in for a northerly wind, I don't think you could fetch T'ung Chou in five or six days.
8. Dear me! it won't do to go by water, then. How about going by land?
9. If you were off to-morrow morning, sir, and pushed on, you ought to be at Peking by the following evening; if you took your time, you would be well able to reach it on the third day.
10. Do you know the land road well?
11. Know it well? I should think I did; I've been travelling it back and forward for these ten years and more.

12. Then can you tell me enough about it to enable me to dispense with a guide, supposing I don't take one?

13. Yes; there is no difficulty about that. Do you know the floating bridge to the east as you leave this city, sir?

14. Yes, I know the bridge.

15. When you are on the other side of it, sir, you will be in a street where there is a good deal going on; you must inquire there for another bridge, and when you are across the second bridge, you will be in a road going north-west, which is the high road to Peking.

16. I have heard that one has to cross a river somewhere; is there one?

17. You mean the ferry, I suppose. There is a ferry.

18. There is a ferry! and how do the carts and horses manage?

19. There is no trouble with them; they can be ferried over.

20. Well, and after the ferry, what then?

21. When you leave the ferry station, you keep along the high road for thirty odd *li* from Tientsin, when you come to a market town called P'u-k'ou; that is the first stage.

3. 英 *ying*<sup>4</sup>

9. 州 *chou*<sup>1</sup>

17. 渡 *tu*<sup>4</sup>

21. 段 *tuán*<sup>4</sup>

5. 旱 *han*<sup>4</sup>

17. 擺 *pai*<sup>3</sup>

21. 浦 *p'u*<sup>3</sup>

3. *Obs.*—Ying Shun Hong: *ying*, properly, bursting into flower; hence, gallant, heroic; *shun*, obedient, that flows without check. *Ying shun* might translate as the Prosperous; the hong, mercantile firm, whose sign is Prosperity. *Ying* is the character employed to denote England, commonly called *ying kuo*.

5. *Obs.*—By land: *han*, dry.

7. *Obs.*—T'ung Chou: *chou*, one of the minor jurisdictions into which a *fu*, prefecture, is ordinarily divided. See *hsien*, Dialogue IX, 47.

9. *Obs.*—Were off: *tung shên*, to move the person; specially, to start on a journey.

13. *Obs.*—Floating bridge: *fou ch'iao* or *fu ch'iao*.

15. *Obs.*—Good deal going on: *jé nao chieh'rh*, a bustling street.

17. *Obs.*—Ferry: *pai-tu*; from *pai*, to shake, as the ferryman must the boat, and *tu*, to cross water.

21. *Obs.* 1.—Ferry station: *k'ou*, the mouth; on the sea-coast, a port; here, specially, of the hollow in the banks where they are touched by the ferry boat going and returning. *Obs.* 2.—P'u-k'ou: *p'u*<sup>3</sup>, a bend in the bank of a river; here read *p'u*<sup>2</sup>. *Obs.* 3.—Stage: *tuán*; properly, a piece, a section.



22. What, isn't the first stage Ho-si Wu?

23. No, sir; Ho-si Wu is a long way on; it's the end of the first day's journey. When you have passed through P'u-k'ou, you come next to Yang Ts'un, and after that to Nan-ts'ai Ts'un, and you may then reach Ho-si Wu towards nightfall. These places are all something over thirty *li* from each other.

24. And how much of the road to Peking are you supposed to have done when you get to Ho-si Wu?

25. It's about half way. You spend the night there, and you may be in Peking next day.

26. And where does one pass the night?

27. Some of your countrymen stop at the inns, sir; some in the temples.

28. Which are the better, the inns or the temples?

29. I think the inns more convenient myself. At the temples strangers are taken in only now and then, and it is not certain, in the first place, whether there is accommodation to be had in them or not; then, if there is a large number of carters, the priests do not like it; and, besides, if anything is missing there is no one to make responsible.

30. Ah! then the innkeeper has to look to it if things are lost at an inn, has he?

31. Yes, sir; that's the way of it. And there is another consideration, the inns can get you what you want to eat or drink; in the temples there is not even a kitchen.

32. No kitchen! then where do the people cook?

33. The people in the temples cook nothing but *maigre*; they may not cook meat.

34. Humph! one will be best off in an inn then. Which is the best inn in Ho-si Wu?

35. There is the Fu Hsing and the Shun Lai, both of them large inns; one stands at the south end of the street, and the other at the north.

36. And which will it suit me best to go to?

37. It must be for you to decide, sir, whether it suits you best to stop at a south end inn or an inn at the north end; the fare and accommodation are pretty much the same at both.

38. What does it signify whether I stop at the inns north or the inns south? are they a great way apart?

39. No great way apart; Ho-si Wu is not a large place like our city here; it is only a market town, one long street with some shops and so forth on either side of it.

23. 楊 *yang*<sup>2</sup>

23. 隔 *ko*<sup>2</sup>

33. 葷 *hun*<sup>1</sup>

35. 興 *hsing*<sup>1</sup>

23. 蔡 *ts'ai*<sup>4</sup>

29. 格 *ko*<sup>2</sup>

35. 富 *fu*<sup>4</sup>

39. 鎮 *chên*<sup>4</sup>

23. *Obs.* 1.—Yang Ts'un: *lit.*, the village of the family of Yang. *Obs.* 2.—Nan Ts'ai Ts'un: the southern village of the family of Ts'ai. *Obs.* 3.—From each other: *hsiang k'ê*, or *ko*, mutually separated.

24. *Obs.*—Much of the road: *lit.*, speaking according to, with reference to, the length of the road.

25. *Obs.*—About half way: *lit.*, it may be reckoned to be *chung chien*, in the middle.

29. *Obs.*—Now and then: *k'ê*, or *ko*, from various other meanings comes to signify a bound or rule; *ko wai*, beyond rule; in the temples *liu k'o*, the keeping strangers, is an extraordinary thing, a thing not usual.

33. *Obs.*—*Maigre*: *su* (see Part III, 707), but here used of food which is not meat; *hun*, properly, that which has a relish, but simply meat or fish when opposed to *su*, *maigre*.

35. *Obs.* 1.—Fu Hsing: *fu*, rich; *fu hsing*, wealth and prosperity; say, the sign of the Well-to-do. *Obs.* 2.—Shun Lai: the inn to which guests come *shun*, in an uninterrupted stream; say, the Ever-going.

37. *Obs.*—Fare: *ch'ih shih*.

39. *Obs.* 1.—Market town: *chên*, properly, to control; amongst other meanings it has that of a town, less in importance than a district city. *Obs.* 2.—Some shops: *p'u-tzu*, shops, *shên-mo ti*, and anything you like.



40. Very well; then what difference is there between the north end and the south?

41. There is no difference; but the gentlemen I have shown the road to have in most instances put up at the inn nearest at hand after they had got into the town.

42. You mean, put up at the south end if they were going from Tientsin, and at the north coming from Peking, don't you?

43. Exactly so, sir.

44. All right. Now, when I get to my inn, what had I best tell them to get ready for me?

45. I don't suppose you have tried our Chinese fare, have you, sir?

46. No, I have not.

47. Well, if you have not, sir, you had best have something that will carry got ready at Tientsin, and take it with you.

48. Take it with me! but if I don't feed at the inn, they won't like it, will they?

49. It doesn't signify; the inn people will charge you for your accommodation.

50. Is there any fixed sum that one pays for one's lodging?

51. We pay much the same under any circumstances, but the man in charge will probably make a foreign traveller pay a little more than we do.

52. Is the man in charge the proprietor of the inn?

53. There is no rule; in some cases the proprietor takes charge himself, sometimes he engages a man in charge to look after the business for him.

54. I understand. And how much is it likely that I shall be asked to pay for my lodging?

55. I can hardly tell, but you speak Chinese, sir, and so you can have a talk with them about that before you take your rooms; if their charge is too high, there's no harm in objecting to it and offering something less.

56. Yes, that will do very well. Now, to get to Peking next day, which way am I to go?

57. After leaving Ho-si Wu in the morning, you still keep north-west, and, at twenty odd *li* on, you come to An-p'ing, and at some twenty *li* more, to Ma-t'ou; and then, twenty *li* from Ma-t'ou, you come to the old walled town of Chang-chia Wan.

58. Isn't there a small stream somewhere before you reach Chang-chia Wan?

59. No, sir; the town is on the river, part north of it, and part south. You will go in at the south gate, up the main street, across the river, and out by the north gate. Outside the gate there is a forked road; the road north takes you to T'ung Chou; the other, which bears west, takes you to Peking.

60. How far is it from that to Peking?

61. That depends on the gate you go in by, sir. If you stop at an inn in the Chinese city, you will go in by the Sha-wo Gate, and that is some fifty *li* from Chang-chia Wan; if you are going into the city by the East Wicket, you must keep north two or three *li*; no great distance farther.

55. 妨 *fang*<sup>1</sup>

41. *Obs.*—Nearest at hand: *i chin chieh*, once they entered the street.

47. *Obs.*—With you: *pu ju*, there is nothing so good as that, *ts'ung*, at, Tientsin [the place *from* which you are moving], you should *tso*, having prepared, a little good-to-carry victuals, *tai-cho*, carry them with you.

55. *Obs.* 1.—No harm: *pu fang*, no hurt, no objection. *Obs.* 2.—Objecting: *po*, properly, to turn sharp round; to contradict.

59. *Obs.* 1.—On the river: *ch'i-cho*, bestriding the river face. *Obs.* 2.—Forked road: two *ku*, *lit.*, limbs, of a diverging road. *Obs.* 3.—Bears west: *p'ien*, swerving from a right line, leaning off the perpendicular, which in this case is north.

60. *Obs.*—From that: *chieh* is here used in the same sense as *ta*, from.

55. 駁 *po*<sup>2</sup>

62. Which gate should one go in by to get to the Foreign Legations?

63. They are all inside the Ha-ta Gate, in the neighbourhood of the Imperial Canal Bridge; I should say the best way would be by the East Wicket.

64. Very good; I understand perfectly. There is another question I want to ask, if I am to go so fast, what am I to do with my baggage?

65. How much baggage have you, sir?

66. Those things lying outside the door.

67. What, are all those large cases yours too, sir?

68. To be sure they are.

69. If you intend to be in Peking in two days, I am afraid you must leave some of the baggage behind, sir; you would have to pay a good deal for the hire of so many large carts, and, not only that, it would be impossible for you to go any pace.

70. Well, then, what do you recommend me to do?

71. I think, sir, you might hire a small cart to carry your bedding and all that sort of thing with you, and ship the rest of the baggage by Tung Chou.

72. In that case do I ride in the cart with the baggage I take with me?

73. Better hire another small cart to ride in, sir; don't you think so?

74. Will they be carts with one beast or two?

75. If you want to get on, sir, you must have two beasts; indeed, you might well have three, for there will be a good deal of water on the roads after the rain, and they will be heavy.

76. Ah! but if the roads are so heavy I don't much fancy riding in a cart; can I hire a horse here?

77. Yes, sir, or a mule; but I am afraid our saddles will not do for you.

78. I've got English saddlery and all that sort of thing with me.

79. I don't think that will do all the same; the saddle might be put on one of our horses, but I don't think he would stand the *chiao<sup>2</sup>-mao<sup>4</sup>-tzü*.

80. What is the *chiao-mao-tzü* (head-piece)?

81. It is the gear on a horse's head for attaching the bit and reins to. What I am afraid of is that as the horse is not used to carrying the like he might be restive. I should say you would do better to buy a foreign horse.

63. 岱 *tai<sup>4</sup>*

69. 恐 *k'ung<sup>3</sup>*

79. 嚼 *chiao<sup>2</sup>*

81. 慣 *kuan<sup>4</sup>*

63. 御 *yü<sup>4</sup>*

77. 鞍 *an<sup>1</sup>*

81. 扯 *ch'ê<sup>3</sup>*

63. *Obs. 1.*—Ha-ta Gate: properly, Hai Tai; the name given the gate by the late dynasty; *tai*, classically, a hill. *Obs. 2.*—Imperial Canal Bridge: *yü*, properly, to drive a chariot; when prefixed to certain words, imperial.

69. *Obs.*—Afraid: *k'ung*, the same in meaning as *p'a*, with which it is joined.

73. *Obs.*—Small cart: *chiao ch'ê*, a passenger cart; with a top, as opposed to *ta ch'ê*, or *ch'ang<sup>3</sup> ch'ê*, a large or open cart (*see* Dialogue VII, 72); *hsiao ch'ê*, also a passenger cart; *hsiao ch'ê-tzü*, a wheel-barrow.

77. *Obs. 1.*—Afraid: *chih p'a*, I only fear. *Obs. 2.*—Saddles: *an*.

79. *Obs. 1.*—Be put on: *lit.*, our horses *hai*, after all, can *pei*, take on the back. *Obs. 2.*—*Chiao*: properly, to bite, whether of man or beast; here, short for *chiao-tzü*, a bit (*see* 81).

81. *Obs. 1.*—Reins: *ch'ê*, to draw; *ch'ê<sup>2</sup> shou*, the bridle used by a rider. *Obs. 2.*—Not used: *kuan*, accustomed to. *Obs. 3.*—Restive: *nao hsing-tzü*, to let his temper break out, to give way to temper.

82. But how am I to buy a foreign horse here at Tientsin?

83. There's a horse in our hong that one of the gentlemen wants to sell; he is a very good horse, quiet and fast, and he has been to Peking and back three or four times.

84. Good; I'll go to the hong and have a talk about it. And now, when these boxes go up to Tung Chou, whom can I hire to go with them to Peking?

83. 夥 *huo*<sup>3</sup>

87. 吩 *fên*<sup>1</sup>

87. 附 *fu*<sup>4</sup>

83. *Obs.* 1.—Gentlemen: *huo*, originally, a number of persons or things; thence, the same with, associated with; *huo chi*, one who is associated with one in a place, sometimes as a partner, but more generally as a paid *employé*. *Obs.* 2.—Quiet: *lao-shih*, honest; hence, simple; when applied to animals, inoffensive.

86. *Obs.*—Let you go: *jung*<sup>2</sup>, the same character as that read *yung* in Part III, 963, but here meaning to allow, to tolerate; I fear [the people] in your hong *li pu k'ai*, unable to separate from you, will not let you go.

87. *Obs.*—Orders: *fên fu*, to give orders to; the combination is not well explained by the dictionaries. By some teachers the two words are said to mean no more than they would without the Radical *k'ou*, namely, to allot to different persons their several functions.

## DIALOGUE IX.

1. [*Servant.*] There's a teacher who wishes to see you, sir.

2. [*Master.*] Ask him to walk in.

3. The teacher, sir.

4. [*Master, to the Teacher.*] Take a seat, please.

5. [*Teacher.*] Thank you, sir; pray be seated.

6. May I ask your name, sir?

7. My name is SU.

8. And your business with me is——?

9. I heard that you wanted to engage a teacher, sir; a friend of mine mentioned it yesterday.

7. 蘇 *su*<sup>1</sup>

10. Ah! it must have been CHANG *hsien-shêng* who was speaking of it.

11. It was CHANG *hsien-shêng*.

12. Did he tell you that I was looking out for a teacher for myself or for someone else?

13. He did not specify whether it was for yourself or not, sir; is it not for yourself?

14. It is not; I do not want a teacher myself, but a friend of mine has commissioned me to engage one for him.

15. Is your friend a countryman of your own, sir?

16. He is; he has not been in China long.

9. 閣 *ko*<sup>2</sup>

7. *Obs.*—SU: *su*, properly, reviving; here, a surname.

9. *Obs.*—Sir: *ko*, properly, an upper story; *ko-hsia* in ancient times applied only to certain ministers; now, as used in the text, sir.

13. *Obs.*—Specify: he did not tell me *hsiang hsi*, explicitly.



17. Then he does not understand Chinese, I suppose?

18. He does not speak a word of Chinese, nor does he know a character.

19. How am I to read with him then?

20. You will have to teach him to talk first. When he begins to speak, we shall see what can be done in the written language.

21. But how am I to begin if he doesn't know a character?

22. Oh, sir, a teacher of your experience, who has had so many pupils among your own countrymen, will not find it impossible to teach him, surely?

23. Teaching as we are taught is another affair. We become able to speak Chinese without learning it, and we acquire the written language by learning books off by heart when we are very young; but I don't think it likely that your friend will put himself to the trouble of keeping to the same order of proceeding as our Chinese boys.

24. That of course not; still we may hit upon something. How old were you when you began to read, may I ask?

25. I began at seven.

26. Did you begin with the Three-character Classic and the Poem in a Thousand Characters?

27. Yes; they were my first studies.

28. The Chinese all begin with those little books; what is the real advantage of their so doing?

29. The Three-character Classic is in sentences of three characters each, and this makes it easy for little children to commit it to memory; the Poem in a Thousand Characters has no character twice repeated, and therefore, when they have learned this, they know a thousand characters.

30. And what do they learn after these?

31. As a rule, the Four Books, and, after these, the Five Canons.

32. How many years did it take you, sir, to learn them all, from the time you began the Four Books until you knew the Five Canons?

33. Some six or seven years from the beginning of the course to the end of it.

34. Ah! then by the time you had learned the Five Canons you were fourteen?

35. Yes, in my fourteenth year.

36. And how old were you when you began to have them explained to you?

37. I was twelve years of age.

38. Did you study the commentary, or did you have the text explained to you orally by your teacher?

18. 漢 *han*<sup>4</sup>

36. 講 *chiang*<sup>3</sup>

38. 註 *chu*<sup>4</sup>

18. *Obs.*—Chinese: *han*, the name of the dynasty which commenced about B.C. 200; now applied generally to all men and things Chinese.

19. *Obs.*—Read with: *chiao kei*; the *kei* being untranslatable in English; grammatically, we should say that it puts *t'a* in the dative case.

22. *Obs.* 1.—Experience: *lao shou*, an old hand. *Obs.* 2.—Pupils: *mên-shêng*; the word *shêng* being construed as man; those who come to the *mên*, gate or door, of the *hien-shêng*, teacher.

23. *Obs.* 1.—Without learning: *êrh*, and yet; we do not learn, and yet we are able. *Obs.* 2.—Learn by heart: *pei nien*, *lit.*, backing recite; *pei*, short for *pei-cho shu*, with one's back to the book, *i.e.*, without looking at it.

29. *Obs.*—Twice repeated: *ch'ung*<sup>2</sup> (see Part III, 336).

31. *Obs.*—Five Canons: *ching* (see Part III, 885); here specially of the five great classical books of China.

36. *Obs.*—Explained: *chiang*, properly, to tell; specially, to explain the meaning of a character or a text; *k'ai chiang*, to begin explaining.

38. *Obs.*—Commentary: *chu*, properly, to make a note of; thence, to annotate.

39. At first, by my teacher; but after listening to his explanations a year or so, I began to read the commentary myself. Then I worked at prose and verse composition some two years or more, and then I graduated.

40. At sixteen! that was early; you must be a first-rate man.

41. Nothing of the kind, indeed; it was all luck. I had to stand several examinations for my licentiate's degree, and I didn't get it for seven or eight years after.

42. May I ask your age?

43. I am thirty.

44. And what has been your occupation in the six years since you took your licentiate's degree?

45. I have been doing nothing to speak of; I took pupils at home for the first two years, and for some time after that I acted as private secretary to a friend.

46. What office did your friend hold?

39. 詩 *shih*<sup>1</sup>

40. 中 *chung*<sup>4</sup>

40. 秀 *hsiu*<sup>4</sup>

41. 徽 *chiau*<sup>3</sup>

41. 倖 *hsing*<sup>4</sup>

41. 試 *shih*<sup>4</sup>

47. He was magistrate of a district in Shantung; he died last year, and I came home again.

48. Your having acted as a private secretary is an additional recommendation.

49. How an additional recommendation?

50. In this respect: my friend, who wishes to engage you, will want to study official correspondence when he has learned the spoken language.

51. It's a pity that one can't see one's way to beginning the spoken language.

52. I have a plan, but I am too busy to-day to explain it; could you come and see me to-morrow and talk it over with me?

53. By all means; I'll wait on you to-morrow as you desire, sir; at what o'clock?

54. Shall we say between three and four?

55. Very good, sir; then I take my leave.

56. Good-day.

57. Good-day.

42. 庚 *keng*<sup>4</sup>

46. 榮 *jung*<sup>2</sup>

47. 縣 *hsien*<sup>4</sup>

51. 緒 *hsü*<sup>4</sup>

53. 遵 *tsun*<sup>2</sup>

54. 申 *shên*<sup>1</sup>

39. *Obs.* 1.—Prose composition: *wên chang*; *lit.*, forms of literature, literature which conforms to the rules of composition; *shih*, poetry, is not included in the term. *Obs.* 2.—Graduated: *chin hsio*, to enter *hsio*, the colleges, or literary establishments, of which the graduates who have taken the first degree are members.

40. *Obs.* 1.—Early: what, at sixteen, *chung*<sup>4</sup> (not to be confounded with the same character read *chung*<sup>1</sup>), you obtained the degree of *hsiu ts'ai*, fine talent, your B.A. *Obs.* 2.—*Chung*<sup>4</sup>: properly, to hit a mark; *hsiu*, fair, elegant. *Obs.* 3.—First-rate man: your *t'ien fên*, share of ability assigned you by Heaven, is *kao*, of high degree.

41. *Obs.* 1.—All luck: *chiau*, amongst many meanings, has that of a byway; *hsing*, properly, fortunate; *chiau hsing*, generally, of success beyond merit. *Obs.* 2.—Licentiate: *hsiang shih*, *lit.*, village trial; an allusion to ancient competitive examination in one's native district, but now technically signifying the examination for the second degree held in the capital of the province.

42. *Obs.*—Your age: *keng*, one of the characters used in the Chinese time cycle; colloquially, as here, the years of one's age.

46. *Obs.*—What office: *jung*, properly, of vegetation, flourishing; used as here, complementarily; *jung jên*, your post.

47. *Obs.*—District: *hsien*, one of the minor jurisdictions into which a prefecture is divided; somewhat less important than a *chou*; the magistrate governing it is called a *chih-hsien*, as in the *chou*, a *chih-chou*.

50. *Obs.*—Correspondence: *wên-shu*, generic of all official documents.

51. *Obs.*—See one's way: *hsü*, a skein of silk; *t'ou hsü*, the clue to unravel a skein.

53. *Obs.*—As you desire: *tsun*, to obey; I will just obey your commands.

54. *Obs.*—Three and four: *shên*, the ninth of the 12 two-hour periods into which the 24 hours are divided; it extends from 3 to 5 P.M.; *shên ch'u*, the first part of the period *shên*.

55. *Obs.*—Take leave: *shih* (*see* Part III, 574), to lose, to deprive oneself of [the pleasure of] *p'ei*, bearing you company.



## DIALOGUE X.

1. This morning a friend of mine sent me an invitation to dinner at a restaurant; I am in two minds about going, because it seems to me that as I am not very well up in any of your forms of social etiquette, I should raise a laugh at my expense if I were to omit any of the usual formalities.

2. Don't imagine that; when I have told you what the ordinary formalities are, you will understand what to do. Let me have a look at your invitation. Oh! I see; its CHANG *ta lao-yeh*, who asks you to dine at the Ch'ing Hui T'ang; that's a capital restaurant; it is roomy, and the apartments are very cool; I often go there myself. They are very particular there about the cooking, and everything is palatable; there is no establishment that

comes up to it; you'd better go; you'll be glad to have a chat with them all, and wake yourself up a bit.

3. I have heard that the time stated on Chinese invitations cannot be considered absolute; for instance, when noon is the hour given, one should go at about 2 P.M. to be in order.

4. That depends on how the invitation is worded; if the character *chun*<sup>3</sup> (precisely) occurs, one must go at the hour named. The character *chun* does not occur in CHANG *ta lao-yeh's* invitation, which names four o'clock simply, so if you go at six you won't be late. If you go too early, not only will the other guests not have all assembled, but it may chance even that your host has not arrived.

- |                                 |                                |                                |                               |                              |
|---------------------------------|--------------------------------|--------------------------------|-------------------------------|------------------------------|
| 1. 莊 <i>chuang</i> <sup>1</sup> | 1. 豫 <i>yü</i> <sup>4</sup>    | 1. 禮 <i>li</i> <sup>3</sup>    | 2. 究 <i>chiu</i> <sup>4</sup> | 3. 未 <i>wei</i> <sup>4</sup> |
| 1. 猶 <i>yu</i> <sup>2</sup>     | 1. 酬 <i>ch'ou</i> <sup>2</sup> | 1. 倘 <i>t'ang</i> <sup>3</sup> | 2. 味 <i>wei</i> <sup>4</sup>  |                              |

1. *Obs. 1.*—Invitation: *t'ie-rh*, a slip of paper in the form of a memorandum; anything extending over one sheet is not generally included in the term (see Part III, 1022). Cf. *shuo t'ie-rh*, a memorandum generally; *ch'ing t'ie-rh*, an invitation. *Obs. 2.*—Restaurant: *chuang*, *lit.*, a large place of business, also a village, is only applied in this connexion to a restaurant which does not supply lodging accommodation. *Obs. 3.*—In two minds: *yu yü*, or *yu yü*<sup>4</sup>, indecision; *yu*, *lit.*, a monkey; *yü*, an elephant; both supposed to be suspicious animals, and hence typical of doubt or indecision. *Obs. 4.*—Etiquette: *ying ch'ou ti li chieh*, *lit.*, the items (*chieh*) of *li*, observances (ritual or ceremonial), belonging to (*ti*) *ying ch'ou*, social requirements; *ying* and *ch'ou* both mean to return, as a compliment, though the latter in certain combinations means also to recompense. *Ying ch'ou* is applied only to the amenities of society; we can say *t'a ti ying ch'ou ta*, or *to*, his social duties are numerous, or he has a large circle of friends. *Obs. 5.*—If: *t'ang*; seldom used without *jo* in conversation. *Obs. 6.*—Omit: *la* (see Part III, 763). *Obs. 7.*—Formalities, observances: *kuo chieh*; *chieh* (short for *li chieh*, as above), the formalities, *kuo*, that pass.

2. *Obs. 1.*—Ordinary formalities: *su t'ao-tzu*, *lit.*, common casing, suit, or set; *t'ao*, an envelope or casing (see Part III, 769), is here, as in the phrase *i t'ao i-shang*, a suit of clothes, a numerative of some such word as ceremony, form, etc., understood, of which it takes the place; hence, the affix *tsü*. See observations on the numeratives, Part III, 8. *Obs. 2.*—Ch'ing Hui T'ang: this might be rendered the Hall of Happy Meetings; for *ch'ing*, see Dialogue IV, 23. *Obs. 3.*—Particular: *chiang chiu*, *lit.*, in the dishes they prepare they very much explain and inquire; they give particular directions [as to how the food should be cooked], and inform themselves [as to the manner in which these directions are carried out]; *chiu*, to inquire into, to examine; it will be found later in another combination. *Obs. 4.*—Palatable: *tê*, to obtain (=have), *wei-rh* (pronounce *wê-rh*<sup>4</sup>), a flavour; *wei*, taste, flavour, smell; *wê-rh* may be used indiscriminately of either. *Obs. 5.*—Glad to: *lo tê*<sup>2</sup> (emphasise *tê*), *lit.*, gladly obtain; it is slightly intensive, only too glad. *Obs. 6.*—Wake yourself up: see Part III, 989.

3. *Obs. 1.*—Absolute: *ch'eng* has here no special force, *chun* being the important word, and therefore emphasised. *Obs. 2.*—Noon: *wu k'ê*, one of the eight *k'ê*, or divisions, in the *shih ch'ên*, or hour period, *wu* (see Part III, 225), which lasts from 11 A.M. to 1 P.M.; *wu k'ê* is indefinite, and may mean any quarter between 11 and 1. To make it precise, additional characters would be required; thus, *wu ch'u* (see Dialogue IX, 54) *êrh k'ê* would be the second division in the *ch'u*, or commencing half, of the *wu* period; in other words, half-past 11. *Wei* is the next period to *wu*.



5. There is another point upon which I want the benefit of your advice: if I accept his hospitality, it seems to me that I ought to send him an answer.

6. There is no occasion; your retention of the invitation is a proof of your positive intention to go.

7. When I go I shall have to give up the invitation, sha'n't I?

8. Yes; the custom is this. When you go, you should, on arrival at the door of the restaurant, tell your servant to hand in your card. The people in attendance at the door will take your card, and, showing you the way in, will invite you to enter whatever room the host may be in. When you see your host, I need not remind you that you should in the first place salute him, after which you should take the letter of invitation and present it to him with both hands, saying as you do so, "Here I am bothering you again; I am as ashamed of myself as I can be; I am not worthy of the terms you have applied to me in your invitation." The host, as he

takes the invitation from you, will also make some depreciatory remark about himself, and everybody will then sit down and take tea. When all the guests have arrived, you will be invited to take your places, and dinner will be put on the table.

9. It sometimes happens that all the guests cannot come; and if only one is wanting, you do not keep on waiting for him. When he does turn up, he is invited to take the vacant seat. The seats that the different guests shall take have all been determined beforehand by the host, so when you come to table, although you are bound to protest, he is certain not to allow you to sit as you please. A vacant seat is thus reserved for a guest who comes late, and when he does arrive he can sit down without much formality.

[The guest is now supposed to have met his host, and made his bow and speech.]

10. [Host.] Here you are, sir! I have been remiss in not going to meet you; pray forgive me.

- |                               |                                |                              |                              |                                 |
|-------------------------------|--------------------------------|------------------------------|------------------------------|---------------------------------|
| 5. 領 <i>ling</i> <sup>4</sup> | 6. 據 <i>chü</i> <sup>4</sup>   | 8. 矩 <i>chü</i> <sup>4</sup> | 8. 揖 <i>i</i> <sup>4</sup>   | 8. 謙 <i>ch'ien</i> <sup>4</sup> |
| 5. 乎 <i>hu</i> <sup>4</sup>   | 7. 繳 <i>chiao</i> <sup>4</sup> | 8. 遞 <i>ti</i> <sup>4</sup>  | 8. 擾 <i>jao</i> <sup>4</sup> |                                 |

5. *Obs.* 1.—Accept his hospitality: *ling*, here, to receive, to accept; if I receive his *ch'ing*, politenesses (tokens of friendly sentiment). *Ling* can also be applied to the drawing of pay, etc.; it further means the neck; hence, *ling-tzu*, a collar. See also Dialogue I, 2. *Obs.* 2.—It seems to me: *hu* is here a particle implying doubt; for *ssü*, see Part III, 1070.

6. *Obs.*—Proof: *p'ing*, to lean upon (see Part III, 722); *chü*, to lay hold of, the something reliable that one lay's hold of; hence, proof, evidence.

7. *Obs.*—*Chiao*, to deliver up, to surrender.

8. *Obs.* 1.—Custom: *kuei* (see Part III, 581), *lit.*, a pair of compasses, a rule, custom; *chü*<sup>4</sup>, a carpenter's square; hence also, a rule or custom; the two are never used apart in the above sense. *Obs.* 2.—When you go: *ming-rh* is often used indefinitely of some future date not very far remote. *Obs.* 3.—*Ti*, to hand in or over to; for *jang*, to invite, see Dialogue IV, 25. *Obs.* 4.—Salute: *tso i*, to make the Chinese bow with the hands folded. *Obs.* 5.—Bothering: *jao*, to bother, to give trouble to, to incommode; for *t'ao*, see Part III, 834 and 836. *Obs.* 6.—Ashamed: *pao k'uei*, *lit.*, carry shame in my bosom; see Part III, 718. *Obs.* 7.—Not worthy: *lit.*, I dare not act as (represent myself to be) the person you treat me as (see Part III, 342, *tang*<sup>4</sup>); I cannot play the part you assign to me; a very common depreciatory expression applicable to almost any compliment or civility. There are of course many other forms of saluting a host than the one here given. *Obs.* 8.—Depreciatory: *ch'ien*, humble, modest; *hsü*, empty, in the sense of deficiency (see Dialogue V, 76). *Obs.* 9.—One: note *i pan wei*; this is a pure colloquialism. The *pan* must not be emphasised.

9. *Obs.*—Formality: *jang*, to invite; in the present instance, in the sense of to yield, to give way to others in which sense it is frequently used.

10. *Obs.*—Remiss, etc.: *shih ying*, failed to meet you.

11. [*Guest.*] Not at all; I'm late, I'm afraid, and have kept all you gentlemen waiting.

12. [*Host.*] No, no; they've only just arrived; let's get to dinner.

13. [*Guest.*] I'm guilty of great assumption in taking this place.

14. [*Host.*] It's yours by right. Pray take wine all of you; we'll begin with a bumper.

15. [*To host.*] Your health.

16. [*Host.*] Please begin. I won't help you; we're all intimates here, and each one must help himself.

17. [*Guest.*] That's the best way; if we all begin to press each other to eat, it will look too formal; we'd much better go as we please. There you are! we've just agreed to dispense with formalities, and you are commencing them. We shall have to return the compliment to make it right.

18. [*Host.*] No, I am not. I sent a man a day or two ago to the manager's office to tell him to beg them in the kitchen to pay

particular attention to the cooking of the dishes, and they seem to me rather better than those not made to order. I notice you gentlemen won't get your chopsticks to work, so I am obliged to help you. You might taste them.

\* \* \* \* \*

19. [*Host.*] Don't put your chopsticks down; you must all make a good meal.

20. [*Guest.*] We've all had as much as we can eat, and more wine than we can carry, and are very much obliged to you for your excellent dinner.

21. [*Host.*] There has been nothing fit for you to eat to-day, and the wine is so bad that you have not done justice to your drinking powers.

22. [*Guest.*] What are you talking about? I'll say no more to-day, as my cart has come, and it's no longer early, so I must be getting home. I shall call shortly at your house to offer my thanks.

11. 諸 <i>chu</i> <sup>1</sup>	17. 顯 <i>hsien</i> <sup>3</sup>	17. 敬 <i>ching</i> <sup>4</sup>	18. 嚐 <i>ch'ang</i> <sup>2</sup>	21. 屈 <i>ch'ü</i> <sup>1</sup>
12. 席 <i>hsi</i> <sup>2</sup>	17. 拘 <i>chü</i> <sup>1</sup>	18. 竈 <i>tsao</i> <sup>4</sup>	19. 飽 <i>pao</i> <sup>3</sup>	22. 謝 <i>hsieh</i> <sup>4</sup>
13. 僭 <i>chien</i> <sup>4</sup>	17. 泥 <i>ní</i> <sup>2</sup>	18. 筷 <i>k'uai</i> <sup>4</sup>	20. 盛 <i>shêng</i> <sup>4</sup>	

11. *Obs.* 1.—All you gentlemen: *chu*, all; for *kung*, see Part III, 979. *Obs.* 2. Kept you waiting: *lit.*, caused you *shou*, to endure [the trouble of], *têng*, waiting.

12. *Obs.*—Get to dinner: *hsi*, a repast or banquet; let's enter upon our repast.

13. *Obs.*—Assumption: *chien*, to usurp, to assume what does not belong to one; [in taking] this seat I am indeed guilty of much assumption.

14. *Obs.*—A bumper: *lit.*, let us all drain a cup.

16. *Obs.*—Help you: *pu*, to distribute (see Part III, 406).

17. *Obs.* 1.—Look: *hsien*, manifest, apparent; *hsien-cho*, apparently; hence, to appear to be, to look as. *Obs.* 2.—Formal, conventional: *chü*, to grasp, to adhere to; *ní*<sup>4</sup>, bigoted, opinionated; *chü ní*, a grasping at what one conceives to be the proper thing; *ní*<sup>2</sup>, mud. *Obs.* 3.—Return the compliment: *ching*, to honour, to show respect to.

18. *Obs.* 1.—Manager's office: *kuei shang*; *lit.*, in, or at, the counter. *Obs.* 2.—Kitchen: *tsao*, a furnace, or cooking range, of a large establishment; *shang*, as above. *Obs.* 3.—*K'uai*, a chopstick: also called *k'uai-tzŭ*. *Obs.* 4.—*Ch'ang*, to taste: properly written without the radical "mouth."

19. *Obs.*—Make a good dinner: *ch'ih pao*, eat till you are full, or satisfied.

20. *Obs.*—Excellent dinner: *shêng*, superlative, excellent, fine, etc.; *shé*, to spread, to lay out, to arrange; hence, what is so laid out, *q.d.*, a dinner. Cf. our slang word "spread."

21. *Obs.*—Not done justice, etc.: *ch'ü*, *lit.*, crooked, or bent awry; also, a wrong or grievance, to do wrong to; *liang*, capacity (see Part III, 776, *Obs.*); here, capacity for drink.

22. *Obs.*—Offer my thanks: *tao*, to say, to give expression to, *hsieh*, thanks; *hsieh hsieh nín*, thank you, sir.

23. [*Host.*] I couldn't think of such a thing. Please yourself about going, I beg; I won't venture to detain you.

24. [*Guest.*] Are you gentlemen going to sit a while? in that case I must take my leave before you? Good-bye, good-bye; don't see me to the door, pray; stop where you are;

there's no occasion for our host either to see me out; now, please, return and see to your other guests.

25. [*Host.*] I'll come no further; I'll see you into your cart.

26. [*Guest.*] Thanks, many thanks.

27. [*Host.*] *Au revoir.*

23. 豈 *ch'î*

25. 乘 *ch'êng*

23. *Obs.* 1.—Couldn't think of: *lit.*, how could I venture (to trouble you, or some such phrase, understood); *ch'î* is the interrogative particle how or what, but only used in certain set phrases. The above is one of the commonest of polite phrases, and is used with as much frequency as *pu kan tang* (see above, 8, *Obs.* 7). *Obs.* 2.—Detain: *fêng liu*. It is difficult to give the exact force of *fêng* in this phrase; it means, properly, to raise the hands when presenting anything (see Part III, 990); to do an act of homage or respect; hence, the respect that such an act implies.

24. *Obs.*—Stop where you are: *liu pu, lit.*, detain your footsteps; only used politely.

25. *Obs.*—Get into your cart: *ch'êng shang*, to mount, as a horse or a chariot; not used colloquially except in polite conversation.

26. *Obs.*—Many thanks: *k'o t'ou* is a common expression for thanks, but not to an inferior.



PART V.

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THE HUNDRED LESSONS.

## PART V.

### THE HUNDRED LESSONS.

#### LESSON I.

1. [*Senior.*] So I hear you are studying Manchu,<sup>1</sup> eh? That's right. Manchu is with us Manchus the first and foremost of essentials; it is to us, in short, what the language spoken<sup>2</sup> in his own part of the country is to a Chinese; so it would never do to be without a knowledge of Manchu, would it?

2. [*Junior.*] To be sure not; and I have an additional reason for wishing to acquire it. I've been studying Chinese for the last ten years, but I am still as far as ever from seeing my way in it. I've now begun Manchu, but if I can't master enough of it to pass for a translatorship,<sup>3 4</sup> I shall have broken down at both ends of the line. So I am come to-day, sir,<sup>5</sup> in the first place, to pay my respects to you, and, in the next, to ask a favour of you. I find it not so easy<sup>6</sup> to open the subject, however.

3. [*Senior.*] What's your difficulty? pray say what you have got to say. If it's anything that I can do for you, do you suppose that,

with the relations existing between us, I shall try to back out?<sup>7</sup>

4. [*Junior.*] What I have to ask, then, is this: that you will so far take an interest in me as to put yourself to a little trouble on my account; I will tell you how. Find time, if you can, to compose a few phrases for me to study, and if I manage<sup>8</sup> to succeed at all, I shall regard it entirely as your work.<sup>9</sup> Sir, I shall never forget your kindness, and shall not fail to repay it handsomely.

5. [*Senior.*] What are you talking about? You are one of us, are you not? My only fear would have been that you were not anxious to learn; but, since you are willing, I shall be only too glad<sup>10</sup> to contribute to your success. Talk of handsome return, indeed! people as intimate as you and I are should never use such language to one another.

6. [*Junior.*] Well, sir, if that's the way of it, I am sure I feel extremely obliged. I have only to make you my best bow, and I shall say no more.

1. 洲 *chou*<sup>1</sup>, properly, a river shoal; also, an island; not used colloquially; here merely as a sound to represent the second syllable of the word Manchu, the name of the original territory of the present dynasty.

2. 鄉談 *hsiang t'an*, *lit.*, country chat: *t'an*, to chat or talk with another.

3. 繙 *fan*<sup>1</sup>, to translate.

4. 譯 *yi*<sup>1</sup>, to explain, to interpret: *fan yi*, to translate or interpret; *fan yi kuan*, an official interpreter.

5. 兄台 *hsiung-t'ai*, my elder brother's worship; you, sir.

6. 怪難 *kuai nan*, monstrously difficult.

7. 辭 *ts'ü*<sup>2</sup>, a plea, an argument, an apology; also, to resign: *t'ui ts'ü*, to put forward excuses.

8. 能彀 *nêng kou*, power sufficing.

9. 賜 *ts'ü*<sup>1</sup>, to confer on an inferior.

10. 巴不得 *pa' pu té*, may it be that: *pa* is probably used for *pa* (see Part III, 86); *q.d.*, not to be laid hands on, too good to get, or too good to be caught.

## LESSON II.

1. [*Senior.*] Well, I hear that you have made such way in Manchu that you are beginning to speak it quite correctly.<sup>1</sup>

2. [*Junior.*] Nonsense! I understand it, certainly, when I hear it spoken, but it will be some time yet before I can speak it myself. It is not only that I can't go right through with a piece of conversation of any length like other people, but I can't even string<sup>2</sup> half a dozen sentences together. Then there is another odd thing I do: whenever I am going to begin, without being the least able to say why, I become so alarmed about mistakes that I dare not go on without hesitating;<sup>3</sup> now, so long as this continues to be the case, how am I to make a speaker?<sup>4</sup> Indeed, so far from considering myself one, I quite despair<sup>5</sup> of ever learning to speak. I say to myself

that if with all my studying I have not got farther than this, I shall certainly never be a proficient.

3. [*Senior.*] This is all mere want of practice. Listen to me. Whenever you meet a man,<sup>6</sup> no matter who, that can talk Manchu, at him at once, and talk away with him. You must<sup>8</sup> go and take lessons of competent professors<sup>7</sup> of the language as well, you know; and if you have any friends who are good Manchu scholars, you should be for ever talking with them. Read some Manchu every day, commit phrases to memory, and talk incessantly, until the habit of speaking comes quite naturally to your mouth. If you follow this rule, in a year or two at the farthest you will speak it without an effort; so now don't despair<sup>9</sup> any more.

1. 規模 *kuei mo*<sup>2</sup>, compasses mould, a mould or form on which anything should be fashioned; only figuratively used; colloquially, *mu<sup>2</sup>-tzi*, a mould.

2. 接不上 *chieh pu shang*, do not become connected: *chieh*, specially of connexion between what is above and what is below; *shang*, an auxiliary verb, to a certain extent in affinity with *chieh*.

3. 簡簡決決 *chien-chien-chüeh-chüeh-ti*, summarily and decidedly.

4. 可叫 *k'o chiao*, [the causes specified above] properly make me how speaking; that is, not speaking, unable to speak.

5. 灰 *hui*<sup>3</sup>, ashes; here verbally used; my heart is made ashes, it despairs.

6. 但凡 *tan fan*, whether singly or universally, all whatsoever.

7. 師傅 *shih<sup>1</sup>-fu<sup>4</sup>*, any master of a craft: *shih*, among other meanings, means a model, hence a teacher; *fu*, originally, to aid by counsels.

8. 要 *yao*, here imperative.

9. 愁 *ch'ou*<sup>2</sup>, to grieve: [after what I have said] *yu*, still, do you lament what inability?



## LESSON III.

1. [*Senior.*] Why, when did you find time to learn all the Manchu you know, sir? Your pronunciation is good, and you speak quite intelligibly.

2. [*Junior.*] Oh, sir, you are too complimentary.<sup>1</sup> My Manchu does not amount to a great deal. There's a friend of mine who really does talk well; he is thoroughly at home in the language—intelligible,<sup>2</sup> fluent, and speaks without a particle of Chinese accent; he is quite proficient.<sup>3</sup> Then, besides this, he has such a stock of words and phrases. Now, that is what one may call a good scholar, if you please.

3. [*Senior.*] How does he compare with you?

4. [*Junior.*] Me! I should never venture to compare myself with him; I am as far<sup>4</sup> from being his match as the heavens are from the earth.

5. [*Senior.*] What is the reason of that?

6. [*Junior.*] Oh, he has been much longer at it, and knows a great deal more. Then he is very studious;<sup>5</sup> he has been committing to memory steadily ever since he began, without stopping; the book is never out of his hand. I should have trouble enough to come up with him.

7. [*Senior.*] Nay, my young friend, I think you are making a slight mistake. Don't you remember what the proverb says, "Be resolved and the thing is done"?<sup>6</sup> What he knows he knows only because he has learnt it;<sup>7</sup> it has not come to him by intuition. And are we in any way otherwise constituted? not at all! Well, then, no matter how exact or practised a speaker he may be, all we have to do is to make up our minds and apply ourselves to the language; and if we don't quite reach the point he has attained, we shall not be very far behind him, I suspect.<sup>8</sup>

1. 獎 *chiang*<sup>3</sup>, to praise: I, *ch'êng*, am the recipient of, my worthy elder brother's too great praise.

2. 清楚 *ch'ing-ch'u*<sup>3</sup>, distinct, clear; applied also to transaction of business, settlement of accounts, etc.

3. 練 *lien*<sup>4</sup>, originally, to boil silk until it is soft; hence, to practise: *shou lien*, proficient.

4. 懸隔 *hsüan<sup>2</sup> ko<sup>2</sup>*, separated by space, the division caused by space: *hsüan* is properly to hang, *q.d.*, the vacuum in which the heavens are hung; *ko*, a partition, something that divides off; *ko k'ai*, to separate, to keep apart.

5. 頗 *p'o*<sup>2</sup>, a strong intensive; only used with certain adjectives: *hao*<sup>4</sup>, to be fond of.

6. 竟 *ching*, after all, in any contingency: to him who has *chih*, resolution, an affair [he commences will be] *ching*, happen what may, completed.

7. 咧 *lieh*<sup>4</sup>, a final particle expressing certainty.

8. 料想 *liao hsiang*, I suspect. See Part III, 749.

## LESSON IV.

1. The chief thing that every man who comes into this world has to do is to study, and the great object<sup>1</sup> of his reading is the understanding of the rights of things (*tao-li*). Such an understanding once arrived at, a man will do his duty<sup>2</sup> by his parents while he is at home; he must do his best for the State when he enters the public service; and he will be certain to succeed<sup>3</sup> in whatever he undertakes.

2. Once you have really acquired the knowledge you ought to have, you are respected wherever you go. I don't mean only by other people; you have yourself a sense<sup>4</sup> of your own title to be respected.

3. There is a class<sup>5</sup> of persons who do not read, and who take no pains to be well conducted,<sup>6</sup> relying exclusively on their attainments, as they regard them, in the arts of intrigue<sup>7</sup> and adulation.<sup>8</sup> For my part, I can't comprehend what their minds can be like, but I know I feel sorely ashamed<sup>9</sup> for them.

4. Such men not only bring discredit and disrepute on themselves, but they make people execrate<sup>10</sup> the parents that could have had such children.

5. Now, my young friend, just<sup>11</sup> reflect a moment and tell me whether the obligation a man is under to his parents<sup>12</sup> for their goodness to him can ever be repaid in the very smallest degree?<sup>13</sup> Well, then, the least a child can do is to behave himself. If he cannot make his family illustrious, and bring glory<sup>14</sup> to his line by great achievements, that can't be helped; but, on the other hand, what can be more utterly good-for-nothing<sup>15</sup> than so to conduct oneself as to bring down curses on one's father and mother?

6. A careful consideration of the subject, then, satisfies us, does it not, that no man can with propriety neglect the study of books and the regulation of his moral conduct?

1. 特爲的 *t'ê wei ti*, the special wherefore: *wei*<sup>4</sup>, because of; *ti*, as a relative, representing the word cause understood.

2. 孝 *hsiao*<sup>4</sup>, pious to parents: *hsiao shun*, filially obedient; here construed verbally.

3. 成就 *ch'êng chiu*, to accomplish satisfactorily, to make a good job of; *chiu* here differing little from *tê*.

4. 覺 *chiao*, to perceive, to be sensible of.

5. 種 *chung*<sup>3</sup> (to be distinguished from *chung*<sup>4</sup>, to plant), a kind or sort.

6. 品 *p'in*<sup>3</sup>, properly, a kind or class; hence, select: *p'in hsing*, each man's peculiar nature; *hsiu p'in*, to study, to take care of one's moral nature.

7. 鑽 *tsuan*<sup>3</sup>, to pierce as with a *tsuan*<sup>4</sup>, a centre-bit; to make way through a small aperture: *tsuan kan* is elliptical for a longer phrase, *tsuan ying mou kan*, to study the accomplishment of business by intrigue; *mou kan* may be used of a good object as well.

8. 逢 *fêng*<sup>2</sup>, to meet; *ying*, to go to meet, to welcome: *fêng ying*, to play up obsequiously to what you know to be a superior's wish, to endeavour to ingratiate oneself with a superior.

9. 害羞 *hai hsiu*, sorely ashamed: *hai* as in *hai p'a*, *hai sao*, etc.

10. 咒 *chou*<sup>4</sup>, to curse; 罵 *ma*<sup>4</sup>, to revile.

11. 白 *pai*, white, blank, in vain; *q.d.*, whether there be such a case or not, just think, etc.

12. A man, etc., *wei jên-tzu-ti*: *wei*, he who is, *jên-tzu-ti*, a man's son; *q.d.*, a son in his relation to his parents.

13. 萬 *wan*<sup>1</sup>, here 1 part in 10,000; also used elsewhere as 10,000 chances to 1.

14. 耀 *yao*<sup>4</sup>, *yo*<sup>4</sup>, brightness, glory; here to glorify: *tsung*, for *tsu tsung*, ancestral plurality, one's ancestors; illustrate one's house, make glorious one's ancestors.

15. 出息 *ch'u hsi*, to make profit, interest: to cause one's parents to be reviled by people is to be unprofitable up to what *fên*, in what degree?

## LESSON V.

1. [*Senior.*] I observe you pass this way every day, sir; what place is it that you go to?

2. [*Junior.*] I go to my studies.

3. [*Senior.*] To read Manchu, isn't it?

4. [*Junior.*] It is.

5. [*Senior.*] What are you reading in Manchu?

6. [*Junior.*] Oh, no new books; nothing but the two old things, detached sentences on common subjects,<sup>1</sup> and the "Ch'ing Hua Chih Yao" (Guide to the Essential in Manchu).

7. [*Senior.*] Are they teaching you to write Manchu round hand yet?

8. [*Junior.*] The days are too short at present to leave any time for writing; but presently, when they begin to lengthen, we shall be taught to write and to translate too.

9. [*Senior.*] Well, sir, I have been wanting to study Manchu myself, and I have looked, I assure you, in every hole and corner<sup>2</sup> for a school; I have tried every imaginable means of procuring instruction; left no place unexamined; but in our neighbourhood,<sup>3</sup> I am sorry to say, there is no school for Manchu.

I was thinking that the one you go to would do for me well enough, and that one of these days I might commence my attendance. Will you be so good as to say a word for me to the master beforehand?

10. [*Junior.*] Ah! I see you think<sup>4</sup> that it is a regular professor that teaches us; but that is not the case. Our instructor is one of the elders of our clan,<sup>5</sup> and he has scarcely any pupils but our own near cousins;<sup>6</sup> any others<sup>7</sup> that may attend are relations by marriage; there is not an outsider among them. But the fact is that our elder is too busy to give regular lessons; for, besides teaching us, he has to go to the yamèn every day. It is only because we are so idle that we don't work by ourselves that he feels obliged<sup>8</sup> to find time<sup>9</sup> to play the tutor. Under these circumstances I fear I cannot help you, sir; were the case otherwise, your desire to study Manchu is a thing commendable in itself, and as for the trouble of speaking in your behalf, I should not have thought it any trouble<sup>10</sup> at all.

1. 眼面前兒 *yen mien ch'ien*, before the face and eyes; things of constant occurrence.

2. 覓縫 *mi<sup>4</sup>*, to seek for; *fêng<sup>4</sup>*, a seam, a crevice, to be distinguished from *feng<sup>2</sup>*, to stitch (see Part III, Exercise XI, 4): *tsuan t'ou*, boring with the head; *mi fêng*, searching for a crevice, trying every approach to a question.

3. 左近 *tso<sup>3</sup>-chin*, neighbouring: *tso*, properly, the left side or hand.

4. 打量 *ta-liang*, to reckon, *sc.*, the merits or chances of anything; not used of numbers or amounts.

5. 族 *tsu<sup>2</sup>*, properly, class, species; colloquially, clan or tribe of men: *tsu hsiung*, an elder brother of the tribe.

6. 子弟 *tsü ti*, sons and younger brothers, *sc.*, of the clan; the speaker's near cousins.

7. 再者 *tsai cho*, here those who [may come] in addition, *sc.*, to the blood relations aforesaid; but in argument *tsai cho* constantly means in the second place, or furthermore.

8. 萬不得已 *wan pu té i*, feels obliged: *i* is properly to stop; 10,000 times can he not stop, he cannot in any way help himself.

9. 勻著 *yün<sup>2</sup>-cho*, properly, dividing into even shares; here simply apportioning a part of *k'ung-rh*, his leisure.

10. 費 *fei*, as in *fei-shih* (see Part IV, Dialogue VI, 58).



## LESSON VI.

1. This morning when I went to hear<sup>1</sup> those lads their lessons I found one less prepared<sup>2</sup> than another. There they stood, humming and hawing, gaping and staring,<sup>3</sup> and nothing else could they do.

2. I saw how the land lay, so I said to them, "There!<sup>4</sup> stop and listen to me! it's your business, now that you are studying Manchu, to give your whole mind<sup>5</sup> to your work; but when will it be accomplished<sup>7</sup> if you go on in this fashion, making believe that you are students, and endeavouring to get credit<sup>6</sup> that you are not entitled to? It is not only that you are wasting<sup>8</sup> day after day and month after month, but I am expending my energies to no purpose either; you are the sufferers, but the harm done you is your own doing, not mine, remember."

3. "Really, it shows a want of all shame,"<sup>9</sup> I said, "that grown-up lads like you should pay so little attention to what is said to them;

you treat<sup>10</sup> the lecturing that I give you for your good just as if it was so much wind in your ears."

4. "I don't go out of my way to find fault<sup>11</sup> with you, don't say that; there are plenty of arguments against such an hypothesis. With the little leisure that is left me, don't you think<sup>12</sup> that when I come home from my business I should be glad enough to repose myself, for instance? Why don't I? why, instead of sitting down to rest, do I set to work to find one fault after another<sup>13</sup> with you? Simply because, being my flesh and blood, I want you to turn to some account; I want to make men of you."

5. "I am really quite at my wit's end. I can only throw my whole soul into the advice I give you, and so acquit myself of my responsibility.<sup>14</sup> You may listen to me or not, as you please; I've done all that I can do."

1. Heard their lessons: by an elliptical process *pei* is here to *hear* lessons repeated, not to repeat them.
2. 生 *shêng*, raw; here, unprepared with a lesson.
3. 瞪 *têng*, to open the eyes wide.
4. 且住 *ch'ieh chu*, there! stop: *ch'ieh*, for *chan ch'ieh*, temporarily, for the time being.
5. 撲 *p'u*, colloquially, of the forward movement one would make with one's arm to catch a bird, an insect, etc.: *i*, undividedly, *p'u*, making such a forward movement, *na hsin*, tender your mind.
6. 沽 *ku*, properly, to buy wine: *ku hsiu ming*, to buy an empty name, false credit.
7. 了手 *liao shou*, to bring one's work, *lit.*, hand, to an end.
8. 度 *tu*, to pass; *hsi tu*, to pass to no purpose; also, a rule, a measurement, a plan.
9. 皮臉 *p'i lien*, a skin face, a face with too thick a skin to blush.
10. 當成 *tang ch'êng*: you *tang*, let it represent, make it, *ch'êng*, to be, wind by the side of the ear.
11. 錯縫 *ts'o fêng*, fault crevices, holes in one's coat.
12. 譬 *p'i*, to compare with: *p'i ju*, for instance; used in argument, as we say, do you suppose, etc.
13. 這個那個的 *chê ko na ko ti*, this and that; *shuo*, to speak, must be understood.
14. 責 *tsê*, originally, amongst other meanings, a fault; to punish for a fault; hence, responsibility: I desire *wan*, to complete, what my *tsê-jên*, responsibility, requires; then will it be right.

## LESSON VII.

1. [*Senior.*] As to becoming a translator of Manchu, you are a Chinese scholar, and you can have no difficulty in learning to translate. All you need is an exclusive devotion of your mind to the one subject. Don't let anything interfere<sup>1</sup> with your studies, and let these be progressive;<sup>2</sup> and in two or three years, as a matter of course, you will be well on your way. If you go to work like the fisherman, who fishes for three days and then is two days drying his nets,<sup>3</sup> you may read for twenty years, but it will come to nothing.<sup>4</sup>

2. [*Junior.*] Will you do me the favour to look over these translations, sir, and make a few corrections?

3. [*Senior, examining them.*] Oh, come, you really have made very great progress; every sentence runs as it should; every word is clear; I have not a fault<sup>5</sup> to find. If you

go up for your examination, success is in your own hands.<sup>6</sup> Have you returned<sup>8</sup> yourself as a candidate at these examinations<sup>7</sup> that are coming off now?

4. [*Junior.*] I should be glad enough to stand, but I am afraid that, being a *hsiu-ts'ai*, I am not qualified.

5. [*Senior.*] What? when any Banner-man<sup>9</sup> can go up, do you mean to say that a man of your attainments would not be allowed to?<sup>10</sup> Nonsense! why, even the *i-hsio*<sup>11</sup> *shêng* may stand; and if so, how should a *hsiu-ts'ai* not be qualified? But the *hsiu-ts'ai* are entitled to stand, I can assure you, and it is for this reason that my son<sup>12</sup> is now working as hard as he can at Manchu for the little time that remains before he has to go up. Don't you throw away the opportunity.<sup>14</sup> Add your name<sup>13</sup> to the list at once.

1. 隔斷 *ko tuan*, to interrupt: *ko*, by interposition, *tuan*, to cut.

2. 挨 *ai*, in the sense of side by side, *ai-cho ts'ü-rh*, in proper order, seriatim.

3. 網 *wang*<sup>3</sup>, a net.

4. 枉然 *wang jan*, in vain: for *wang*, as crooked, unjust, see Part III, 941; here useless.

5. 疤 *ko*<sup>1</sup>, a pimple; *hsing*<sup>1</sup>, a star: *ko-hsing*, any spot on paper, wood, porcelain, etc.; hence, figuratively, defect, blemish.

6. 操 *ts'ao*<sup>1</sup>, to grasp in the hand: you will be able to grasp, *ch'üan* (權), the balance, power, of *pi shêng*, certain success; *shêng*<sup>4</sup> (勝), to overcome; *shêng*<sup>1</sup>, to sustain, to be equal to sustaining.

7. 筆帖式 *pi-t'ieh-shih*, three words used to produce the Manchu word *bitgheshi*, a lettered man, a clerk.

8. 遞 *tü*<sup>1</sup>, to tender, to hand up: have you returned your name?

9. 旗 *ch'i*<sup>2</sup>, a flag, a banner: *pa ch'i*, the Eight Banner Corps, of mixed civil and military organisation, in which the Manchus are enrolled. There are also eight Mongol Banner Corps, and eight of Chinese descended from those who sided with the Manchus when they invaded China.

10. 獨 *tu*, only: the *li*, justice of exceptionally not permitting you to be examined, can there be?

11. 義學 *i-hsio*: a *hsio*, school, whether Chinese or Manchu, founded by one or more persons of *i*, public spirit, where boys are taught to read gratis. The *i-hsio shêng* of the Banner Corps are distinguished from the *kuan-hsio shêng*, candidates from the Government establishments.

12. 姪 *chih*<sup>2</sup>, nephew; here the son of the speaker who addresses the other person as his brother.

13. 補名字 *pu ming-tzü*, add your name, *lit.*, supplementarily, as you have not yet returned it.

14. 機會 *chi hui*, opportunity: *chi*, as elsewhere, the motive spring; *hui*, a conjuncture, the right moment.

## LESSON VIII.

1. Never read novels.<sup>1</sup> If you read anything, read the Mirror of History;<sup>2</sup> that will extend the range of your scholarship for you, and if you keep the events of the past in your memory, making the good your pattern and taking warning<sup>3</sup> by the bad, you will find yourself all the better for it, body and mind.

2. As to<sup>4</sup> novels and old tales,<sup>5</sup> fictions without a shadow<sup>6</sup> of truth<sup>7</sup> that different people have composed, it will do you no good if you read a thousand volumes of them.<sup>8</sup>

3. There are people who have got no sense of decency, who will go on reading to their audience how that once upon a time, in such-and-such a state, so-and-so fought ever so many fights<sup>9</sup> with so-and-so; how that this one made a cut with his sword, which the

other one guarded<sup>11</sup> with his axe;<sup>10</sup> how that this one made a thrust<sup>12</sup> with his spear, which the other one parried<sup>13</sup> with a staff. If either of the parties is supposed to be defeated,<sup>14</sup> the auxiliaries he invokes are spirits and fairies,<sup>15</sup> who come on clouds and go in mist; grass that, when cut,<sup>16</sup> makes horses, or beans that he scatters,<sup>17</sup> on which they become fighting men.

4. All this is evidently false, yet the stupid people it is told to receive it as gospel; there they stand like idiots, taking it in with a positive gusto.<sup>18</sup> Men of sense<sup>19</sup> not only ridicule<sup>20</sup> works of the sort, but have a certain distaste<sup>21</sup> for them. So don't you bestow any pains on such trash.

1. 小說 *hsiao shuo*, tales, romances.
2. 鑑 *chien*<sup>4</sup>, a mirror: the *t'ung chien*, universal mirror, is a famous historical work.
3. 戒 *chieh*<sup>4</sup>, to beware of.
4. 至於 *chih yü*, to come to; very common where a new proposition is introduced.
5. 詞 *tz'u*<sup>2</sup>, talk expressions: *ku-êrh tz'ü*, talk about the men of old; *êrh* for *jén*, man.
6. 影 *yîng*<sup>3</sup>, shadow.
7. 瞎 *hsia*<sup>4</sup>, properly, blind: *hsia hua*, falsehood.
8. 整 *chêng*<sup>3</sup>, becoming, made up to.
9. 仗 *chang*<sup>4</sup>, to fight, as armies; properly, and very commonly, to lean against, to depend upon.
10. 斧 *fu*<sup>3</sup>, an axe, carpenter's or other.
11. 架 *chia*<sup>4</sup>, to ward off, to guard; also, a frame, a stand, a staging.
12. 扎 *cha*<sup>2</sup>, to thrust at with the point of a stick or weapon.
13. 搪 *t'ang*<sup>2</sup>, to parry a thrust.
14. 敗 *pai*<sup>4</sup>, originally, damaged, destroyed; here, and commonly, defeated.
15. 神 *shên*<sup>2</sup>, spirits in general; 仙 *hsien*<sup>4</sup>, fairies: *shên-hsien*, a collection of such beings.
16. 剪 *chien*<sup>3</sup>, to cut with scissors, to cut with a knife, etc.: *chien-tzû*, scissors.
17. 撒 *sa*<sup>3</sup>, to scatter. See *sa*<sup>2</sup>, Part III, 998.
18. 滋 *tzü*<sup>1</sup>, a pleasant flavour; 味 *wei*<sup>4</sup>, any flavour: *tzü-wei*, a pleasant flavour, a relish.
19. 見識 *chien-shih*, experience; the sense derived from it.
20. 笑話 *hsiao hua*, to laugh at.
21. 怠 *tai*<sup>4</sup>, slow, taking no interest in: *lan-tai*, lazy; not eager *ch'iao*, to read such books.



## LESSON IX.

1. [*Senior.*] Has that book come yet?
2. [*Junior.*] It has been sent for, but it is not come yet.
3. [*Senior.*] Not come yet! Who was sent for it?
4. [*Junior.*] The young lad, sir. When we first told him to go, he wouldn't stir for us, but kept loitering here ever so long, as if it didn't matter<sup>1</sup> whether he went or not. At last I told him it was you who had desired that the book should be brought, and then he started off post haste. But when he came back he brought only three *t'ao*, and, as you know, sir, the book is in four. So we asked him, "What made you leave<sup>2</sup> a *t'ao*? you had better make all the haste you can, and get it," we said, "or when your master comes in he won't be best pleased<sup>3</sup> with you." How-

ever, he would not plead guilty; on the contrary, he tried to put us in the wrong. We had bungled the directions we gave him, he said; and so he went off in a huff, and he is not back yet. Someone might be sent to meet him, but then he would be most likely returning by one road while the messenger was going another.

5. [*Senior.*] Was there ever such a slippery<sup>4</sup> article in this world? Of course, he is off to some place where there is something going on, to amuse himself. The right thing, beyond all doubt,<sup>6</sup> is to correct him severely;<sup>5</sup> so, as soon as he returns, I shall tie him up<sup>7</sup> and give him a very sound thrashing.<sup>8</sup> Otherwise this kind of thing will grow into a habit, and he will become a greater good-for-nothing<sup>9</sup> than he is now.

1. 沒緊 *mei chin*: some such word as attitude must here be understood; *yu*, he had a, *yao*, importance. *mei chin*, not pressing [manner]; the word in brackets being represented by *tí*.

2. 漏 *lou*<sup>4</sup>, to leak, as anything holding fluid; to leak out, as the fluid itself; frequently used, as here, of things left out, omissions in writing, business, etc. *La* (see Part III, 763) is more common.

3. 依 *i*<sup>5</sup>, to lean against; hence, to incline to, to assent to: *pu i*, not to assent to, to be dissatisfied with.

4. 滑 *hua*<sup>2</sup>, slippery, to slip.

5. 嚴 *yen*<sup>2</sup>, severe: *kuan chia*, to keep in order and teach; here, much as we often use the word correction.

6. 斷斷 *tuan*<sup>4</sup>-*tuan*, decidedly, positively, beyond doubt.

7. 捆 *k'un*<sup>3</sup>, to bind with cords, things or persons.

8. 頓 *tun*<sup>4</sup>, in the sense of turn or time: *i tun fan*, a meal.

9. 堪 *k'an*<sup>1</sup>, to have strength to bear; to be equal to duty, responsibility, etc.: *pu k'an*, here, unequal to doing what he ought; elsewhere it may mean that more is laid on a person than he can bear.

## LESSON X.

1. [*Senior.*] Foot archery<sup>1 2</sup> is with us Manchus a most important consideration. Easy as it seems, it is so much the reverse in practice that notwithstanding the number of archers who shoot<sup>3</sup> from morning till night, ay, take their very bows to bed with them, there are but a small number who come to shoot so well<sup>4 5</sup> as to distinguish themselves<sup>6</sup> above their competitors.

2. [*Junior.*] What is the difficulty?

3. [*Senior.*] The body must be kept quite upright, the shoulders of the same height, the attitude of the whole person perfectly<sup>8</sup> unconstrained;<sup>7</sup> then<sup>9</sup> the bow should be so stiff withal that when the arrow leaves it it goes with force; and then if every arrow hits the mark, the shooting may be pronounced good.

4. [*Junior.*] Well, look at my shooting, sir, and see if I have improved. If there is anything to find fault with, please correct me.<sup>10</sup>

5. [*Senior.*] No, there is nothing to be said against your shooting as a foot archer. Trust to your thumb,<sup>11</sup> and sooner or later you will wear the peacock's feather.<sup>12</sup> Your style is good, you show training, and you shoot clean. If everyone shot like you, there would be no fault to find with anyone. The only thing to remark is that your bow is not quite stiff enough, and that the bow hand is slightly<sup>13</sup> unsteady. Reform in these few particulars, and, no matter where you go to shoot, you are certain to shoot better than the majority; no one will be able to keep you under him.<sup>14</sup>

1. 射 *shih*<sup>2</sup>, in books *shé*<sup>4</sup>, to shoot arrows.
2. 箭 *chien*<sup>4</sup>, an arrow: *pu chien*, foot archery.
3. 長拉 *ch'ang la*, continually to draw the bow.
4. 類 *lei*<sup>4</sup>, a class or category.
5. 萃 *ts'ui*<sup>4</sup>, reeds or grass growing in tufts: *pa ts'ui*, to draw out one stem or blade from such a tuft, thereby giving it pre-eminence; if there be any whose *la*, shooting, come to be so good as to *ch'u lei*, excel their class, [and as such] to be extracted from the bunch. See below, *ch'u chung*.
6. 出名 *ch'u ming*, to put forth a name, to become famous: of those who have done so, there are how many?
7. 自然 *tzu jan*, as of itself, unconstrained.
8. 毛病 *mao-ping*, evil or fault even so large as a hair.
9. 搭著 *ta-cho*, additionally; it may be used with *yu* preceding it, as here, or without *yu*.
10. 撥 *po*<sup>2</sup>, in books *po*<sup>1</sup>; properly, to move apart with the hand: *po chéng*, to set right; not used of moving material things.
11. 拇 *mu*<sup>3</sup>, a finger; not used alone: *chang-cho*, relying on; *ta mu-chih-t'ou*, the great finger—great in the sense of first in the series,—the forefinger being *érh mu-chih-t'ou*. The middle finger is *chung chih*; the next, *ssü mu-chih-t'ou*, but also, politely, *wu-ming chih*, the finger without a name. The little finger is *hsiao mu-chih-t'ou*.
12. 翎 *ling*<sup>2</sup>, feathers; here, a feather from the tail of the pheasant or the peacock, the latter being much more honourable than the former; *tai ling*, to wear such a feather in the cap.
13. 略 *liao*<sup>4</sup> or *lio*<sup>4</sup>, to diminish, to abridge, a digest, a sketch, a *résumé*; hence, slightly. The first reading is more common. See also Lesson XXIII, 4.
14. 壓 *ya*<sup>2</sup>, to press down, as anything laid on another presses that which is below it. Observe *ni*, the object of *ya*, between its auxiliaries *hsia* and *ch'ü*.

## LESSON XI.

1. [*Junior, entering.*] A happy new year<sup>1</sup> to you, sir!

2. [*Senior.*] You are very good; a happy new year to both of us.

3. [*Junior.*] Please take your seat, sir.

4. [*Senior.*] What for?

5. [*Junior.*] That I may make my new-year salaam to you.

6. [*Senior.*] No, no! I won't hear of such a thing.

7. [*Junior.*] Indeed, sir, I must make you a kotow; it's my bounden duty, as you are my elder.

8. [*Senior.*] Get up, get up, I beg of you. There! may you have promotion!<sup>2</sup> may you have posterity! may you pass your life in wealth and honour!<sup>3</sup> now please get up off your knees, and sit down on the upper seat. Let me give you a few of these dumplings<sup>4</sup> I have here.

9. [*Junior.*] Not any, thank you; I ate some at home, before I came out.

10. [*Senior.*] Well, but you did not eat so much that you can't eat any more, surely? At your time of life a man has no sooner done

eating than he is hungry again. Do eat some, or I shall certainly think that your abstemiousness is all pretence.<sup>5</sup>

11. [*Junior.*] I am in earnest, I assure you, sir. You don't suppose, do you, that in your house I should do otherwise than make myself at home? I should never think of telling you an untruth, depend on it.

12. [*Senior.*] Here, then, make some tea for this gentleman.

13. [*Junior.*] No tea for me, thank you, sir.

14. [*Senior.*] But why not?

15. [*Junior.*] I must be off elsewhere; I have a number of places to go to, and if I don't pay my visits in good time, it will set people wondering.<sup>6</sup> Now don't get up from table, sir; let me find my way out by myself;<sup>7</sup> you'll spoil your dinner if you come away from it.<sup>8</sup>

16. [*Senior.*] What, not see you out? A likely story! Dear me! to think that you have had the trouble of coming for nothing;<sup>9</sup> not even a cup of tea! Well, good-bye till we meet again.<sup>10</sup> Make my compliments to all your people, will you?

1. 新喜 *hsin hsi*, new [year's] congratulations.

2. 陞 *shêng*<sup>1</sup>, properly, to rise: *shêng kuan*, to obtain promotion.

3. 富貴 *fu<sup>4</sup> kuei*, rich and honourable.

4. 餃 *chiao*<sup>3</sup>, flour dumplings with or without meat inside.

5. 粧假 *chuang<sup>1</sup> chia<sup>3</sup>*, pretending; specially, pretending to have no appetite: *chia chuang* is used of any other kind of pretence; *chuang*, to adorn oneself, to dress up; also, to pretend. Note *chia*<sup>3</sup>, not *chia*<sup>4</sup>, as in Part IV, Dialogue III, 13.

6. 犯思量 *fan ssü liang*: I shall *fan*, offend, run foul of, people's *ssü liang*, speculations as to the cause of my not coming to see them. Construe: people will all be [by me] *fan ssü liang*.

7. 別送 *pieh sung*, do not accompany me, *sc.*, to the door.

8. 看 *k'an*, lest: look to it that you do not carry away the *wei*, relish of your dinner.

9. 空空 *k'ung-k'ung-rh-ti*, emptily, specially where a visitor has had nothing to eat, or nothing presented to him.

10. 改日 *kai jih*, another day; *tsai chien*, we shall see each other again.



## LESSON XII.

1. [*Junior.*] I congratulate you, sir. They say you have been selected for a *chang-ching*-ship.<sup>1</sup>

2. [*Senior.*] Yes; at the selection<sup>2</sup> yesterday they decided on proposing<sup>3</sup> me as the effective nominee.

3. [*Junior.*] On whom did they decide as nominee in waiting?

4. [*Senior.*] A man you don't know; a subaltern of the Vanguard.<sup>4</sup>

5. [*Junior.*] Has he seen any service?<sup>5</sup>

6. [*Senior.*] Only with the Hunting Camp;<sup>6</sup> he has never served a campaign.

7. [*Junior.*] Well, I feel satisfied that you will be wearing the peacock's feather<sup>7</sup> presently.

8. [*Senior.*] Don't flatter me, pray; I have no particular merits of my own, and there are too many better men than I in the field to admit of my counting on<sup>8</sup> the appointment as a certainty. I may have the luck to lay hold<sup>10</sup> of it, but if I do, it will be by the virtue of

those who have gone before me and have found favour with Heaven;<sup>9</sup> and I can't be sure about getting it at all.

9. [*Junior.*] You underrate yourself, sir. Why, think of the number of years you have been in the service! You're a man of good standing; all your friends of the same date, if you come to that, are now *ta-jên*, and those who entered the army later than you did have all been promoted. Then, as to your services, you have been in the wars, you have been wounded, and you are now one of the Picked Archers.<sup>11</sup> Who is there, therefore, in your Banner Corps<sup>12</sup> that is a better man than you are? I know what you are thinking of; you are afraid, I suppose, that I am come to get a glass of wine<sup>13</sup> out of you in honour of the occasion.

10. [*Senior.*] Wine, indeed! I can only tell you that if the news is true,<sup>14</sup> it's not to say wine, but anything you like I shall be happy to offer you.

1. 章京 *chang-ching*: the words are supposed to give nearly the sound of the Manchu word *changjin*, signifying an "assistant."

2. 選 *hsüan*<sup>3</sup>, to choose; 揀 *chien*<sup>3</sup>, to select: *chien-hsüan*, colloquially used only of choosing officers, not in their turn, but by merit; *shang* is an auxiliary verb, but indicating at the same time the *superior* merit of the person chosen.

3. 擬 *ni*<sup>3</sup>, commonly, to suggest; here, of submitting a name to the Throne.

4. 前鋒校 *ch'ien fêng' hsiao*<sup>4</sup>: the *hsiao* are military officers in Manchu corps, of the sixth grade; *fêng*, the point of a weapon; the *Ch'ien Fêng* is one of the grand divisions of the Manchu army; the point in advance, or vanguard.

5. 有兵 *yu ping*, to have seen military service.

6. 圍 *wei*<sup>2</sup>, to surround; hence applied to hunting as carried on with a corps of beaters: *kua*<sup>3</sup>, only, has he done *wei*, Hunting Camp service; *ta wei*, to go shooting or hunting.

7. 孔雀 *k'ung ch'io*<sup>4</sup>, the peacock: *ch'iao*<sup>3</sup> is the common reading of the second character.

8. 指望 *chih wang*, to point to and look towards; to hope.

9. 蔭 *yin*<sup>4</sup>, the shade cast by trees, plants, etc.: *fu yin*, the overshadowing of prosperity [due to the virtues] of *tsu tsung*, one's ancestors.

10. 撈 *lao*<sup>1</sup>, to take up out of water, with the hand or otherwise.

11. 善射 *shan shé*, Manchu soldiers and petty officers selected for proficiency in three branches of archery, five successful shots being fired in each way.

12. 旗下 *ch'í hsia*: serving under the chiefs of your *ch'í*, Banner Corps, who is *ch'iang*, more able, than you?

13. 喜酒 *hsi chiu*, congratulation wine.

14. 果然 *kuo jan*, in very deed.

## LESSON XIII.

1. [Senior.] Success in the public service all depends on the opportunities of the individual. If you have no more than ordinary luck, nothing will go well with you. Your object, whatever it be, may seem on the point of attainment, and some *contretemps*<sup>1</sup> will present itself expressly to foil you. There are people who hold such hands, who have such a run of luck,<sup>2</sup> that there really is nothing that does not turn out as they desire and expect. They have their own way without let or hindrance,<sup>3</sup> and, in the twinkling of an eye,<sup>4</sup> there they are in the highest places they can fill.<sup>5</sup>

2. [Junior.] Well, sir, I am of an entirely different opinion; I think it is all a question of exertion or no exertion.<sup>6</sup> If an *employé*

idles the year away, showing no sign of life,<sup>7</sup> and spending his pay without doing any duty for it, how can he possibly expect to be promoted? why, he ought to be dismissed from the service.<sup>8</sup> The foremost duties of an *employé* are diligence and attentiveness.<sup>9</sup> He must also keep on good terms with his friends; not taking a line of his own, nor refusing to do as others do; never bringing in<sup>10</sup> his comrades for a share of trouble that belongs only to him; and when any duty, no matter what, devolves upon him, it behoves him to give his whole mind to the discharge of it, and to push gallantly<sup>11</sup> to the front. Let a man take this line, and he is certain to rise; how can he fail of success?

1. 杈 *ch'a*<sup>4</sup>, stumps or lesser boughs branching out from the stem of a tree; figuratively for an occurrence out of the plain course one would pursue.

2. 彩頭 *ts'ai t'ou*, colour end; the right colour side of the dice: you might say that the *ts'ai t'ou* is bad; but this is rare; *tsou yün*, to follow in the track of luck.

3. 爽利 *shuang-shuang-li-li-ti*, quickly and without hindrance: *shuang*, as in Part III, 823, free as the morning air, untrammelled, as a sky without clouds; *li*, sharp, quick.

4. 瞧 *ch'ou*<sup>3</sup>, to see, to look at.

5. 優 *yu*<sup>2</sup>, excellent: *yu têng*, highest degree of *kao shêng*, rising to high place.

6. 巴結 *pa chieh*, in a good sense, as here, to exert oneself; in a bad sense, to intrigue for patronage. The expression is purely colloquial, and *pa* evidently stands for some other character.

7. 餐 *ts'an*<sup>1</sup>, what is eaten, to eat: *su*, properly, white; here used like *pai*, vainly; *su ts'an*, vainly eating, doing no work for one's wages; *shih wei*, a corpse personage, a dead person; but rarely used except in this combination, the upper and lower parts of which are sometimes transposed.

8. 革退 *ko t'ui*, to strip off [office and compel] to retire.

9. 勤 *ch'in*<sup>2</sup>, diligent; 謹 *chin*<sup>3</sup>, attention; properly, solemn attentiveness, as in a place of worship.

10. 攀 *p'an*<sup>1</sup>, to drag towards one with the hand; here, of pulling in others to do one's own work.

11. 勇 *yung*<sup>3</sup>, brave; also, a "brave," or irregular soldier.

## LESSON XIV.

1. This CHANG is anything but cordial<sup>1</sup> to his acquaintance; not like an old gentleman that I know, who is quite another style of old man; very friendly<sup>2</sup> with everybody; delights in a long literary conversation; will sit talking history a whole day, and never tire.

2. He is very amiable,<sup>3</sup> too, with any young people he happens to meet; tries to win them<sup>4</sup> to the right road; reproves what there is to reprove,<sup>5</sup> and gives them good advice<sup>6</sup> when it is needed.

3. Then he is so kind-hearted<sup>7</sup> and charitable;<sup>8</sup> as eager to help anyone he finds in distress as if he were the party concerned;

sure to leave nothing undone that may relieve<sup>9</sup> the sufferer. He really is an old man who has to thank his virtues for all the blessings he enjoys,<sup>10</sup> and I feel this so strongly that<sup>11</sup> I am quite dissatisfied<sup>12</sup> with myself when I let any great length of time pass without paying him a visit.

4. He brings luck on all belonging to him; as the proverb says, "The man who is blest himself, brings blessings on his whole house."<sup>13</sup> And there is the old man with an ample fortune,<sup>14</sup> and sons and grandsons in plenty;<sup>15</sup> all the reward<sup>16</sup> of his own well-doing.

1. 冷淡 *lêng tan*, cold and thin, tasteless, not cordial.
2. 親熱 *ch'in jo*, the opposite of *lêng tan*.
3. 悅 *yuèh*<sup>4</sup>, to rejoice: *ho yen*, with friendly colour, and *yuèh shé*, gladsome tint.
4. 引 *yin*<sup>3</sup>, to lead, to guide; 誘 *yu*<sup>4</sup>, to tempt, to draw on, in a good or bad sense; here, *yin yu*, to draw on to *hao ch'u*, good ways.
5. 指撥 *chih po*<sup>2</sup>, to point to and set right. See above, *po*<sup>1</sup> in *po*<sup>2</sup> *chéng* (Lesson X, Note 10).
6. 教導 *chiao tao*<sup>4</sup>, to give good advice: *tao*<sup>4</sup>, properly *tao*<sup>3</sup>, to guide.
7. 仁 *jén*<sup>2</sup>, benevolence, humanity, disinterestedness, Christian charity: *jén ai*, kind-hearted.
8. 護 *hu*<sup>4</sup>, to assist: *hu chung*, charitable, philanthropic.
9. 救 *chiu*<sup>4</sup>, to save: *ta*<sup>2</sup> *chiu*, to come to the rescue of (*q.d.*, adding one's own hand or person); *ta*<sup>2</sup>, properly *ta*<sup>1</sup> (see Part III, 1076).
10. 積 *chi*<sup>2</sup>, to accumulate: his *fu*, blessings, accumulate; thanks to his *tao*, way of life, the characteristic of which is *hou*, that is, *chung hou*, sincerity and unselfishness.
11. 故此 *ku tz'ü*, accordingly, for this cause.
12. 不過意 *pu kuo i*, not to be able to get over the thought. Observe the emphasis given by *chih shih*, it is simply the fact that, etc.
13. 托帶 *t'o tai*, not used except in this proverb: the whole house *t'o*, being beholden to his *fu*, blessings (which prove the greatness of his virtues), *tai*, are drawn, follow him, and share these blessings.
14. 充足 *ch'ung tau*, amply sufficing: *ch'ung* in the sense of filling to the full.
15. 旺 *wang*<sup>4</sup>, brilliancy, great success: *hsing wang*, flourishing, either as here, or of commerce, harvests, etc.: *hsing* (see Part IV, Dialogue VIII, 35).
16. 報應 *pao ying*, Heaven's reward of good or retribution of evil.



## LESSON XV.

1. [*Junior.*] You must mind what you are about, gentlemen, before His Excellency here. He is very quick and decided,<sup>1</sup> and whatever comes to his hand is certain to be turned out shipshape.<sup>2</sup> Then he is very clear-sighted; he knows what people are worth. He is not to be humbugged<sup>3</sup> as to any man's real qualities. With all this he is very kind-hearted, and when the young fellows belonging to those about him are diligent and respectable, he will never fail to bring them forward, and support their claims to appointments or promotion at the fitting season. But if he comes across fellows who shirk duty, eye-servants who try to make their game<sup>5</sup> by a show<sup>4</sup> of diligence, they may as well look out. They can't escape him, and once they fall into his hands they will not get away very easily.

2. [*Senior.*] You young gentlemen may say what you please on the subject; what else can I do? When you are watching me day after day with all your eyes,<sup>6</sup> in the hope that I shall make a career for you, how would your respective merits be done justice to<sup>8</sup> if I did not recommend those who deserve to be recommended, and pull up those who deserve to be pulled up?<sup>7</sup> As to coming down on delinquents, it is my nature to say out what I feel. Still, my conduct and my language are pretty much what they ought to be,<sup>9</sup> I suspect; and this is the reason why people obey me, and are ready to exert themselves when I require it.

1. 敏 *min*<sup>3</sup>, quick intelligence; 捷 *chich*<sup>2</sup>, quick in movement, active: his *ts'ai-ch'ing*, abilities, are, in character, those of a man clear-seeing and prompt.

2. 有條有理 *yu t'iao yu li*, a figure taken from thread duly sorted, not in confusion, *li* representing the word order.

3. 瞞 *man*<sup>2</sup>, to hoodwink.

4. 獻 *hsien*<sup>4</sup>, to make offer to a superior of a present or of a suggestion; here, to make a show of tendering diligence.

5. 占 *chan*<sup>4</sup>, so pronounced, to take without right: *chan p'ien* <sup>4</sup>, to gain advantage unduly.

6. 巴巴兒 *pa<sup>2</sup>-pa<sup>2</sup>-rh*, of the eye fixed on a mark; not to be explained etymologically, unless *pa<sup>2</sup>* is taken as corrupt for the same character written with the 177th Radical, *pa<sup>3</sup>*, a target.

7. 束 *shu*<sup>4</sup>, to tie up, as a bundle of sticks; *yo*, also, properly, to bind: *yo shu*, to control, to enforce discipline upon.

8. 賞 *shang*<sup>3</sup>, to confer on an inferior; hence, to reward; *kung*, exertion, hence well-doing, merit.

9. 正派 *chêng p'ai*<sup>4</sup>, right course, correctness: *p'ai*, in the sense of divergent courses of water poured out.

## LESSON XVI.

1. Children are reared to be the prop<sup>1</sup> of age, and a son should remember all the trouble<sup>2</sup> he has given his parents; how kind it was of them to bring him up as they did; and this should make him show his sense of filial duty<sup>4</sup> now, while<sup>3</sup> they are alive, by finding them good food to eat and good clothes to put on, and by rejoicing the heart of the old folks with his amiability and cheerfulness.

2. If a son neglects to feed and clothe his parents, if he does not trouble himself about what they may suffer from want<sup>5</sup> or from weather, and so, by treating<sup>6</sup> them as if they did not belong to him, pains and vexes the old people while they are yet with him, he may weep and wail<sup>7</sup> as he will a hundred years later, but what good will that do? Supposing his grief to be sincere,<sup>8</sup> no one will believe in it. It will be put down as a sham, got up because he is afraid of people's contempt. And as for

sacrifices, you may set<sup>9</sup> any dainties<sup>10</sup> you please before the dead, but who ever knew the spirits<sup>11</sup> enjoy<sup>12</sup> these dishes? They are all gobbled up<sup>13</sup> by the living; the dead don't gain anything by them.

3. There are some children who are worse than neglectful; children who will tell you that their parents are so old that there is no making them understand anything they ought to do;<sup>14</sup> and who go on clamour, clamour, in the house, until at last they insist on having a separate establishment. Language such as this<sup>15</sup> makes one distressed and angry in spite of one-self.<sup>16</sup> Such persons revolt<sup>17</sup> the powers of nature, and the spirits abhor them. How<sup>18</sup> is it possible, one asks, that they should die in their beds?<sup>19</sup>

4. Just observe these undutiful<sup>20</sup> people, and, in the twinkling of an eye,<sup>21</sup> you will see their children and their children's children as undutiful as they have been.<sup>22</sup>

1. 防 *fang*<sup>2</sup>, to guard against: *fang pei*, to make preparation against possible evil.
2. 勞 *lao*<sup>2</sup>, labour, pains, trouble.
3. 趁 *ch'ên*<sup>4</sup>, properly, to avail oneself of an opportunity.
4. 孝敬 *hsiao<sup>4</sup> ching<sup>4</sup>*, filially, to respect, to pay that honour which filial piety demands; it is also used of an offering made by an inferior to a superior, or of gratuitous labour given under similar conditions.
5. 饑 *chi*<sup>1</sup>, to hunger, to starve.
6. 看待 *k'an tai* is explained by the clause preceding it, without which *tang tai* or *tai*, alone, would be used; it must be construed as if *k'an* were detached from *tai* and linked with the words preceding it.
7. 慟哭 *t'ung<sup>4</sup> k'u<sup>1</sup>*, to cry bitterly: *t'ung*, the excitement of strong emotion.
8. 誠 *ch'êng*<sup>2</sup>, true, sincere, real.
9. 供 *kung*, here, to set out for sacrifice.
10. 珍 *chên*<sup>1</sup>, jewels; 饈 *hsiu*<sup>1</sup>, dainty fare: *chên hsiu*, dainty fare; *mei*<sup>3</sup> (美) *wei*, goodly taste.
11. 魂 *hun*<sup>2</sup>, the spirit of life which leaves man when he dies; not his *ch'i*, the breath: *hun ling*, this same spirit belonging to men dead or dreaming; in abeyance when a man is half-drowned; in ordinary men, not immortal.
12. 享 *hsiang*<sup>3</sup>, to enjoy, as happiness: *shou hsiang*, the same.
13. 饕 *nang*<sup>3</sup>, to eat; 搯 *sang*<sup>4</sup>, properly, to push back with the hand: *nang sang*, filling the mouth with food like a glutton.
14. 晦 *hui*<sup>4</sup>, of the sight darkened: *lao pei hui*, so old that they turn the back on what is right and go in darkness; are drivelling, doting.
15. 場處 *ch'ang<sup>2</sup> ch'u*, arena-place, this length.
16. 不由的 *pu yu ti*, without one's permission, whether one will or no: *yu*, from, out of; also, of one's own accord.
17. 不容 *pu jung*, not to tolerate: heaven and earth, the powers of nature, cannot bear them.
18. 焉 *yen*<sup>1</sup>, a classical interrogative; how can they, etc.?
19. 終 *chung*<sup>4</sup>, the end; here, to die: *shan chung*, comfortably to die; *shan*, as in the phrase *shan fa*, good, commendable, methods; not virtuous, righteous, etc.
20. 靜 *ching*<sup>4</sup>, still, tranquil: *ching-ching-ti*, silently.
21. 眨 *chan*<sup>3</sup>, also colloquially read *cha*<sup>3</sup>, and in books, *pien*<sup>3</sup>; to wink the eye.
22. 學 *hsiao*<sup>2</sup>, to imitate.



## LESSON XVII.

1. Touching quarrels in families: brothers are borne in the one mother's womb, and while they are little they eat together, play together, and each one will love the other as much as himself. Up to a certain time they will be as affectionate as possible;<sup>1</sup> and if later in life they become less intimate, it is in most cases because they are egged on<sup>2</sup> by their wives<sup>3</sup> to fight<sup>4</sup> about property, or because they listen to persons not connected with them, who tell them things calculated to produce estrangement;<sup>5</sup> the result of which cause is, in very many instances, a state of selfish indifference<sup>6,7</sup> on the part of each to the interest of the other.

2. And so, when their senses have become so affected<sup>9</sup> by daily calumnies<sup>8</sup> that they can think of nothing else, some fine day they lose all patience,<sup>11</sup> and then come<sup>10</sup> blows and altercations,<sup>12</sup> and, in fine, there is a feud<sup>13</sup> between them.

3. But they should remember that if they lose goods or property, they can buy<sup>14</sup> more; that if the wife were to die, they could marry<sup>15</sup> again; but that injury done to a brother is like injury done to a hand or foot; if you snap<sup>16</sup> it off, it cannot be reproduced.

4. They should remember also that there is no ally like a brother; who else, if you are in any serious difficulty, will feel to you like the brother who is bone of your bone and flesh of your flesh—will risk<sup>17</sup> his life in his efforts to help you? Will any outsider make such an effort? not a bit of it; he will sheer off for fear of being compromised;<sup>18</sup> he won't be able to get out of the way fast enough.<sup>19</sup>

5. All this proves that there is no friend so near one as a brother. Why can't people bear these facts somewhat more particularly in mind?

1. 何等 *ho² têng*, what degree? a form of the superlative; in the highest degree.

2. 妻 *ch'í*, the wife, who is espoused; 妾 *ch'ieh*, the concubine, who is purchased: a man cannot legally have two *ch'í*.

3. 挑 *t'iao*, to set trouble going privily; not to be confounded with *t'iao*, to carry on the shoulder; 唆 *so*, to make mischief: *t'iao so*, to incite to contention.

4. 爭 *chêng*, to quarrel, to quarrel about.

5. 間 *chien*, to divide; not to be confounded with *chien* (see Part III, 47): language that *li chien*, separates.

6. 懷 *huai*, the breast, to carry in the breast or heart.

7. 異 *i*, strange; here, estranged.

8. 譏 *ts'an*, to criticise ill-naturedly, to backbite.

9. 濡 *ju*, thoroughly saturated, as a thing steeped in water: the ear saturated, *mu jan*, the eye dyed.

10. 致 *chih*, to cause: 𠄎, using [the means above described] *chih*, they cause, what follows; *yü*, classically, governing the object of *chih*.

11. 忍 *jén*, to endure, to bear patiently.

12. 辯 *pan* (properly, and often, *pien*), to distinguish in discussion: pronounced *pan* only in this phrase; *pan-tai*, altercation.

13. 讎 *ch'ou*, hate, feud.

14. 置 *chih*, to make, to provide; hence, as here, to buy.

15. 娶 *ch'ü*, to take a woman to wife.

16. 折 *ché*, to snap off; also read *shé*.

17. 捨 *shé*, to fling away: *shé ming*, to fling away life.

18. 連累 *lien lei*, entanglement, complication.

19. 迭 *tieh*, here, in the sense of achieving satisfactorily: *to pu tieh*, cannot succeed in escaping.



## LESSON XVIII.

1. As to friendship, men should imitate KUAN CHUNG<sup>1</sup> and PAO SHU<sup>2</sup> of the olden time.

2. These two were walking<sup>4</sup> together one day out in the country,<sup>3</sup> when they saw an ingot<sup>5</sup> of gold lying by the roadside.

3. Each wanted the other to take it, but as neither would pick it up<sup>6</sup> to keep for himself, they left it<sup>7 8</sup> and walked on.

4. Until they fell in with a labouring man.<sup>9</sup> "There's an ingot of gold over there," said they to him; "you go and take it up now."

5. Away went the labourer as hard as he could to look for the gold, but no gold could he see, and all he did see was a snake<sup>10</sup> with two heads.

6. This startled<sup>11</sup> him considerably. Without further loss of time he cut the snake in two<sup>13</sup> with his hoe,<sup>12</sup> and then gave chase to

his two informants. "Here, I say!" shouted he, when he had caught them up, "what bad blood is there between you and me that you should have told me a two-headed snake was an ingot of gold? You have pretty near cost me my life, let me tell you."

7. Not believing what he said, they went back to the spot to take a look, and there they found the lump of gold lying where they had first seen it, but cut in two pieces.

8. KUAN CHUNG took one half, and PAO SHU the other, and off they went, while the labourer had to go his way empty-handed.

9. Such was friendship as it subsisted between friends of the olden time. This story comes out of a story-book, it is true; still the conduct of these two men, as here related, undoubtedly reads a lesson<sup>15</sup> to the profit-at-any-price<sup>14</sup> folks of our own day.

1. 仲 *chung*<sup>4</sup>, properly, the second son in a family; here, a name.

2. 鮑 *pao*<sup>1</sup>, 叔 *shu*<sup>2</sup>: the first character always a surname; the second, here a name, means the younger brother of one's father; colloquially, *shu-shu*.

3. 郊 *chiao*<sup>1</sup>, originally, the land at a radius of 10 *li* round a capital city; 荒 *huang*<sup>2</sup>, barren, waste, deserted: *huang chiao*, the country, as opposed to ground that is built over; *yeh wai*, nearly the same.

4. 逛 *kuang*<sup>4</sup>, to stroll, to walk for pleasure; to visit, as a temple or other place of interest.

5. 元 *yüan*<sup>2</sup>, properly, original; here, in the sense of great; 寶 *pao*<sup>3</sup>, a jewel, here in the sense of something precious: *chün yüan pao* means simply a large lump of gold fashioned into the shape in which the Government silver is usually cast.

6. 揀 *chien*<sup>3</sup>, to pick up.

7. 仍 *jêng*<sup>2</sup>, still as ever, still as before.

8. 擗 *liao*<sup>4</sup>, properly, to throw down; here, to leave on the ground, *jêng*, where it was.

9. 莊稼漢 *chuang chia*<sup>1</sup> *Han*, a Chinese who has to do with *chuang chia*, grain crops; an agricultural labourer.

10. 蛇 *shé*<sup>2</sup>, a serpent: a snake is commonly called *ch'ang ch'ung*; *lit.*, long reptile.

11. 嚇 *hsia*<sup>4</sup>, in books read *ho*<sup>4</sup>; to frighten: [the sight] frightened him a great start.

12. 鋤 *ch'u*<sup>2</sup>, a hoe.

13. 兩截 *liang chieh*<sup>2</sup>, two fragments: observe the construction; *pa* before the object *shé*, snake; *k'an*, struck, [so that the snake] *ch'êng*, became two *chieh*, fragments; the verb *chieh* meaning to cut off.

14. 忘 *wang*<sup>2</sup>, here so intoned, but identical with *wang*<sup>4</sup>, to forget: the phrase *chien li wang i*, to forget justice at the sight of gain, is classical.

15. 榜樣 *pang yang*<sup>3</sup> *yang*, a lesson, an example: *pang*, amongst other meanings, the list posted up to show the order in which successful graduates stand.

## LESSON XIX.

1. You mean that young friend of ours, don't you?

2. I do.

3. Ah! he's a regular awl<sup>2</sup> in a bag.<sup>1</sup> He is certain to make his way before long.<sup>3</sup>

4. How is this?

5. He is naturally very steady; highly educated,<sup>4</sup> uncommonly well conducted, and well looking;<sup>5</sup> and so diligent in the discharge of his public duties. When he has none to discharge, and he is living<sup>6</sup> quietly with his family, he gives himself up entirely to the management of household affairs and to the care of home expenditure. He is dutiful to his parents and affectionate to his brothers; he really has not a single fault. Then, again,

he is such a friend to have if you want his assistance. If a man apply to him he will help if he can, or he will tell him plainly if he can't, be the applicant who he may. If he does not promise his aid, that's all about it; if he gives you to understand<sup>7</sup> that you shall have it, he will not fail to do all he can for you, and till the question is settled he won't take his hand off it. Everyone, consequently, respects him, and entertains an affection for him.

6. No doubt; and such a man as this will never<sup>8</sup> go through life empty-handed. "Heaven," says the proverb, "stands by<sup>9</sup> the good man," and Heaven will not fail to bless<sup>10</sup> him.

1. 囊 *nang*<sup>2</sup>, a purse, a bag.

2. 錐 *chui*<sup>1</sup>, an awl.

3. 久 *chiu*<sup>3</sup>, long in duration.

4. 淵 *yüan*<sup>1</sup>, a deep place with water in it, an abyss; only used in certain set phrases; 博 *po*<sup>2</sup>, of learning, extensive: his *hsio-wên*, learning, is deep and wide.

5. 漢仗 *han-chang*<sup>1</sup>*rh*, a fine fellow: *han*, as in Lesson XVIII, Note 9, a fellow: *chang*, probably a corruption of 丈 (*chang*), an elder, a senior, one worthy of respect.

6. 居 *chü*<sup>1</sup>, to dwell in, to inhabit: *chü chia*, to live at home, not elsewhere on business or pleasure.

7. 點頭 *tien t'ou*, to nod the head in token of assent: if he do not *ying*, promise, enough; if he assent, then, etc.

8. 豈 *ch'i*<sup>3</sup>, how; *ch'i yu*, how can there be? is a common form of negation: how can there be *li*, a rational, just possibility, that he should go *k'ung*, without advantage, through life?

9. 相 *hsiang*<sup>4</sup> (not *hsiang*<sup>1</sup>), to aid, to stand by; hence, anciently, a minister or counsellor.

10. 降 *chiang*<sup>4</sup> (not *hsiang*<sup>2</sup>), to descend, or, as here, to cause to descend. Observe *chi jên*, the fortunate, or prosperous, man, identical with the good man.

## LESSON XX.

1. [*Senior.*] That young fellow is our old neighbour,<sup>1</sup> you know; the lad we have seen grow up here. He has not been away from us so very long;<sup>2</sup> and now one hears that he is doing very well; that he has got an appointment. I only half believed the report when I first heard it,<sup>3</sup> until on inquiring of friends I find it really is the case. It shows the truth of the proverb, "If a man but resolve, the thing he wants to do is done;" and of the other proverb, "No man is too young to make a resolution."

2. [*Junior.*] That is all very well, sir; still, his father's virtues must have had claims

known to Heaven<sup>4</sup> to<sup>5</sup> enable him to beget a son of such promise; a young man so plain<sup>6</sup> and honest, so well conducted; spending any spare time his archery drill may leave him at home, and there always at his studies; never moving in the direction of a dissolute<sup>7</sup> life. Then he is so careful in the discharge of his public duties; so diligent; and as to looking out for himself, or turning a penny underhand, he is perfectly spotless.<sup>8</sup> It's quite a case<sup>9</sup> in which one may observe that "The house where virtue accumulates from generation to generation will not fail to have more than an ordinary share of happiness."

1. 坊 *fang*<sup>1</sup>, properly, in past times, a region or quarter of a city: *chieh-fang*, neighbours, a neighbour.

2. 能有 *nêng yu*, can it be how many days? *q.d.*, it is but a few days, *ko liao*, that he has been separated from us.

3. 來著 *lai-cho* implies the continuance of the action of the verbs *hsin* and *i* until the time indicated by *hou lai*, by-and-by.

4. 陰功 *yin<sup>1</sup> kung*, secret desert, merit known to Heaven only.

5. 纔 *ts'ai*: [his father's claims being known to Heaven] *ts'ai*, then, or thereon, was he enabled; his claims must have been known before he could, etc.

6. 樸 *p'u*<sup>2</sup>, properly, wood as yet untouched by tools, paint, etc.; *q.d.*, in primitive simplicity: *p'u shih*, plain and true, guileless.

7. 唐 *t'ang*<sup>2</sup>, a Chinese surname, taken as its style by a celebrated dynasty; here, most likely, corruptly used for some other character: *huang-t'ang*, wild, dissolute in conduct.

8. 沾染 *chan<sup>1</sup> jan*, dipped and dyed; only used morally, as here.

9. 合了 *ho liao*, that agrees with: [the case] is indeed one that agrees with that *chü hua*, saying.



## LESSON XXI.

1. [*Host.*] But you're not a stranger here, surely. If you wanted to see me, you should have walked straight in; what occasion was there for you to have yourself announced<sup>1</sup> at all? And once you had got to the door, why turn back without coming in? The fact is that you were put out, I suppose, because my people said I was not at home, eh? Well, you won't see why they should have said so unless I explain; so listen.

2. For some time past<sup>2</sup> our young fellows have had a gambling club going, and they had just been here vowing and protesting<sup>3</sup> that I must attend too. Now, in the first place, as you very well know, I haven't time to play; I never can tell from one moment to another but I may be wanted on duty; and, in the next place, even if I had the time,

the laws<sup>4</sup> against gaming are extremely severe, and if<sup>5</sup> anything were to go wrong, I should lose my character.

3. So I resolved, *coûte que coûte*, not to go to the club, let them take it as they pleased,<sup>6</sup> and I told the servants to deny me to all visitors, without distinction of persons. Well, *you* call, and the stupid beggars make the same answer to you as to A or B, and send you about your business before they come in to say a word to me. I did send after you post haste, but, to my great annoyance, my messenger came back and reported that he had not been able to catch you up. Now, don't, pray, think<sup>7</sup> that I am to blame in this matter; I do assure you that you were denied without my knowledge.

1. 通報 *t'ung pao*, announced: *t'ung*, passing through (*sc.*, from the door to the rooms within).

2. 一向 *i hsiang*, for some time past: *i*, unity unbroken, continuity; *hsiang*, as in *hsiang lai*, of time towards this point coming; heretofore.

3. 誓 *shih*<sup>4</sup>, an oath; *ch'i shih*, to make oath, *fa yüan*, to utter a vow: the words *ch'i shih* are used without *fa yüan*, but the latter seldom, if ever, without the former.

4. 王 *wang*<sup>2</sup>, a king or prince, the title in ancient times of the ruler; now only applied to princes or tributary rulers, *e.g.*, the King of Corea: *wang fa*, the laws of the State.

5. 倘 *t'ang*<sup>3</sup>, if, but if; 倘 is the abridged form.

6. 到底 *tao ti*, *lit.*, to the bottom; used in various ways; here, happen what might.

7. 較 *chiao*<sup>4</sup>, properly, to compare two sides: *chi chiao*, to reckon and compare, to think over a wrong.

## LESSON XXII.

1. He and I were friends a long time back,<sup>1</sup> and then we became connected by various intermarriages; and as we had not met for years, when I came home from<sup>2</sup> the wars I wanted to hunt him up and have a chat<sup>3</sup> with him. However, one thing or another prevented<sup>4</sup> my going to see him, and I never could find time until yesterday, when, as I was passing that way, I took the opportunity<sup>5</sup> of calling at the house he used to live in. When I got there I asked for my friend, but they said he had long removed<sup>6</sup> elsewhere, and was now residing round a corner<sup>7</sup> at the west end of a certain small street.

2. I went in search of the house according to their directions, and up a blind alley,<sup>9</sup> at

the farthest end<sup>8</sup> of the street, I found it; but the door was fast, and no one made answer, though I called and called for half an hour. At last, when I had been knocking<sup>10</sup> and shouting ever so long, there appeared an old woman<sup>11</sup> who could not put one foot before the other, and she said that her master was not at home; he was gone somewhere or other. "Then," said I, "when he comes home, tell him I called, will you?"

3. But, in addition to her other infirmities, the old woman was so deaf<sup>12</sup> that she could hear nothing, and I was obliged to borrow a pen and ink<sup>14</sup> of a small shop next door<sup>13</sup> and write a note,<sup>15</sup> which I left, to tell my friend that I had been to see him.

1. 底根 *tí<sup>4</sup> kén<sup>1</sup>*, in the root, at the beginning.
2. 打 *ta*, as often elsewhere, from.
3. 叙 *hsü<sup>4</sup>*, written sometimes with the 29th, sometimes with the 66th, Radical; properly, to state in order; not used alone colloquially: *hsü t'an*, to converse, to chat.
4. 絆住 *pan<sup>4</sup> chu*, prevented, detained: *pan*, to entangle, to hamper.
5. 順便 *shun pien*, following convenience; the opportunity presenting itself.
6. 搬 *pan<sup>1</sup>*, here, for *pan chia*, to shift one's home: *pan*, to remove from one place to another.
7. 拐 *kuai<sup>3</sup>*, to gull, to deceive, to kidnap; but probably in the combination before us confounded with the same character written with the 75th Radical, meaning a crutch: *kuai wan*, crutch-like bending, round a corner.
8. 儘溜頭兒 *chin liu t'ou<sup>2</sup>rh*, the farthest end: *liu<sup>1</sup>*, properly, to fall, as water after running down a rock, a roof, etc.; *q.d.*, the extreme point before the fall commences; *liu<sup>4</sup>*, a current (see Part III, 789).
9. 隔 *ka<sup>1</sup>* has no meaning alone: *ka-la<sup>2</sup>rh* in Manchu means the opening of a seam in wood; in Peking, it is used of a *cul-de-sac* round a corner.
10. 敲 *ch'iao<sup>1</sup>*, to strike.
11. 媽 *ma<sup>1</sup>*, properly, an old woman; children call their mothers *ma* or *ma-ma*: *lao ma<sup>2</sup>rh*, a nurse.
12. 聾 *lung<sup>2</sup>*, deaf.
13. 隔壁 *ko<sup>2</sup> pi<sup>1</sup>*; in this connexion commonly read *chieh<sup>2</sup> pi<sup>3</sup>rh*, the first word meaning to divide, the second, a partition wall.
14. 硯 *yen<sup>4</sup>*, the stone upon which the Chinese rub their ink; commonly called *yen-t'ai* (硯台), the latter character being an abbreviation of Part III, 785.
15. 字兒 *tzü<sup>1</sup>rh*, a short letter or note.

## LESSON XXIII.

1. [*Junior.*] Keep on your horse, sir, pray! I ought to have got out of your sight.<sup>1</sup> Now, why should you go through the form of dismounting when you are so tired?

2. [*Senior.*] Not dismount, indeed! If I had not seen you, well and good; but when I did see you ever so far off,<sup>2</sup> you wouldn't have had me keep on my horse, would you?

3. [*Junior.*] Well, sir, won't you step in and sit down?

4. [*Senior.*] Oh, yes, I'll step in and sit down a moment;<sup>4</sup> it's so long<sup>3</sup> since we met. But, dear me! what a show of flowers you have, and what a stock of gold fish! And your rockery,<sup>5</sup> so ingeniously<sup>6</sup> conceived; every tier of it has a character of its own! And

what a tidy library! everything in it looks so nice;<sup>7</sup> it's quite the place for reading men like us.

5. [*Junior.*] It's nice enough, no doubt; the misfortune is that I have no friend to study with, and studying all alone is tame<sup>8</sup> work.

6. [*Senior.*] Well, there needn't be much difficulty on that score. I'll be your fellow-student, provided that I don't bore<sup>9</sup> you; what say you?<sup>10</sup>

7. [*Junior.*] Bore, indeed! it will be a real blessing<sup>11</sup> if you will. I never asked you to come, because I feared you would refuse; but if you really are coming I shall be the most fortunate<sup>12</sup> of men.

1. 躲避 *to<sup>3</sup> pi<sup>4</sup>*, to get out of the way: I *shih*, failed, to *to pi*.

2. 老遠 *lao yüan*, very far off: *lao*, intensive of *yüan*; has no reference to time.

3. 許久 *hsü chiu*, very long time: *hsü*, purely intensive.

4. 畧 *liao<sup>4</sup>*, diminutive of time, as here, or of quantity. See Sound Table (Vol. I, p. 13), *lio*, *lieh*, *lio*.

5. 堆 *tui<sup>2</sup>*, a pile, to pile up: *shan-tzū shih<sup>2</sup>rh*, stones making a hill; *tui-té*, piled up, very nicely.

6. 心思 *hsin ssü*, hearts' thoughts, one's fancy, has been employed *hên ch'iao*, very ingeniously.

7. 入眼 *ju yen*, to enter the eye; said of a sight that causes pleasure.

8. 冷清 *lêng ch'ing*, cold and clear, no warmth in the thing, dull work.

9. 厭煩 *yen<sup>4</sup> fan<sup>2</sup>*, disgust and trouble; to regard as a bore, the object being *wo*, me, understood.

10. 何如 *ho<sup>2</sup> ju<sup>2</sup>*, what say you? *lit.*, how if [I do]?

11. 造化 *tsao<sup>4</sup> hua<sup>4</sup>*, properly, to create; often, as here, the good fortune bestowed on one by Heaven when one was created: *hua*, to change, the operation of nature.

12. 幸 *hsing<sup>4</sup>*, good fortune: *wan hsing*, immense felicity.



## LESSON XXIV.

1. When first I met that man I thought his manner very frank and hearty. Then he looked so like a gentleman that, with his fine handsome person<sup>1</sup> and his powers of conversation,<sup>2</sup> he took my fancy<sup>3</sup> greatly. I used to ask myself how I should best cultivate his acquaintance, and never ceased singing his praises.<sup>4</sup>

2. But, by-and-by, as we grew better acquainted<sup>5</sup> and we came to be constantly thrown together,<sup>6</sup> I had occasion to observe<sup>7</sup> his conduct more carefully, and then began to see that he was not at all what he ought to

be.<sup>8</sup> There was display enough in him, but no solid qualities.<sup>9</sup> A dark and dangerous<sup>10</sup> man withal; always setting people wrong,<sup>11</sup> and, however fair he might be to your face, doing you serious damage behind the scenes. Let a man drop into his net,<sup>12</sup> and he is laid on his back at once.<sup>13</sup> He has been the ruin<sup>14</sup> of I can't say how many people; more than you could count on your fingers.<sup>15</sup>

3. His acquaintances, consequently, never speak of him without remarking that he is a man to be afraid of. There is not one of them that he has not made smart.

1. 魁 *k'uei*<sup>2</sup>, properly, the head; eminent; a hero; 偉 *wei*<sup>3</sup>, great, remarkable: *k'uei wei*, of large stature; *han chang*, as to stature, a fine person.

2. 伶牙俐齒 *ling<sup>2</sup> ya li<sup>4</sup> ch'ih*, ready of speech: *ling li* is used of any kind of cleverness; *ling*, classically, is an actor or musician; *li* is not used without *ling*.

3. 羨慕 *hsien<sup>4</sup> mu<sup>4</sup>*, took my fancy: *hsien*, to admire as superior to oneself; *mu*, to feel devotion to as superior to oneself.

4. 誇 *k'ua*<sup>1</sup>, to boast: *k'ua chiang*, to praise.

5. 交上 *chiao shang*, as intercourse began or proceeded.

6. 混混 *hun<sup>4</sup>-hun*, properly, the mingling of water.

7. 考較 *k'ao chiao*, to examine and compare, to observe.

8. 正經 *chêng ching*, of persons, rightly going, well-conducted; of things, right and proper.

9. 弄空 *nou<sup>4</sup> k'ung*, the first character commonly read *nung<sup>4</sup>*; working out hollowness; without, an empty frame; in his heart, an impostor.

10. 陰險 *yin hsien<sup>3</sup>*, dark and dangerous, treacherous.

11. 好道 *hao tao*, not letting men go the right way: observe *pu kei* and various analogous constructions mean, in Chinese, to prevent.

12. 圈套 *ch'üan<sup>4</sup> t'ao*, a ring, circular enclosure, and a trap; a figure from hunting.

13. 勛 *chin<sup>1</sup>*, properly, the same as the 69th Radical, a catty; here read *kên<sup>1</sup>*: why *kên tou* should mean a somersault, or fall, is not explained; it is so used whether of man or beast; 仰面 *yang<sup>3</sup>*, to look upwards; *yang mien*, face upwards, on one's back; *yang* also means to admire.

14. 坑害 *k'êng<sup>1</sup> hai*, injured by falling into a pit; not used except figuratively.

15. 屈着指頭 *ch'ü<sup>1</sup>-cho chih-t'ou*, lit., crooking the fingers: *suan*, to reckon; *ch'ü*, to crook, crooked; hence, often, bent by oppression.

4. He is just one of those men, in fact, to whom the proverb applies exactly, "The heart is concealed by the coat of the stomach; you may see a man's face, but you don't see his mind."

5. I have had wonderful luck in escaping him. He would have had me in his grip<sup>16</sup> for certain, like other men, if I hadn't taken great care to give him a wide berth.

16. 籠絡 *lung<sup>3</sup> lo<sup>4</sup>*: *lo*, netted cords, a small net; *lung<sup>3</sup>*, properly *lung<sup>2</sup>*, a cage; *lung lo*, only used as here, figuratively.

## LESSON XXV.

1. No, really, you take things too easy.<sup>1</sup> If you can't do what you are asked to do, there's an end of it; but when you have undertaken<sup>2</sup> a thing, what do you mean by keeping people waiting, instead of making all the haste in your power? What confidence<sup>3</sup> will your friends ever place in your promises if this is the way you get through your business?

2. And you don't seem to think you are to blame either? Well, *I* feel ashamed for you, I can assure you. It would have been far better,<sup>6</sup> instead of<sup>4</sup> dawdling<sup>5</sup> along in this way, to have told the man the truth<sup>7</sup> plump and plain in the first instance; his mind would have been set at ease, so far as you were concerned, and he might have turned his attention to some other means of attaining his end.

1. 疲 *p'ei<sup>2</sup>*, properly, wearied, exhausted; here, callous, not paying due attention to.

2. 應承 *ying ch'êng*, to promise, to undertake a commission.

3. 信 *hsin*, earlier used as a letter, news; here, in its proper sense of to believe.

4. 與其 *yü<sup>3</sup> ch'ü*, as compared with....., the proposition following *ch'ü*.

5. 顛預 *man<sup>1</sup>-han<sup>1</sup>*, dawdling, not exerting oneself as one should. Neither character in this dissyllable is found apart from the other.

6. 索性 *so<sup>2</sup> hsing*: *so<sup>3</sup>*, here *so<sup>2</sup>*, properly, a cord; in combination with various words, to draw, to extort; also, to tie up; hence, to curb or force; *so hsing*, to do violence to, or curb, the natural bent of one's will, to stretch a point; *e.g.*, although you prefer dawdling, *so hsing*, make an effort, stretch a point, and tell him the real truth; in some instances it may be fairly rendered "nevertheless," or "in spite of the fact that" (*see* Part VI, Chapter XXI, Note 6).

7. 景 *ching<sup>3</sup>*, properly, the light of the sun: *kuang-ching*, circumstances.

## LESSON XXVI.

1. What is all this about? The affair has not even assumed shape<sup>1</sup> yet, and if it had, a little delay<sup>2</sup> would make no difference. Besides,<sup>3</sup> the party principally interested is in no hurry whatever about it, so why on earth should you take the initiative in pressing one<sup>4</sup> so violently on the subject?

2. The grand essential is that a question should be carefully considered again and again, and that one should give out nothing until one's mind is made up as to the proper solution of it. It does not do to begin talking in the

headlong random<sup>5</sup> fashion you would have me talk.

3. But, however, I am so constituted that in anything I undertake I must be left unfettered.<sup>6</sup> If people try to make me act prematurely,<sup>7</sup> by getting my head into chancery, it's my nature to decline all action whatever.<sup>8</sup> If our friend has confidence in me, let him bide my time; if<sup>9</sup> he has not, let him apply to someone else to do his business; who would prevent him?<sup>10</sup>

1. 有影 *yu ying*, to have a shadow, which a thing cannot have till it has form or shape.

2. 遲 *ch'ih*<sup>2</sup>, late.

3. 尙且 *shang ch'ieh*, a strong affirmative; *q.d.*, the *chêng ching*, rightful principal in the affair, even he is in no hurry.

4. 催 *ts'ui*<sup>1</sup>, to urge on; 逼 *pi*<sup>1</sup>, to press, to constrain: that you should *hsien*, moving before he does, urgently press, is what reasonableness?

5. 糊裏麻裏的 *hu<sup>2</sup>-li-ma<sup>2</sup>-li-ti*, in a wild, irregular fashion.

6. 纏 *ch'an*<sup>2</sup>, to tie a cord about persons or things.

7. 得實 *tê shih*, to get or become solid, as the fruit after the blossom has fallen.

8. 斷不 *tuan<sup>1</sup> pu*, a strong dissent; on no account, under no circumstances.

9. 倘 *t'ang*<sup>3</sup>, if, but if; not used colloquially without *jo*, and then, as a general rule, disjunctively. This character is used interchangeably with 儻 in Lesson XXI, Note 5.

10. 攔 *lan*<sup>2</sup>, properly, to stop with the hand; to hinder.



## LESSON XXVII.

1. Ah! you don't know yet [that there are other men as able as you are]; this fondness for feats of strength is all along of your youth; the heyday<sup>1</sup> is in the blood; but when you have met with a few reverses, naturally, you won't be so full of heart.

2. I'll tell you my own case: I was once very fond of martial exercises,<sup>2</sup> and I used to practise<sup>3</sup> them every day; but after a time I gave them up,<sup>4</sup> and for this reason. My elder brother was equally fond of these gymnastics;<sup>5</sup> his weapon was the lance, and he was so handy with it that not one in a score could get within his guard.<sup>6</sup>

3. One day, however, at my uncle's,<sup>7</sup> he fell in with a lame<sup>8</sup> man who had come in from the country<sup>8</sup> and who was a swordsman, and they proposed, one to the other, that they should have a trial of skill; each man to use the weapon<sup>10</sup> he was accustomed to.

4. Well, my brother made nothing of<sup>11</sup> an antagonist like this. He took his lance in his hand and made a thrust straight at the lame man's heart. But the lame man, without hurrying himself the least in the world, deliberately parried the thrust with his sword; the lance was snapped<sup>12</sup> straight across, and the piece broke off<sup>13</sup> at the joint. My brother made all haste to draw the lance in, but before he could recover it the lame man's blade was upon his neck, and as he tried to dodge, he was caught<sup>14</sup> by his foe under the throat and jerked<sup>15</sup> to a considerable distance.

5. This gave him a great distaste<sup>16</sup> for the thing, and I left off learning too. But this shows, doesn't it, that I am right in maintaining that there is no dearth of powerful men in the empire?

1. 旺 *wang*<sup>4</sup>, properly, bright; colloquially, of anything that is succeeding, or at its best; here, of the *hsieh ch'i*, blood and breath, the constitution, which is *wang*, in its prime. See above, Lesson XIV, Note 15.

2. 打把勢 *ta pa<sup>3</sup>-shih*, to do feats of strength or of arms; a good authority explains *pa* to be the hand or arm: *pa-shih*, the condition, or circumstances, in which the arm is placed while performing martial exercises (!).

3. 演習 *yen<sup>3</sup> hsi*, to practise in order to proficiency.

4. 歇手 *hsieh shou*, to rest the hand, to give up some practice or habit.

5. 動勁 *tung chin*, to move the muscles.

6. 跟前 *kên ch'ien*, here, of getting at the person of the opponent; *kên ch'ien<sup>3</sup>-rh*, not *ch'ien<sup>2</sup>-rh*.

7. 舅 *chiu<sup>4</sup>*, one's maternal uncle.

8. 屯 *t'un<sup>2</sup>*, a village; originally, allotments of land granted to soldiers.

9. 癩 *ch'ieh<sup>2</sup>*, lame, whether of a person or an animal.

10. 器 *ch'i<sup>4</sup>*, a weapon, an implement, a utensil.

11. 那兒有他 *na<sup>3</sup>-rh yu t'a*, in his mind where had he him? he held him cheap.

12. 釺 *ch'a<sup>1</sup>*, a character not recognised by the dictionaries; a crack or split. Observe the idiom, *ch'i*, even; *ko*, individual; *ch'a*, crack: *ch'i-ko-ch'a-rh-ti*, in the manner of cracks evenly separating. The tone of *ch'a* varies.

13. 折 *shé<sup>2</sup>*, not *ché<sup>2</sup>*, as in Part IV, Dialogue III, 119.

14. 夾 *chia<sup>1</sup>*, not to be confounded with *chia<sup>2</sup>* (Part III, 309); to keep fast hold of, as between the fingers, under the arm, in the leaves of a book, etc.

15. 擡出 *liao ch'u*, to jerk away: *liao*, properly, to put down, to let fall.

16. 趣 *ch'ü<sup>4</sup>*, pleasing savour, taste.

## LESSON XXVIII.

1. No, really, you are too extravagant;<sup>1</sup> I can't help taking you to task for your wastefulness: if a man wants to live, he must accustom himself to economy<sup>2</sup> in everything. Instead of throwing the rice you don't eat into the kennel,<sup>3</sup> wouldn't it be better to give it to your servants? I wonder the very thought of such waste doesn't make you uneasy.

2. The fact is that all you trouble yourself about, my friend, is *eating* the rice. You ignore altogether the trouble people have had growing it, and tracking<sup>4</sup> it up the canal, before it arrives here; such trouble that even to get a single grain<sup>5</sup> is no easy matter.

3. Besides, men like you and myself can't go on like your millionaires, who have plenty of money at their command, who eat this and fancy that. If you habituate yourself to your present way of living, eating for ever<sup>6</sup> and without limit<sup>7</sup> to the variety of your dishes, you'll not only have no luck,<sup>8</sup> but you'll beggar yourself to boot.

4. Old men tell us, "Waste not want not,"<sup>9</sup> and be your luck<sup>10</sup> as good as you please, if you don't become a better manager,<sup>11</sup> look to it<sup>12</sup> that you don't starve<sup>13</sup> in the long run; it will be too late to repent when that day comes.

1. 奢 *shê*<sup>1</sup>, extravagance; 侈 *ch'ih*<sup>1</sup>, extravagance, also pretentiousness: *shê-ch'ih*, wastefulness.

2. 省儉 *shêng-chien*<sup>3</sup>, or *chien-shêng*, economy.

3. 溝 *kou*<sup>1</sup>, a ditch, a sewer, a kennel: *kou yen*, a kitchen sink, the head of a drain.

4. 絳 *ch'ien*<sup>4</sup>, the tow rope by which the crew *la*, drag the vessel.

5. 粒 *li*<sup>4</sup>, a grain of rice.

6. 捆 *k'un*<sup>3</sup>, or *k'uen*<sup>3</sup>, properly, to tie up persons or things; here, *q.d.*, put a stopper on the mouth to prevent eating.

7. 盡頭 *chin t'ou*, extreme end, farthest limit.

8. 折 *ché*, as in Lesson XVII, Note 16, to snap off: *ché fu*, to do a damage to the happiness which Heaven meant one to enjoy.

9. 惜衣 *hsi i*, to be fond of one's clothes; hence, to save or spare them.

10. 福田 *fu t'ien*, the field of your blessings, the region of your luck; a Buddhistic expression.

11. 會過 *hui kuo*, to know how to get through *jih-tzu*, one's days, understood; to take proper care of one's money.

12. 隄 *tí*<sup>1</sup>, an embankment: *tí fang cho*, be on your guard.

13. 捱 *ai*<sup>2</sup>, to suffer: the *shang* auxiliary, and marking progress of time; you will come to suffer hunger.

## LESSON XXIX.

1. [*Neighbour.*] What is the use of stowing your money away so safe and never spending any? a hundred years, if a man live so long, are past in the twinkling of an eye. How few days, I say to myself, will this vagrant dream-stuff<sup>1</sup> body of mine have any enjoyment? in the space of a flash of light<sup>2</sup> we become fit for nothing. We had best make use of our time, then, and occupy ourselves a little with the table and the toilet before we grow old. When our bones and sinews are become stiff, dress don't become us, we have no great relish for what we eat, and we have to do our children's bidding;<sup>3</sup> what pleasure is there in life under such circumstances? No; all that is incumbent on a man is to avoid excess, and then, when we know what we have got to spend,<sup>4</sup> it is quite proper that we should enjoy ourselves to a certain extent.

2. [*Host.*] Are you speaking with any knowledge of my affairs, pray, or is it all mere speculation? Were I indeed the man of money you make me out, with enough and to spare, it would be quite right that I should enjoy myself like other people; but how if I have not the money and estate that other people have? Would you have me run in debt<sup>5</sup> for dress, or eat myself out of house and home? Supposing that I did what you recommend, what would become of me when all my gear was gone and I was left bemoaning<sup>6</sup> my lot in such misery that death would be a blessing? And if, which is most likely, I did not die, but was to drag on existence with just enough breath left to live, how should I support myself? If I turned to you, would you listen to my application?

1. 浮生 *fou shêng*, life, as if on waves, *ju mêng*, like to a dream.

2. 晃 *huang*<sup>3</sup>, to dazzle; the action of any strong light upon the eyes.

3. 瞻著 *ch'ou<sup>3</sup>-cho*, regarding our children's chins, watching what they say, we pass our days.

4. 所得 *so té*: the *fên*, portion, that we have got.

5. 債 *chai*<sup>4</sup>, debt; hence, *chai-chu*, debt-proprietor, a creditor.

6. 嘆 *t'an*<sup>4</sup>, to sigh; *k'ou ch'i*, a breath of the mouth: to heave a sigh and then to die, that would be well; [but] 10,000 to 1 not dying, still having breath I should live; rightly, possibly, how should I live?



## LESSON XXX.

1. [*Senior.*] Who has been here to-day?  
 2. [*Junior.*] Two visitors came just after you left the house, sir; they came to congratulate<sup>1</sup> you, they said, on your promotion.

3. [*Senior.*] Who went out to speak to them?

4. [*Junior.*] I was standing<sup>2</sup> at the door at the time; I told them you were out, and I said, "Gentlemen, will you walk in and sit down?" but they declined and went away again.

5. [*Senior.*] What were they like?

6. [*Junior.*] One was a stout<sup>3</sup> man, sir, a little taller than you; he had a square face, with a beard<sup>5</sup> up to his temples,<sup>4</sup> prominent<sup>6</sup> eyes, and a dark, ruddy complexion.<sup>7</sup> The other was quite a figure of fun; shockingly dirty; but one eye, and he squinted<sup>8</sup> with that; his face was densely pitted<sup>9 10</sup> with pock-

marks,<sup>11</sup> too; he had a curly<sup>12</sup> beard that covered his whole chin, and he talked as if his tongue was too short.<sup>13</sup> He said something to me, and I was within an ace of bursting<sup>14</sup> out laughing.

7. [*Senior.*] The stout man I know, but who can the other be?

8. [*Junior.*] I asked them their names, and they each left a card.<sup>15</sup> Wait, and I will bring you the cards to look at, sir.

9. [*Senior.*] Dear me! that monkey,<sup>16</sup> eh? where is he from, I wonder? You fellows must not look down on him, though. His form may be as crooked<sup>17</sup> as you please, but he is very able with his pen, and he has all his wits about him;<sup>18</sup> he has long had a reputation, that man; you can name him to no one that has not heard of him.

1. 道喜 *tao hsi*, to offer congratulations.
2. 來著 *lai-cho*, auxiliary of *chan-cho*; so below, after *wên*, to ask.
3. 胖 *p'ang*<sup>4</sup>, fleshly, corpulent.
4. 鬢 *pin*<sup>4</sup>, the temples: *lien pin*, connected with the temples.
5. 鬚 *hu*<sup>2</sup>, the beard.
6. 豹子 *pao<sup>4</sup>-tsü*, properly, a leopard; applied to prominent eyes, not in the sense of ferociousness.
7. 紫 *tsü*<sup>3</sup>, purple; 棠 *t'ang*<sup>2</sup>, a species of crab tree, the wood of which is mahogany coloured.
8. 斜 *hsieh*<sup>2</sup>, slanting; diverging from the right line, whether perpendicular or horizontal.
9. 糨 *chiang*<sup>1</sup>, flour paste.
10. 稠 *ch'ou*<sup>2</sup>, standing thick together.
11. 麻子 *ma<sup>2</sup>-tsü*, a man pitted with small-pox, the marks of which were *chiang ch'ou*, close together, like the grains of over-boiled rice.
12. 捲毛 *chüan<sup>3</sup> mao*, curly-haired: *chüan*, to curl, to roll up.
13. 咬著舌兒 *yao<sup>3</sup>-cho shé<sup>2</sup>-rh*; *lit.*, biting his tongue, unable to speak out, clipping sounds, especially the sound *êrh*.
14. 嘿噲 *p'u<sup>1</sup> ch'ih<sup>1</sup>*, the sound of laughing; the first character is not found in dictionaries.
15. 職 *chih*<sup>2</sup>, properly, office, department: *chih<sup>1</sup> ming* (note the tone), properly, one's official title, but used now of one's card, whether it bear one's title or not. See also *ming-p'ien*.
16. 猴 *hou*<sup>2</sup>, a monkey.
17. 歪 *wai*<sup>1</sup>, deflected, crooked; the opposite of *chéng*, upright: *wai-wai niu-niu*, turning and twisting.
18. 韜 *t'ao*<sup>1</sup>, properly, the case for a bow; to put the bow in its case; it would then be concealed; *lieh*, in the sense of to ponder, to devise: *t'ao lieh*, concealed devices; specially stratagems in war.

## LESSON XXXI.

1. [*Senior.*] What! are you not off<sup>1</sup> yet?

2. [*Junior.*] Oh! I shall be off by-and-by. My travelling baggage and other traps are all packed<sup>2</sup> right enough; what I am a little short of is money to pay my travelling expenses.<sup>3</sup> I believe to-day in the truth of the saying that it's easier to go up a hill after<sup>4</sup> a tiger than it is to begin speaking about a thing one wants. I have been begging with the greatest effrontery in every direction, but to no purpose; I couldn't get anyone to lend me the money. So in my extremity, sir, I'm come to look for you, to beg you to oblige me with a slight loan either of money or of some article to pawn.<sup>5</sup> As soon as I return I shall do myself the honour of repaying you both<sup>6</sup> principal and interest.

3. [*Senior.*] It is lucky<sup>7</sup> you came to me when you did; if you had been a little later you would not have been in time. I happen to have in hand a few ounces that have just<sup>8</sup> been brought in from the country; you take

the half of them for your use. When you have drunk your tea, I'll weigh them out to you. By the way, tell me, are you not leaving home now for the first time?

4. [*Junior.*] I am.

5. [*Senior.*] Well, then, a word in your ear; the right line to take when you are going to a distance from home<sup>9</sup> is this. Let your first care be to keep on good terms with the friends you live amongst;<sup>10</sup> show kindness to all the common *employés* who serve under you, without distinguishing between those who are in more immediate contact with you and the rest. If you get on ground where you may turn a penny, never forget that reputation is the grand essential, and hold your hand.<sup>11</sup> Ill-gotten gain will seriously compromise<sup>12</sup> a good name.

6. [*Junior.*] I fully appreciate the value of your advice, sir, and to the end of my days I shall never forget it.

1. 起身 *ch'í shên*, to be in movement for a journey.

2. 整理 *chéng<sup>3</sup> lí*, to put in proper order: for *to-tai*, see Part III, 417.

3. 盤纏 *p'an ch'an<sup>2</sup>*, travelling expenses: *p'an*, see *p'an fei*, Part III, Exercise XV, 7, Obs. 4; *ch'an*, to tie; *q.d.*, tied in your girdle, about your waist.

4. 擒 *ch'in<sup>2</sup>*, to lay hands on, to make prisoners of, evil-doers, wild beasts; 虎 *hu<sup>3</sup>*, a tiger, commonly called *lao hu* (老虎).

5. 當頭 *tang<sup>4</sup>-t'ou*, a something that will stand for money at the *tang-p'u*, pawnshop.

6. 併 *ping<sup>4</sup>*, collected together: *pên lí*, principal and interest, *i ping*, entirely and together, will I *fèng huan*, tender back (see Part III, 990, 995).

7. 幸 *hsing<sup>4</sup>*, fortunate, auspicious; *k'uei*, to be deficient, has not here any translatable meaning: *hsing-k'uei*, luckily.

8. 方纔 *fang ts'ai*, just now: *fang* (Radical 70), then.

9. 遠門 *yüan mén*, as if it were *li mén yüan*, far from your own door.

10. 處 *ch'u<sup>3</sup>*, to dwell in or amongst; not to be confounded with *ch'u<sup>4</sup>*, a place.

11. 手長 *shou ch'ang*, the hand long, too far reaching; let not this be.

12. 係 *hsi<sup>1</sup>*, properly, to connect as by threads; very commonly in books, the verb *to be*, the participle *being*; but not so here: *kuan hsi*, to have relation to, to affect, to concern; but always of evil consequences.

## LESSON XXXII.

1. [*Senior.*] When<sup>1</sup> did you come in from the country, sir?

2. [*Junior.*] I've been here some days.

3. [*Senior.*] I never heard a word about your return, sir, or I should have called on you long ago.

4. [*Junior.*] It was not likely you should hear, sir; we live so far<sup>2</sup> from one another; and, besides, you have your official duties to attend to.

5. [*Senior.*] Will you allow me to ask whereabouts your military allotment is?

6. [*Junior.*] It's a place in the jurisdiction of Pa<sup>3</sup> Chou.

7. [*Senior.*] By the Liu-li River, is it?

8. [*Junior.*] No; by the Hun<sup>4</sup> River.

9. [*Senior.*] And how have the crops turned out there this year?

10. [*Junior.*] Very well indeed; the harvest has been perfect.<sup>5</sup>

11. [*Senior.*] How odd! Wasn't there a talk of floods<sup>6</sup> there first, and then of drought?

12. [*Junior.*] All mere report;<sup>7</sup> no truth in it. Take black pulse alone: it is down to ten cash or so a *shéng*;<sup>8</sup> it has not been so low this many years.

13. [*Senior.*] You don't say so!

14. [*Junior.*] But I do say so.

15. [*Senior.*] Well, in that case, the next time you send there, please buy a few piculs of pulse for me; and when you have made out the account, if you'll tell me, I'll pay you whatever it cost you.

16. [*Junior.*] Aye; you are right. I see you have a number of horses standing in your stables,<sup>9</sup> which, of course, you must have pulse to feed; and it will be much better to have it brought in from down yonder at half-price<sup>10</sup> than to be paying for it at the rates they are charging us here.

1. 幾兒 *chí êrh*, properly speaking, what day of the moon?

2. 窩 *tiao*<sup>4</sup>, properly, the nest of a large bird; deep; not used alone colloquially: *tiao yuan*, far off.

3. 霸 *pa*<sup>4</sup>, properly, to domineer; hence, 霸道, domineering; here, the name of a district in the province of Chihli; 屬 *shu*<sup>3</sup>, belonging to, under the authority of.

4. 渾 *hun*<sup>2</sup>, properly, confused, like pure and turbid water mingling; here, the name of a river.

5. 收成 *shou ch'êng*, in-gathered in a state of completeness, used only of crops, whether of fruit or grain.

6. 潦 *lao*<sup>4</sup>, to flood with rain; *han*, dry (see Part IV, Dialogue VIII, Note 5).

7. 謠 *yao*<sup>2</sup>, properly, to sing as one works: *yao yen*, gossip, idle report.

8. 升 *shéng*<sup>1</sup>, a measure; the tenth of the *tau*.

9. 槽 *ts'ao*<sup>2</sup>, a trough, whether for water or forage: *ts'ao shang*, in the stable, speaking of any cattle; *ma ts'ao*, a horse trough; but it is incorrect to put the name of any other animal before *ts'ao*.

10. 減 *chien*<sup>3</sup>, to diminish.



## LESSON XXXIII.

1. [*Senior.*] If you buy a horse at all, buy a good one, and then it will be a pleasure to see it in the stable; but why waste forage on the keep of a such a screw<sup>1</sup> as this?

2. [*Junior.*] You don't know his points, sir, but I do; for when they brought<sup>2</sup> the horse home yesterday I took him outside the walls and tried him, and I found that he would do well enough to ride; his amble was even;<sup>3</sup> his gallop was fast; at the archery practice he didn't swerve<sup>4</sup> a hair's breadth off the course or within it; he has a good mouth, and he is sure-footed.

3. [*Senior.*] From what you say on the subject it's quite clear to me that you don't know a horse when you see one. A good horse must have his legs<sup>5</sup> sound, must be equal to hard work; he should know the drill of the hunting field, and he should be well-shaped

and handy. That's the sort of horse that one of your fine young fellows<sup>6</sup> will mount, with his quiver<sup>8</sup> on his back,<sup>7</sup> and away he flies like<sup>10</sup> the hawk;<sup>9</sup> a sight worth looking at.<sup>11</sup> But what manner of horse is this beast of yours? He's old in the teeth, with his lower jaw drooping,<sup>12</sup> and so gone in the legs that they are always coming down with him.<sup>13</sup> Besides, with a figure as unwieldy<sup>14</sup> as yours, he is not at all a suitable<sup>15</sup> horse for you.

4. [*Junior.*] Well, but what am I to do? The horse is bought and paid for, and so there is nothing for it<sup>16</sup> but to see to his keep, such as he is. I have no business of much importance to take me out, nor any that sends me a great way from home. There's one point in his favour, he has no vice;<sup>17</sup> so he'll answer my purpose. It's better to be on him than on foot, at any rate.<sup>18</sup>

1. 儂 *ts'an<sup>4</sup>*, a word disparaging appearance: *ts'an-t'ou*, speaking of men, a blockhead; here, simply poor-looking, good-for-nothing.

2. 牽 *ch'ien<sup>1</sup>*, to drag, or to lead along, animals.

3. 顛 *tien<sup>1</sup>*, here, to amble, like a horse or mule: *tien tê wên*, his amble is secure, even; 穩 *wên<sup>3</sup>*, stable, not to be shaken.

4. 裹 *kuo<sup>3</sup>*, properly, to wrap round with cord or cloth: in the Chinese riding-school the horse gallops along a trench; if he swerve outwards, he is said to *chang*, if inwards, to *kuo*.

5. 骹子 *t'ui<sup>3</sup>-tzu* can only be applied to beasts, or the legs of tables, chairs, etc.; for the common form of *t'ui*, see Part III, 442.

6. 英雄 *ying<sup>1</sup> hsiung<sup>2</sup>*, a hero, a fine fellow.

7. 繫 *chi<sup>4</sup>*, to bind on, to tie; also pronounced, but more rarely, *hsi<sup>4</sup>*.

8. 撒袋 *sa-tai*, a quiver.

9. 鷹 *ying<sup>1</sup>*, a falcon.

10. 一般 *i pan; lit.*, one sort, like.

11. 觀 *kuan<sup>1</sup>*, to look at, to attend to; but *kuan<sup>4</sup>*, a Taoist temple.

12. 搭拉 *ta la*, hanging down; both characters used corruptly.

13. 前失 *ch'ien shih*, to miss the footing forward: this horse *k'ên*, is in the habit of, tripping.

14. 笨 *pên*, of the body, clumsy.

15. 相宜 *hsiang i<sup>2</sup>*, suited.

16. 將就 *chiang chiu*, here means, by an effort to make a thing suit; *chiang* being corruptly used for another word that means to move from one place to another.

17. 老實 *lao-shih*, honest; of horses and like animals, quiet, harmless.

18. 究竟 *chiu ching*, seeking to the end; after all.

## LESSON XXXIV.

1. [*Senior.*] Where did you buy that cloak of sable;<sup>1</sup> in a shop?

2. [*Junior.*] No; I bought it at one of the fairs.<sup>2</sup>

3. [*Senior.*] How much did you give for it?

4. [*Junior.*] Guess.<sup>3</sup>

5. [*Senior.*] It's worth at least<sup>4</sup> three hundred ounces.

6. [*Junior.*] I began with an offer of two hundred, and went up,<sup>5</sup> and when I got to two hundred and fifty, the man let me have it.

7. [*Senior.*] What could have made it so cheap? I remember some time ago the common price of such a cloak as this was as much as five hundred ounces. Why, just look at it; how deep the colour is, and the fur<sup>6</sup> so thick and smooth; then the hair along the edges<sup>7</sup> is quite even; the lining is a piece of thick satin,<sup>8</sup> the figure on that is of a new pattern, and, to add to all this, the cloak itself is of the latest fashion. As to fitting you, it couldn't have fitted you better if it had been made for you.

8. [*Junior.*] If I don't forget, sir, you used to have one.

9. [*Senior.*] Mine! that's worth nothing. You can call it a cloak by courtesy, but that's all one can say for it. The hair<sup>9</sup> is coming out, and the colour is faded; I can't wear it with the fur outside.

10. [*Junior.*] Well, well, if that's the case, you must get yourself a good one next pay-day.<sup>10</sup>

11. [*Senior.*] Oh! I'm too much a man of the past to be nice about dress; all I require is something to keep me warm. You are one of the younger fellows just commencing a career.<sup>11</sup> It's quite right for you to put on good clothes and turn out smart on a levée<sup>12</sup> day; but if I were to dress<sup>13</sup> in that way, we won't say how I should look; I should be so uncomfortable as well. Besides, we who have got military duty to do have no occasion for fine clothes. We just put on anything; it may be old, or it may want mending, but we are quite satisfied with it all the same.<sup>14</sup>

1. 貂 *tiao*<sup>1</sup>, the marten or sable.

2. 廟上 *miao shang*, in the temple; one of two temples in Peking where fairs are held on certain days every month.

3. 猜 *ts'ai*<sup>1</sup>, to guess.

4. 至不濟 *chih pu chi*<sup>4</sup>, most not complete, farthest from completeness, at the very least: *chi*, to complete, to come up to.

5. 添 *t'ien*<sup>1</sup>, to add.

6. 毛道兒 *mao tao-erh*, the fur: *tao*, not translatable by any of the meanings ordinarily assigned it.

7. 風毛 *feng mao*, the fur edge that projects beyond the silk or satin lining on which the fur is laid: *ch'i chieh*, even and regular, as if cut with a knife; it also means complete, or in a state of readiness.

8. 緞 *tuán*<sup>4</sup>, satin.

9. 稍 *shao*<sup>1</sup>, the tip of anything; also used in the sense of to carry, as a note or a message, but in excess of one's proper business or errand.

10. 俸 *feng*<sup>4</sup>, official salary; *kuan*, probably in its original sense of to bar, to bolt; when the *feng*, official salary to which you are limited, is assigned to you: *kuan feng* is now used to mean simply drawing one's allotted pay or rations.

11. 巴結 *pa chieh*, here, to make an effort to get on in one's career.

12. 朝會 *ch'ao hui*, a levée at court.

13. 扮 *pan*<sup>4</sup>, to dress.

14. 倒 *tao*, notwithstanding, all the same.

## LESSON XXXV.

1. I've a friend who is a man of great nerve. He was lying one summer's night with the window propped open,<sup>1</sup> and in the midst of his slumbers he became sensible that something was making a noise.<sup>2</sup> He opened his eyes<sup>3</sup> to see what it was, and there, in the bright moonlight, was an elfin thing<sup>4</sup> hopping towards him, with a face the colour of yellow paper, blood running out of its eyes, its whole body<sup>5</sup> white as snow, and its hair all in confusion.<sup>6</sup>

2. Such an apparition suddenly<sup>8</sup> presenting itself to my friend as he was startled out of his sleep<sup>7</sup> made him jump considerably. "Dear me!" said he, "it's a ghost; let us watch him quietly<sup>9</sup> and see what line he takes."

3. Well, for a time the ghost went hopping about, but before very long he began

to open the doors of a standing-press;<sup>10</sup> out of this he took a large quantity of clothes, clapped<sup>11</sup> them under his arm,<sup>12</sup> <sup>13</sup>hopped out of the window, and away he went.

4. Come, thought my friend to himself,<sup>14</sup> if this were a *bond fide* ghost he would not be taking clothes, I should think; and he was discussing this phenomenon with himself when the gallows-bird came in again. My friend jumped up at once<sup>15</sup> and gave the creature a blow with a sword,<sup>16</sup> on which it fell to the ground with a loud *ai-ya*.

5. The servants were called, and the lamp being lit,<sup>17</sup> it turned out that the ghost—a good joke, really—was a thief, who, intending<sup>18</sup> to rob the house, had disguised himself as a ghost in order to frighten<sup>19</sup> anyone he might come across.

1. 撐 *chih*<sup>1</sup>, to prop up, to keep from falling by putting a stick under.

2. 響 *hsiang*<sup>3</sup>, sound of any kind; it may be used alone, or as here, in composition.

3. 睜 *chéng*<sup>1</sup>, to open the eyes.

4. 物 *wu*<sup>4</sup>, things, animate or inanimate; affairs, business.

5. 渾身 *hun*<sup>2</sup> *shén*, the entire person; see *hun*, Lesson XXXII, Note 4, of streams mingling in confusion, undistinguishable; *q.d.*, all parts of the person without distinction.

6. 蓬 *p'êng*<sup>2</sup>, here *p'êng*<sup>1</sup>, a kind of flag; in disorder like the foliage of such plants; should probably be written with the same radical as the following character, 鬆 (*sung*<sup>1</sup>), dishevelled hair, tumbled, confused.

7. 醒 *hsing*<sup>3</sup>, to wake: *ching hsing*, to be startled out of one's sleep.

8. 忽然 *hu*<sup>1</sup> *jan*, suddenly, abruptly, unexpectedly.

9. 悄 *ch'iao*<sup>4</sup>, still, quiet; generally pronounced *ch'iao*<sup>1</sup> or *ch'iao*<sup>3</sup>.

10. 立櫃 *li kuei*, a standing-press.

11. 挾 *chia*<sup>2</sup>, to put under the arm; read *hsia*<sup>2</sup>, to put pressure on a superior.

12. 臑 *chih*<sup>4</sup>, the upper part of the arm; not used alone, nor without the characters here immediately preceding and following.

13. 窩 *wo*<sup>1</sup>, a nest or den of bird or beast: *ko-chih wo*, the armpit.

14. 暗 *an*<sup>4</sup>, secret: *an hsiaŋ*, thought to himself.

15. 猛 *mêng*<sup>3</sup>, fierce, courageous: *mêng jan*, moving rapidly, *q.d.*, without fear; it also means suddenly, or savagely.

16. 腰刀 *yao*<sup>1</sup>-*tao*, a sword, not a dagger.

17. 一照 *i chao*, the moment [the light] shone on him.

18. 故意 *ku i*, with intent, designedly.

19. 唬 *hu*<sup>3</sup>, to intimidate; with *hsia*, to frighten; *hu* must not be intoned.



## LESSON XXXVI.

1. Well, gentlemen, as ghosts have been your subject of conversation, I'll tell you a curious thing now. Your stories are all out of story-books; mine is an adventure<sup>1</sup> of my own.

2. Some years ago I and some friends had been outside the city for a walk, and we were on our way home again when we came to a large cemetery<sup>2</sup> that was by the road-side; it was in a very tumble-down condition; walls<sup>3</sup> and buildings in a state of utter dilapidation; but inside the enclosure there was a fine thick<sup>4</sup> growth of trees of every kind.

3. "So," said we, "this is a nice cool place; let us go in and rest awhile;" and we put out the fruit and other eatables we had brought with us, and sat ourselves down in front of the tomb, and began to eat and drink.

While we were so engaged, all of a sudden the wine we had in our cups<sup>5</sup> blazed up of itself, with a purring sound, like a thing on fire.<sup>6</sup>

4. Everyone was aghast<sup>7</sup> at the sight, and we were all for getting out of the way, when an uncle<sup>8</sup> of mine shook his hand<sup>9</sup> and stopped us before we had time to move. "Stand up,<sup>10</sup> and don't be frightened," said he; "there used to be a saying, 'Leave a thank-offering<sup>12 13</sup> for the spirit on the boundary<sup>11</sup> of his jurisdiction;' and the spirit of this spot has now alighted here." So saying, he hastily filled<sup>14</sup> a cup with wine and poured a libation,<sup>16</sup> praying<sup>15</sup> to the spirit at the same time; and the flame of the wine that had been in a blaze went out immediately.

5. This was a thing I saw myself; curious, wasn't it?

1. 經過 *ching kuo*, to have passed through.
2. 墳院 *fên yüan*, a grave enclosure, a cemetery. Observe the numerative *tso*.
3. 垣 *yüan*<sup>2</sup>, properly, a large wall: *ch'iang-yüan*, a wall, not necessarily large.
4. 密 *mi*<sup>3</sup>, close together; also, secret.
5. 鍾 *chung*<sup>4</sup>, a cup; the same as *chung*, Part III, 221; this is larger than that, and probably distinguished as being made of metal.
6. 烙 *hu*<sup>4</sup>, the sound of fire as it catches anything.
7. 愣 *lêng*<sup>4</sup>, stupefied; not recognised by the dictionaries.
8. 叔叔 *shu-shu*, my father's younger brother.
9. 擺手 *pai shou*, to wave the hand.
10. 站住 *chan chu*, literally, stand and stop; don't go.
11. 鄂 *ao*<sup>4</sup>, here, a sound to express that of the first syllable in *aopo*, or *obo*, a Mongolian word for boundary line. The spirit disturbed was the god Terminus.
12. 謝 *hsieh*<sup>4</sup>, to thank.
13. 儀 *i*<sup>2</sup> has many meanings; here, a ceremony: *hsieh-i*, a thank-offering.
14. 斟了 *chên liao* (see Part III, 774): *chên* here, to pour out.
15. 禱 *tao*<sup>3</sup>, properly, to pray for happiness.
16. 祭 *chi*<sup>4</sup>, properly, to make an offering of meat; 奠 *tien*<sup>4</sup>, to pour a libation: *chi tien*, to offer a meat and drink offering, or either without the other.

## LESSON XXXVII.

1. [*Junior.*] What sort of house<sup>1</sup> is that opposite yours?

2. [*Senior.*] Why do you inquire?

3. [*Junior.*] A friend of mine wants to buy it.

4. [*Senior.*] The house is uninhabitable; it's haunted. An elder brother of mine did live there once on a time, and a fine spacious<sup>2</sup> house it is; seven rooms in front,<sup>3</sup> and five rows of buildings from front to rear, all distributed as they ought to be in a dwelling-house, and in good order. But after his death, when the place came into my nephew's hands, according to his account, the side buildings<sup>4</sup> got out of repair,<sup>5</sup> and though he had them rebuilt, all of a sudden ghosts and hobgoblins commenced their antics<sup>6</sup> there. They were not so bad at first, but as time went on sounds came to be heard in broad daylight; these

were followed by apparitions;<sup>7</sup> and the women in the family were so scared by their constant<sup>8</sup> encounters<sup>9</sup> with these horrors that some of them actually died of fright. The wise women called in only wasted their arts<sup>10</sup> on the spirits; the other exorcists<sup>11</sup> were of no use either, and so there was nothing for it but to let the house go for anything it would fetch.

5. [*Junior.*] Well, you know, sir, this is all because the owner was not in luck's way. When a man has luck with him, these evil spirits,<sup>12</sup> if there be any by, keep out of sight, and have no power to hurt. On the other hand, he is a very timorous subject, that friend of mine; I shall tell him the truth as I have heard it, and then I shall have done my duty; it will be for him to buy the house or not, as he sees fit.

1. 所 *so*, originally, a place; here, a collective numerative of *fang-tzū*; all the buildings in the house being included in the question.

2. 地勢 *tì shih*, the circumstances of the ground, its dimension, condition, etc.

3. 門面 *mén mièn*, not the face of the gate, but the gate-face, the face in which the gate stands.

4. 廂 *hsiang*<sup>1</sup>, the lesser buildings that commonly flank the central building at right angles to it; not used colloquially without *fang*.

5. 𣐤 *ts'ao*<sup>2</sup>, colloquially, in disrepair; 爛 *lan*<sup>4</sup>, tattered, dilapidated, worn out: *ts'ao lan*, all in ruins.

6. 祟 *sui*<sup>4</sup>, properly, evil done spontaneously by spirits: *tso-ch'i sui lai*, [the spirits] began their pranks.

7. 形 *hsing*<sup>2</sup>, the outer, or visible, form.

8. 動不動 *tung pu tung*, on every occasion; used only in speaking of unpleasant occurrences.

9. 撞磕 *chuang k'o*, to run up against.

10. 跳神 *t'iao shên*, the act of female exorcists; they stand on a table and affect by *t'iao*, posture-making, moving the limbs, to attract the spirits to themselves.

11. 送祟 *sung sui*, to see the *sui*, the evil influence, to the door; also the act of exorcists, male or female.

12. 邪 *hsieh*<sup>2</sup>, deflected, sloping; hence, moral depravity, depraved.

## LESSON XXXVIII.

1. [*Junior.*] That string<sup>1</sup> of beads<sup>2</sup> of yours, sir, that I said I would take away I have never taken.

2. [*Senior.*] Why haven't you?

3. [*Junior.*] I have been here several times,<sup>3</sup> but you were not at home, and I couldn't think of taking your things without saying a word to you;<sup>4</sup> and that was impossible, as you were not to be found. So I came to-day for the express purpose of seeing you and telling you what I was going to do, after which I could take the beads with a clear conscience.<sup>5</sup> I'll buy anything you fancy in return for your liberality, and if it's something that is not to be got in the shops, I shall do my best to hit upon a means of procuring it for you somewhere or other; what do you say?

4. [*Senior.*] If you had just carried off the beads whether I was at home or not, it would have been better, I can tell you.

5. [*Junior.*] How do you mean?

6. [*Senior.*] They're lost.

7. [*Junior.*] Oh,<sup>6</sup> what a pity! There are *p'u-t'i*<sup>7</sup> beads enough in the world, but<sup>8</sup> it's seldom one sees any like those. From being carried about daily, they had become saturated<sup>10</sup> with the sweat<sup>9</sup> of the hand, and it had made them quite bright and smooth.<sup>11</sup> You ought to have put them away in the press when you hadn't them in your hand.

8. [*Senior.*] Ah! they were doomed to be lost. I was going into the garden one day last month, and they were hanging against the wainscoting of the stove-bed,<sup>12</sup> and I forgot to put them by. When I came in I went to look for them, and where were they? not a sign<sup>13</sup> of them to be seen; I don't know who stole them.<sup>14</sup>

1. 盤 *p'an*, not as in Part III, 190; snakes *p'an*, coil themselves; *p'an* is here a coil or set of beads.

2. 誦 *su*<sup>4</sup>, properly, *sung*<sup>4</sup>; pronounced *su*, it means to recite, as the Buddhists do their books; 珠 *chu*<sup>1</sup>, a pearl or bead: *su-chu*, properly, the Buddhist chaplet. The character for *su* given in this note is the correct one.

3. 遭遭 *tsao*<sup>1</sup> *tsao*, every time; *lit.*, every rencounter.

4. 含糊 *han*<sup>2</sup> *hu*<sup>2</sup>, to be reticent: *han*, to hold in the mouth; *hu*, in the sense of mystery, confused.

5. 好 *hao*: having told you, I could then without wrong take them away.

6. 嗒 *hai*<sup>2</sup>, an exclamation.

7. 菩 *p'u*<sup>2</sup>, merely gives the sound of the first syllable of *p'u-t'i*, a Thibetan word.

8. 却 *ch'ieh* or *ch'io*: observe its relation to *su*, although, and its place after the subject of the verb it immediately precedes.

9. 汗 *han*<sup>4</sup>, sweat of man or beast.

10. 滲 *ou*<sup>4</sup>, to saturate; 透 *t'ou*, to penetrate thoroughly.

11. 光滑 *kuang hua*<sup>2</sup>, bright, glossy: *hua*, properly, to slip, slippery.

12. 牯 *ch'a*<sup>4</sup>, properly, *ch'a*<sup>2</sup>, the planking at the end of the stove bed, when but one end of this rests against a wall; not used except as in the combination *p'ai-ch'a*.

13. 踪 *tsung*<sup>1</sup>, man's footprint: *tsung ying*, footprint and shadow.

14. 叫 *chiao*: by whom they were stolen.



## LESSON XXXIX.

1. [*Junior.*] Perhaps you've heard, sir, have you, of the new<sup>1</sup> arrival in the suburb? an astrologer that they say is as sharp as if he had come back from the other world.<sup>2</sup> He makes out one's past history as truly<sup>3</sup> and tells it as correctly<sup>4</sup> as if someone had told it him. People of our acquaintance are going to him in such numbers the whole day long that his booth is quite crowded.<sup>5</sup> If he is so first rate, why shouldn't you and I go too, and make him tell us our fortunes?

2. [*Senior.*] I heard of him some time ago. All my friends have been going to him for some days past, and I went there myself the day before yesterday and had my nativity<sup>6</sup> calculated by him. He made out my father's

and mother's age,<sup>7</sup> the number of my brothers, my wife's family name, and the date of my admission into the service, without a mistake in the minutest particular;<sup>8</sup> but, thought I to myself, although he was quite right about all that *has* happened, it's not quite so certain that things that *have not* will turn out as he predicts.

3. [*Junior.*] Well, that may be all true enough; still, what is there that you and I wouldn't spend the few hundred cash he asks upon? so, come along. It is better for us to be out walking than sitting at home here with our hands before us; it's only<sup>9</sup> to cheer<sup>10</sup> one up a bit, and there is nothing improper<sup>11</sup> in going there either.

1. 新近 *hsin chin*, near in time, lately.

2. 轉世 *chuan shih*, returned to the world.

3. 極 *chi*<sup>2</sup>, properly, the ridge of a roof; extremest, most.

4. 準對 *chun tui* (see Part III, 1078), exactly corresponding.

5. 擠 *chi*<sup>3</sup>, to crowd, to shoulder as in a crowd; also, to squeeze, to press out.

6. 八字 *pa tsi*, the eight characters, taken from the Chinese cyclic system of 60 combinations of the 10 stem and 12 branch characters; the first combination marks the year, the second the month, the third the day, the fourth the hour, in which the person was born, and on the eighth his fortune is calculated.

7. 屬 *shu*, to belong to; here, to belong to a certain year.

8. 毫 *hao*<sup>2</sup>, a small hair: *ssü hao*, anything small, as a thread of silk or a single hair; the minutest degree.

9. 只當 *chih tang* (observe *tang*<sup>4</sup>, not *tang*<sup>1</sup>), it only represents, it only amounts to.

10. 解悶 *chieh mên*, to relax, to dissipate, sadness.

11. 不可 *pu k'o*, impropriety. Observe the force of *yu* at the beginning of the clause, followed as it is by the negative; *q.d.*, when all is said, *yu*, on the other part, what impropriety is there?

## LESSON XL

1. I'll give you something to laugh at. I was sitting here all alone just now when I saw that a bird had lit on the window-frame.<sup>1</sup> The sun cast his shadow against the window as he hopped about.

2. So I stole over very softly<sup>2</sup> to the place where he was, and made a grab at him through the window paper, tearing a large hole<sup>3</sup> in it; but I made a good shot,<sup>4</sup> and got him safe in my hand, when I saw directly that he was a sparrow.<sup>5</sup>

3. I was in the act of passing<sup>6</sup> him from one hand to the other, when P-r-rh!<sup>7</sup> away he flew. I made haste and shut the door, but just as I had got hold of him a second

time he freed himself again,<sup>8</sup> and I was chasing him all round the room, when the boys, hearing that a bird had been caught, came in in a body, and we all chased and chevied, until one little fellow popped<sup>9</sup> his cap over him and secured him.

4. Well, then I interceded for the bird: "Why," I said, "some people even buy birds to give them liberty.<sup>10</sup> What can you do with this one? let him go, can't you?" But he would not hear of it, and he held out with such stubbornness<sup>11 12</sup> that I was obliged to let him have the bird. This made him quite happy, and away he went, hopping and skipping,<sup>13</sup> as pleased as could be.

1. 檔 *tang*<sup>4</sup>, also pronounced *téng*<sup>4</sup>, properly, a wooden framework; also, a cross-piece or bar of such a frame (*téng*), the rungs of a ladder, etc.; read *tang*<sup>4</sup>, the open spaces between the rungs of a ladder or of lattice-work; it also means a trap or snare.

2. 捻 *nieh*<sup>1</sup>, also read *nien*<sup>4</sup>, to nip in the fingers: *nieh-shou-nieh-chiao-'rh-ti*, used of moving mincingly, softly, so that one may not be heard.

3. 窟窿 *k'u-lung*<sup>2</sup>, a hole; the two words are colloquially inseparable.

4. 抓住 *chua<sup>1</sup> chu*, the first verb indicating the motion of the hand, the dash made at the object; the second, its success: *ch'ia hao*, by good fortune, the issue being just what I desired, I made the dash and got hold of the bird.

5. 家雀 *chia ch'iao*<sup>3</sup>, a house sparrow.

6. 倒 *tao*<sup>3</sup>, to fall down, as a man, a wall, etc.; here, to pass from one hand to another; used in this sense of transferring a shop, business in trade; not to be confounded with *tao*<sup>4</sup>, to pour (see Part III, 182).

7. 啾啾 *p'u-lu*<sup>1</sup>, of no meaning but to express the sound of a bird's wings in motion, or the like.

8. 掙 *chēng*<sup>4</sup>. See Part IV, Dialogue IV, Note 53.

9. 扣住 *k'ou chu*, the first word signifying to cover over either with the hand, a cap, a cup, or the like.

10. 放生 *fang shēng*, to let go alive; in conformity with the doctrine of Buddhism, which teaches to spare life.

11. 墜 *chui*<sup>4</sup>, to be kept hanging by a weight.

12. 轂 *ku*<sup>1</sup>, an axle-tree; 轆 *lu*<sup>4</sup>, a roller or pulley: *ku-lu*, properly, the wheel of a cart; but *chui-ku-lu*<sup>3</sup> is a circular stone weight hung to awnings or curtains to keep them from shifting in the wind. Note the tones.

13. 跳 *t'iao*, to jump; 鑽 *tsuan*, properly, to bore; here, indicating the action of the head as the child skips away.

## LESSON XLI.

1. [*Junior.*] Was there ever such a brat, sir, as that boy there!<sup>1</sup> Other people have given him all sorts of advice,<sup>2</sup> only for his good, and to keep him from learning what is bad for him. For all men are alike in that regard; they find it just as hard to acquire what is right and proper as it is easy to pick up what is vicious.

2. As for this boy, I have blown him up till my mouth is quite sore with talking, but he pays no attention to what I say; on the reverse, it makes him sullen,<sup>3</sup> and he pouts<sup>4</sup> and looks black.<sup>5</sup> I could stand it no longer, and just now I lost my temper and gave him a very severe thrashing.

3. He coloured up, and, says he, "Why can't they do something else besides picking holes in my coat?" and he went off with his eyes full<sup>7</sup> of tears.<sup>6</sup> Blockhead that he is; he's born to do no good.

4. The proverb says, "Good medicine is bitter to the taste, and honest<sup>8</sup> advice grates<sup>9</sup> on the ear." If he didn't belong to me, I should be glad enough, I'm sure, to speak in a way that would be pleasanter to him to listen to.<sup>10</sup> Why should I be doing what is certain to disgust him if it wasn't for this reason?

1. 壞孩子 *huai hai-tsü*, not spoiled in our sense of the term, but so bad that he will do no good.

2. 勸 *ch'üan*<sup>3</sup>, to advise, to admonish.

3. 無精打彩 *wu ching ta ts'ai* (see *ts'ai t'ou*, Lesson XIII, Note 2), *q.d.*, he has no spirit to play; though gambling be a pleasant thing, yet has he no soul for it. This is one explanation; another is, that *ta ts'ai* means any enjoyment. It is not used in either way except with *wu ching*, the latter character being the *ching* in *ching shên*, animal spirits.

4. 噘 *chüeh*<sup>4</sup>, to protrude the lips, to pout.

5. 擗臉 *liao lien*; *lit.*, to let down the face.

6. 淚 *lei*<sup>5</sup>, to weep.

7. 汪 *wang*<sup>6</sup>, properly, wide and deep; of a wide expanse of water.

8. 忠 *chung*<sup>7</sup>, faithful, loyal, as a minister to his sovereign, as a friend to a friend.

9. 逆 *ni*<sup>8</sup>, the opposite of *shun*, obedient, compliant; rebellious, opposed to.

10. 哄著 *hung<sup>3</sup>-cho*; *lit.*, would that humbugging him I might make him glad.



## LESSON XLII.

1. Just see what a miserable creature<sup>1</sup> that is; he is not a man at all; he is a beast; the very counterpart of his father;<sup>2</sup> the more one sees of him the more he disgusts one.

2. Wherever he goes he gets into the same scrape; his eyes are so closed up<sup>3</sup> that he can't see, and he runs against everything; and when he talks he stammers and stutters,<sup>4</sup> like a real lout<sup>5</sup> as he is.

3. As for doing anything that he ought to do, he's of no use whatever. He's ready enough for any tomfoolery.<sup>6</sup> If you allow him no leisure, and keep him constantly attending<sup>7</sup> upon you, he does a little better; but otherwise he is all play without ceasing; and such a fidget<sup>8</sup> as he is, up with one thing and down

with another, like a monkey; trouble, trouble,<sup>9</sup> never quiet for an instant.

4. When I am angry I feel as if nothing short of his life would satisfy me; then I cool down, and I say to myself, no; even if he didn't belong to the family, I could never<sup>12</sup> seriously<sup>10</sup> set about killing<sup>11</sup> him; and then he does belong to the family,<sup>13</sup> and whatever his shortcomings, he is of more use in the house than no one at all. A poker<sup>14</sup> may not be the length it ought to be, but it's better than one's hand to stir the fire with. And when I'm in this vein I am so far from wishing him any harm that if any money comes in, or if I've anything nice to eat or drink, I give him a little for love's sake.<sup>15</sup>

1. 賤貨 *ch'ien huo*, commodity of small value: *ching*, [though he seems to be a man] yet he is not at all a man.

2. 活脫 *huo t'o*, while living to put off the skin: he has grown up so that he resembles his father as if his father, without dying, had thrown off his skin.

3. 擠顧 *chi'-ku'*, to gaze with the eyelids closed together: *ku*, properly, to look over the shoulder, to look; also, to attend to, to look after.

4. 磕磕巴巴 *k'o-k'o pa-pa*, stammering.

5. 滷人 *ou jên*, a booby that people dislike and ridicule.

6. 淘氣 *t'ao' ch'i*, tomfoolery, mischief, high spirits.

7. 侍 *shih'*, amongst other meanings, to attend upon: *fu shih* is used of the personal attendance of the wife on the husband, or of the other women of the harem upon husband and wife, or of the children upon both parents, in helping them to dress and undress, etc.

8. 鬧事精 *nao-shih ching*: the *ching* is here elliptically used for 精靈 (*ching-ling*) or 妖精 (*yao'-ching*), an imp, impish, devilish; *q.d.*, clever as an imp in *nao shih*, making trouble; how, is explained in the words that follow.

9. 唧叮咕咚 *chi' ting' ku' tung'*: the combination does not admit of analysis; no character in it is intended to do more than express a sound; the whole means a jumble of sounds.

10. 當真 *tang chên*: observe *tang'*, in the sense of to stand for, to represent.

11. 打殺 *ta sha* differs somewhat from *sha*, alone, which would imply that death was inflicted by a lethal weapon.

12. 忍 *jên'*, the pain felt by the heart; to bear to do, to bear to see: *kuai*, devilishly, that is, exceedingly not can I bear.

13. 家生子 *chia-shêng-tzû*, one born in the house, the son of a slave.

14. 火棍 *huo kun*, a poker, whether of wood or metal, though short, is *ch'iang*, better, than *shou pa'*, stirring with the hand. See *po*, Lesson X, Note 10.

15. 偏疼 *p'ien t'eng*, specially tender, to show special kindness to.

## LESSON XLIII.

1. Yesterday, while I was out, those rascally servants of mine began to wrangle and make a row as if the house belonged to them, and by the time I came home there was a fine uproar. Pack of monkeys! I gave a cough<sup>1</sup> and walked in, and they all became dumb together, and then they sneaked out<sup>2</sup> one by one, looking at each other<sup>3</sup> as guilty and frightened as possible.

2. This morning, just as I was out of bed, in came the villains and dropped down on their knees<sup>4</sup> as stiff as posts,<sup>5</sup> and began, "Oh! we deserve to die," and so on; and

they kept on praying and kotowing and begging pardon<sup>6</sup> so dolefully that my wrath began to cool a little, and I said to them, "Do you feel as if you wanted the stick, that you can't be quiet?<sup>7</sup> if you oblige me to give you a thrashing, what good will it do you, pray? Now, if this happens again,<sup>8</sup> look out for your skins, for I'll thrash you very soundly, I promise you. You won't mind unless I do."

3. And when I had done, they took themselves off, all *dja-ing* as they went.

1. 咳嗽 *k'ê-sou*<sup>4</sup>, to cough; the first word, which is also read *hai*<sup>1</sup> (see Part IV, Dialogue III, Note 65), representing the "hacking" sound of coughing.

2. 賊眉鼠眼 *tsei mei shu yen*, eyebrows of wrong-doers, eyes of mice; the *ti* adverbialising the phrase.

3. 使眼色兒 *shih yen-shai-rh*, using colour of the eyes, with an expression of the eyes, to wit, such as is described in the foregoing clause; *q.d.*, thief and mice-like glancing at each other, took themselves off one by one: also, to tip a wink, to make signs with the eyes.

4. 槓 *chiéh*<sup>2</sup>, a short wooden post, straight-post-like.

5. 跪 *kuei*<sup>4</sup>, to kneel down.

6. 哀 *ai*<sup>1</sup>, painful feeling: *ai ch'iu*, to implore.

7. 好好兒的 *hao<sup>3</sup>-hao<sup>1</sup>-rh-ti*, of things, satisfactorily, arranged as they ought to be; of persons, quiet, orderly: your disorderliness [is it because] your flesh 癢 (*yang*<sup>3</sup>), itches? *sc.*, for the stick.

8. 再要 *tsai yao*, if on another occasion you are so minded, are set on like doings.

## LESSON XLIV.

1. [*Senior.*] Just look at him, sir; there he is, drunk again to-day; dead drunk,<sup>1</sup> so that he can't keep his legs. I asked him if he had given the orders I desired, and he stared straight at me, heeling and lurching to and fro,<sup>2</sup> without answering a word. Why couldn't he answer; he is neither deaf nor dumb?<sup>3</sup> I'll give the scoundrel a very severe<sup>4</sup> correction<sup>5</sup> to-day; if I don't, I vow<sup>6</sup> I wish something may happen to me.

2. [*Junior.*] Come, come, sir, I daresay he forgot to go; and then, as he knew he was to blame, he became frightened, and this was the reason why he did not answer you. As<sup>7</sup> I happen to be by to-day, forgive him this once in consideration of that circumstance;<sup>8</sup> and warn him from this time forth to make up his

mind<sup>9</sup> to beware<sup>10</sup> of drink. You know what the proverb says, "The stocking is a sure find inside the boot, and the slave has as little chance of giving his master the slip." You can always get at him. If he reforms, so much the better; if he does not, and if he gets drunk in this way any more, thrash him as much as you please; and if I chance to be a witness, I shall not say a word for him.

3. [*Senior.*] Ah! you don't know, sir, what a hopeless<sup>11</sup> thing he is, and always has been; and as for drink, he'll give his life for it; it's dearer to him than his father's blood. I may let him off to-day, but I'll answer for it he won't reform. He'll not abstain for more than a couple of days at the longest, and then he'll be drinking again as hard as ever.

1. 成泥 *ch'êng ní*, has become as mud, lies unable to rise; used only of persons lying senseless from drink, or who have been beaten till they were insensible.

2. 前仰, the strictly correct expression is *ch'ien hou yang ho*; *hou* referring to *yang*<sup>3</sup>, to look up; *ch'ien* to *ho*, the forward movement of the body.

3. 啞吧 *ya<sup>3</sup>-pa<sup>1</sup>*, a dumb person: *ya*, interchangeable with 瘡, which also means hoarse.

4. 痛快 *t'ung k'uai*, indicating a combination of promptitude and completeness; it may be applied to the despatch of any business.

5. 責罰 *tsé-fa*, to punish, but specially of corporal punishment.

6. 起誓 *ch'i shih*, to make oath: observe the idiom; *q.d.*, if I don't beat him [may I incur the penalty of breaking] the oath I swear to beat him.

7. 既然 *chì jan*, since it is so that I am present.

8. 面上 *mien shang*, having regard for my face, not to put me to shame.

9. 很很心 *hên hên hsín*, harden his heart: *hên* here in the sense of cruel, hard-hearted.

10. 戒 *chieh<sup>4</sup>*, to beware of; also read *chi<sup>4</sup>*.

11. 成器 *ch'êng ch'i*, to make a utensil, to be of some use or other.



## LESSON XLV.

1. [*Junior.*] Why, what's the matter, sir? Your face is as pale as if you had whitened<sup>1</sup> it; and since I saw you<sup>2</sup> a short time ago you have quite fallen away.<sup>3</sup>

2. [*Senior.*] Yes, but you don't know what has happened since then, sir. These last few days they have been cleaning the drains,<sup>4</sup> and the stench was very bad; and besides this, the weather has been so variable, cool one moment and hot the next, that a man couldn't say how he was to take care of himself. As for me, the day before yesterday it had been very cool up to breakfast time, but soon after it became so hot that no one could stand it; a violent perspiration<sup>5</sup> broke out all over me, and I took off my long dress<sup>6</sup> to cool myself, and drank a cup of cold tea,

on which I was seized with a violent pain in the head, my nose began to run,<sup>8</sup> I had a cold in my head, a hoarseness came on in my throat, and I felt as sick and dizzy<sup>7,9</sup> as if I was in the clouds.

3. [*Junior.*] You're not the only person in the same condition. I am out of sorts myself, and not moving about more than I can help. However, yesterday I had the luck to throw up<sup>10</sup> all there was in my stomach; if I had not, I should not have been able to hold myself up<sup>11</sup> to-day even as well as I am doing.

4. [*Senior.*] I'll give you a rule to follow—a simple one: when you are hungry, eat sparingly. If you will do this, a little cold won't do you any harm.<sup>12</sup>

1. 刷 *shua*<sup>1</sup>, not different in meaning from *shua*<sup>1</sup>, to brush.

2. 冷孤丁 *lêng<sup>3</sup> ku<sup>1</sup> ting<sup>1</sup>*, all of a sudden; the expression is incapable of analysis: *lêng*, cold, here, a shock; *ku*, solitary, properly, fatherless, but also used of one who has lost both parents; *ting*, a person, an individual; but it has other meanings.

3. 瘦 *shou*<sup>4</sup>, thin.

4. 淘 *t'ao*<sup>2</sup>, to cleanse out a well or a ditch: *t'ao kou*, to clean the drains.

5. 炮 *p'ao*<sup>1</sup>, properly, the action of fire upon meat; here read *p'ao*<sup>2</sup>; 燥 *tsao*<sup>4</sup>, dried by fire heat: *p'ao-tsao-ti*, as if I had been roasted, my whole person *t'ou han*, throughout perspired.

6. 袍 *p'ao*<sup>2</sup>, properly, the long dress, open in front below, worn by officials under the *kua-tzū*; in hot weather the latter is dispensed with. The common people erroneously apply *p'ao-tzū* to other long robes.

7. 暈 *yiin*<sup>4</sup>, dizzy.

8. 鼻涕 *pi ting*<sup>1</sup>, the mucous discharge from the nose: *ting*<sup>1</sup>, properly, *t'i*<sup>4</sup>; *shang fêng*, to catch or have a cold: *shang*, short for *shou shang*, to suffer injury from, *fêng*, the wind.

9. 忽 *hu*<sup>1</sup>, properly, to forget; hence, not to attend to: *hu-hu*, wool-gathering.

10. 吐 *t'u*<sup>4</sup>, vulgarly *t'u*<sup>3</sup>, to spit out: *ch'üan t'u*, to throw up everything.

11. 扎掙 *cha<sup>2</sup> chêng*, to hold oneself up by an effort; *q.d.*, *cha*, planted in the ground, *chêng*, struggling. Observe the construction: [having done what I did I am able to-day to hold myself up by an effort;] had it not been thus, *yeh chiu*, then, even though I made the effort, I could not succeed. Note *cha*<sup>2</sup>, not *cha*<sup>1</sup>, as in Lesson VIII, Note 12.

12. 妨 *fang*<sup>1</sup>, to injure, to interfere with: though you *chao liang*, encounter cold, even so it will not hurt you.

## LESSON XLVI.

1. [*Senior.*] Dear, dear! what does this mean, sir? It was only the other day that we met, and here you are with your beard grown grey, and your whole appearance<sup>1</sup> that of an old man? Now, don't be angry with me for speaking out; but I do hear that you play, and that you have a number of debts unpaid. This is no joke, if it's true; you had best give up the habit.

2. [*Junior.*] This is all the merest gossip, not a shadow of truth in it. Inquire carefully, if you don't believe me, and then you'll see.

3. [*Senior.*] No, no; why should I inquire of anyone else? No man is ignorant of his own doings. I could not but think there

must be some truth in the charge when I found all our friends making it.<sup>2</sup> Now, gambling is an evil without bounds—a bottomless pit to any victim that falls into it.<sup>3</sup> If he does not get foul of the law, he plays away till he hasn't a cash left, and he is cleaned<sup>4</sup> out of house and land before he gives over. I won't say that a hundred is a very large number, but I have seen or heard of more than a hundred cases of the kind. You and I are very intimate; and what would our friendship be worth if I knew of such a thing as this and did not try to dissuade you from it? One word for all, don't gamble;<sup>5</sup> that's all I have to say; you needn't insist on my "inquiring."

1. 露 *lu*<sup>4</sup>, the dew; *lou*<sup>4</sup>, to become manifest, to allow to be seen.

2. 議論 *i*<sup>4</sup> *lun*, to discuss, to talk about a thing; *i*, to deliberate in council, to debate.

3. 陷進 *hsien*<sup>4</sup> *chín*, to fall into: if it be that you fall into [gambling], *na*<sup>3</sup>, in what [place], is there a bottom? *chiu shih*, we may proceed hence to say that, etc.; *hsien* also means to collapse, to fall in.

4. 精光 *ching kuang*, clean and bright. Observe the construction: *ti* representing the noun, of which *ching kuang* is the attributive; *q.d.*, in every case is it that the family estate is *nung*, worked to, a clean bright [condition]; then (= before that) [the player] will let go his hold.

5. 賭 *tu*<sup>3</sup>, to play, to gamble, to bet.

## LESSON XLVII.

1. You drink very hard, I observe; you're never away from the wine; you're too fond of it, really. And when<sup>1</sup> you drink, you will get so drunk; you never think you have had enough<sup>2</sup> till you can't stand on your legs. This is not as it ought to be; wouldn't it be better if you were to drink a little less than you do?

2. If one is dining out,<sup>3</sup> or at a wedding,<sup>4</sup> a little excess doesn't matter much; but what good can come of it if, with special reason or without special reason, you have always the cup to your lips? You simply excite the disgust of your wife and children, and you get blown up<sup>5</sup> by your elders, when they see you in this state. The least<sup>6</sup> penalty you will pay will be the ruin of some business or other of importance; and you may do far worse,

you may bring<sup>7</sup> very serious calamity upon yourself. On the other hand, as for any man making<sup>8</sup> wine the means of acquiring any particular accomplishment or developing any faculty, so as to be able to do what is right and proper in such wise as to make people respect<sup>9</sup> one, that, I should say, is a thing that very rarely comes to pass.

3. In a word, wine is a poison<sup>10</sup> as injurious to the mind as it is harmful to the body, and a man should on no account give way to indulgence in it. Look in the glass,<sup>11</sup> if you don't believe me, and you'll see how thoroughly the wine has stained<sup>12</sup> your nose and face. What makes it worse in you, too, is that you are a man of a certain class, and to drink night and day as you do is an act of suicide so far as your career is concerned.

1. 每逢 *mei fêng*, every time you meet with, every time it happens.

2. 算了 *suan liao*; the latter is here the verb to finish: you *then*, when you can't stand, consider you have finished; not before.

3. 赴 *fu*<sup>4</sup>, to repair to; *hsi*, see Part IV, Dialogue X, Note 12: *fu hsi*, to go to a great dinner.

4. 喜事 *hsi shih*, a joyful affair, a wedding.

5. 不是 *pu<sup>2</sup>-shih*, a fault; here, the blame for it: *tê pu-shih*, to be found fault with.

6. 輕著 *ch'ing-cho*: observe the antithesis of *ch'ing* and *chung*, and our corresponding idiom; also that *cho* is here equal to *ti*, or to the classical relative *cho* so often used to isolate the thesis.

7. 惹 *jê<sup>3</sup>*, or *jo<sup>3</sup>*, to draw down, as evil things.

8. 藉 *chieh<sup>4</sup>*, to be beholden to.

9. 敬 *ching<sup>4</sup>*, reverence, reverential: *ching chung*, to respect.

10. 毒 *tu<sup>2</sup>*, poison: *tu yao*, a poisonous drug.

11. 鏡 *ching<sup>4</sup>*, a mirror.

12. 糟 *tsao<sup>1</sup>*, properly, the dregs left after distilling spirit; hence, a soft, broken condition such as that of grain so used; hence, thoroughly saturated, as grain must be so to break: *tsao t'ou*, thoroughly saturated, the spirit within showing itself in the face.



## LESSON XLVIII.

1. I have had a great deal to do the last few days, and after sitting up for two nights<sup>1</sup> in succession, my whole frame was so exhausted that I had no spring left in me.

2. So last night I thought I would be in bed early, but it wasn't to be. There was a rendezvous<sup>2</sup> of the whole family<sup>3</sup> at my house, and how was I to go to bed and leave them to take care of themselves? Well, though it was a great effort, I did contrive to stay up and keep them company; but oh! it was sore work for the eyes; my eyelids drooped, and I was quite stupid; however, there was no help for it till my guests departed. The moment they did, I clutched a pillow<sup>4</sup> and lay down, all dressed as I was, and slept till

about two o'clock, when I woke rather chilly; what had made me so I can't say; my stomach<sup>5</sup> was puffed out and uncomfortable;<sup>6</sup> I was burning<sup>7</sup> from head to foot as if I had been over a fire;<sup>8</sup> and, to add to<sup>9</sup> all this, I had a pain in the ears which was so severe that it inflamed the whole jowl; I had no appetite left,<sup>10</sup> and I was equally uncomfortable lying down<sup>11</sup> or sitting up.

3. I thought the best thing I could do would be to abstain from eating altogether,<sup>12</sup> and to take a purgative.<sup>13</sup> This I did, and when it had carried away everything inside<sup>14</sup> me, good, bad, and indifferent, I began to feel a little more at ease<sup>15</sup> than I had been.

1. 熬夜 *ao<sup>2</sup> yeh*, to burn the night, to sit up all night working by lamplight: *ao* means also to cook or prepare by stewing or simmering.

2. 普裏普兒 *p'u<sup>3</sup>-li p'u<sup>3</sup>-rh*, all, the whole tribe; said of persons or things.

3. 會齊 *hui ch'i*, all met together: observe here, *hui ch'i-rh*, as if it were *hui ko ch'i-rh*, meeting made a full number.

4. 枕 *chên<sup>3</sup>*, a pillow for the head.

5. 腹 *fu<sup>2</sup> 3 4*, the bowels.

6. 膨 *p'êng<sup>2</sup>*, puffed out; used only of the stomach: *p'êng mên*, puffed out and uncomfortable.

7. 發燒 *fa shao*, burning hot: *fa jo*, to be feverish.

8. 烤 *k'ao<sup>3</sup>*, to roast.

9. 搭上 *ta shang*, to add to. Observe the construction: also add to this [there was that which] hurt the inside (*lât*, bottom) of the ear; the pain was such that also the whole cheek 腫 (*chung<sup>3</sup>*), swelled.

10. 飲 *yin<sup>3</sup>*, to drink; not so used colloquially alone.

11. 臥 *wo<sup>4</sup>*, to recline, to lie down; not used colloquially alone; also written 卧.

12. 停 *t'ing<sup>2</sup>*, to stop, to cause to stop: I thought that the case was one for *t'ing chu shih*, stopping eating.

13. 服 *fu*, not differing in sound or tone from the same character in Part III, 826; but here, to swallow a dose: 劑 *chi ta yao*, a dose of purging medicine; 劑 *chi<sup>4</sup>*, a dose, a mixture; we cannot, however, say that a bottle contains so many *chi*, doses; the expression for this is 一服藥

14. 內 *nei<sup>4</sup>*, inside, as opposed to *wai*, outside.

15. 鬆快 *sung k'uai*, the opposite of *p'êng mên*, the comfort derived from getting rid of the latter; *sung k'uai* may also be applied to the mind.

## LESSON XLIX.

1. He had not much strength to begin with, and he never knew how to take proper care of himself. He was too fond of wine and women, and now his constitution is paying the penalty.<sup>1</sup>

2. His present illness has been a long affair,<sup>2</sup> but yesterday, when we went to see him, he managed to bring himself into the drawing-room to speak to us: "Really, gentlemen," he said, "you do me too much honour,<sup>4</sup> putting yourselves to the trouble<sup>3</sup> of coming to call on me so often this hot weather, and I am sure I can't thank you enough<sup>5</sup> for the different things you are so good as to send me; there is always something coming from you. Of course, I attribute the interest you

take in me to our relationship. If you had no connexion with me,<sup>6</sup> I could not reasonably expect you to take such an interest<sup>7</sup> in me. I don't say much, but I sha'n't forget your attention, and when I am well again I shall make you the fullest acknowledgments."

3. He went on in this strain, but it was evident<sup>8</sup> at the same time what an effort it was to him to hold himself up.

4. We merely observed, "You are too sensible a man, sir, to make it needful for us to say more to you than that you must take good care of yourself and you will soon be well. We'll come and see you again when we have time." When we had said this we came home.

1. 損 *sun*<sup>3</sup>, to injure: his *ch'i hsüeh*, breath and blood, his constitution, *k'uei sun*, is deficient and injured, fails him.

2. 延 *yen*<sup>2</sup>, properly, to go to a distance, to go on for a long time: *yen ch'an*, as of a long cord wrapped round.

3. 勞動 *lao tung*, I with fatigue stir you, I give you the trouble of moving.

4. 不敢當 *pu kan tang*, I do not venture to bear, to be the recipient of, so much kindness; I am not worthy.

5. 感情 *kan ch'ing*: my *kan*, feeling in my heart, your *ch'ing*, kindly disposition, my gratitude for it, is *pu chin*, inexhaustible.

6. 相干 *hsiang kan*, to be concerned with: if you were *p'ang*, bystanders with no concern in me.

7. 惦 *tien*<sup>4</sup>, to think kindly of: *tien chi*, to remember one with kindness. The character *tien* is not in the dictionaries.

8. 可露出 *k'o lou ch'u*; the *k'o* has a certain disjunctive power, in answer to the *sui jan* in the preceding clause: although such words were in his mouth, his person, to say the truth, *lou ch'u*, allowed to escape, the appearance of one who could not hold himself up. Observe *lai liao* at the close, auxiliary of *lou ch'u*, the object intervening between the verb and its auxiliary.

## LESSON L.

1. Last summer he did contrive to walk, but he has grown much worse in the last few days; so much so, indeed, that he has taken to his bed altogether. His people<sup>1</sup> have no idea what to do for him; they are all confusion and racket;<sup>2</sup> and the old folks are in such affliction that they have quite fallen away.

2. I went to see him the other day, and found him lying on the stove-bed gasping<sup>3</sup> for breath, and so thin that he was no longer the same man. I went up to him very gently and I said, "Are you any better than you were?"

3. He opened his eyes wide, and when he saw it was I, he grasped my hand in his own very tight, and he said, "Ah! sir, no doubt I deserve my fate; I don't suppose<sup>4</sup> that after sinking so low I can possibly recover. Of

course, I know it's my lot. Since<sup>5</sup> I first fell ill I've been treated by every physician<sup>6</sup> there is here, and I have taken every description of medicine, and again and again, just as I was beginning to improve, I have had a relapse.<sup>7</sup> It's my destiny. I've done myself no injustice.<sup>8</sup> But what moves me is the thought of my father and mother, who are now well on in years, and of brothers who are still children; and then all my nearest relations are here too, and I can't bear to tear myself from anyone belonging to me."

4. Before he had done speaking, his eyes were streaming with tears. It was a most distressing scene; had one been iron and stone, one must have been quite upset<sup>9</sup> at hearing him talk in this way.

1. 闔 *ho*<sup>2</sup>, properly, a folding door; to close it; hence, all within it; hence, of persons, all: *ho chia-tsi*, the whole family.

2. 烘 *hung*<sup>1</sup>, properly, the flickering or flaring of flames: *hung-hung-ti*, of restless, anxious, movement.

3. 倒 *tao*<sup>2</sup> (not *tao*<sup>3</sup>, Lesson XI, Note 6, nor *tao*<sup>4</sup>, Part III, 182), especially of the breath when it is short; to gasp.

4. 大料 *ta liao*, most likely: *ta*, on the whole; *liao*, I imagine. See Lesson III, Note 8.

5. 自從 *tsü ts'ung*, both words meaning *from* in time; ever since.

6. 大 *tai*<sup>4</sup>, only so read in *tai-fu*, physician.

7. 重落 *ch'ung lo*, of sickness only; to go down a second time, to relapse.

8. 委曲 *wei-ch'ü*, injustice, oppression: *wei* means truly; *ch'ü*, as before, to bend; no injustice; *q.d.*, had I not taken all the pains I have to get well, I should have been unjust to myself.

9. 慘 *ts'an*<sup>3</sup>, to be moved in the heart: *té huang*, as in Part III, 989.



## LESSON LI.

1. If a man is not to be killed it must be because it is his destiny to be saved.<sup>1</sup> That night I was with our friend he was very bad;<sup>2</sup> he lost all consciousness,<sup>3</sup> and didn't come to his senses again<sup>4</sup> for a long time; and though I tried to quiet<sup>5</sup> his parents by begging them not to be alarmed and assuring them that there was no danger, in my own mind, I must confess, I thought the case desperate.

2. However, the sick man and his parents had better luck than one gave them credit for. The day after I was there a fresh physician was called in, and from the time he began to treat him the patient improved visibly from day to day.

3. I paid him a visit the day before yesterday, and though he is not quite himself<sup>6</sup> yet, he has got back his colour<sup>7</sup> and he has picked up a little flesh. He was leaning against his pillow, eating. "Well," I said to him, "are you all right again? I congratulate you most sincerely on your escape. Your attack was a pretty severe one; you were at death's door,<sup>8</sup> I can tell you."

4. He chuckled<sup>9</sup> as I spoke, and, said he, "It's no merit of mine; it's heaven's love for you and the rest of my friends; as to danger,<sup>10</sup> I am out of it now; it's a most providential recovery,<sup>11</sup> I take it."

1. 救星 *chiu hsing*, a redeeming star, a spirit that will save one.
2. 沉 *ch'ên*<sup>2</sup>, to sink in water; hence, in some phrases, weighty: *ch'ên chung*, heavy, of things; grave, of affairs.
3. 昏 *hun*<sup>1</sup>, properly, dusk, twilight; hence, to be mentally obscured, to faint away.
4. 甦 *su*<sup>1</sup>, to revive from apparent death or from a swoon: *su hsing*, reviving, to wake up, to come to life again.
5. 慰 *wei*<sup>1</sup>, sense of comfort in the mind; to cause it; to console: *an wei*, to comfort, to console.
6. 還元 *huan yüan*, to restore the original *ch'i*, breath, animation.
7. 氣色 *ch'i sè*, the colour due to his reanimation. Observe the *k'o* for *k'o wei*, may be said to. Note *chuan*<sup>1</sup>, not *chuan*<sup>3</sup>.
8. 脫皮 *t'o p'i*, you put off one layer of skin, *sc.*, before you could get through your difficulty; you had a very narrow escape.
9. 嘻 *hsi*<sup>1</sup>, to smile; in conversation, always doubled as here.
10. 災 *tsai*<sup>1</sup>, any misfortune inflicted by Heaven.
11. 大好 *ta hao*, as opposed to *hao i tien*, a slight improvement. Observe *k'o*, which does not here modify the affirmation, but indicates the attainment of something that was almost despaired of. Cf. *k'o té<sup>2</sup> liao*, I've got it at last; *k'o wan liao*, at last it is done, meaning I began to despair of finishing it.

## LESSON LII.

1. It's all very well<sup>1</sup> your recommending me to take physic, but I have an idea of my own on the subject. If it was really necessary that I should take physic, I am not too stingy<sup>2</sup> to buy some; one isn't such a fool as to love money better than life. But the reason why I object to medicine is that the year before last I took the wrong dose, and very nearly<sup>3</sup> killed myself;<sup>4</sup> it makes my heart beat to think of it even now.

2. And then as to the doctors<sup>5</sup> of the present day, there may be some good ones among them, but not more than one per cent. All the rest care for is to get in the money as hard as they can; what does it signify to them whether a patient lives or dies?

3. Call one in, if you don't believe me, and try him. He may understand medicine or he may not; but if he doesn't, he won't flinch from undertaking the case. He comes bustling into the house, and, as he calls it, feels your pulse,<sup>6</sup> that is to say, he puts his finger somewhere or other for a moment; then he dashes off<sup>7</sup> a prescription,<sup>8</sup> pockets his fee,<sup>9</sup> and away he goes. If the case turns out well, then it's all the skill of the doctor; if it does not, he says it was your destiny; it doesn't concern him the least in the world.

4. In the present instance I know very well what I'm about. Instead of swallowing every variety of medicine, all to do me no good,<sup>10</sup> I shall keep quiet and take care of myself; I shall get well enough.<sup>11</sup>

1. 曾 *ts'eng*<sup>2</sup>, properly, an adverb of past time; here it in no way affects the sense of *ho*.

2. 看 *k'an*<sup>1</sup>, to take care of; to be distinguished from *k'an*<sup>4</sup>, to see (see Part III, 91).

3. 幾 *chi*<sup>1</sup>, nearly; to be distinguished from *chi*<sup>3</sup> (see Part III, 7): *chi-chi-hu*, nearly; the *hu* being here merely an adverbial termination. Observe the idiom; ours would require *yu*, not *mei yu*, before *sang hiao ming*.

4. 喪 *sang*<sup>4</sup>, properly, to die; here, to cause to die: *sang ming*, to do mortal injury to one's own life; not used of injury to another's; *sang*<sup>1</sup>, mourning, or matters pertaining to death.

5. 醫 *i*<sup>1</sup>, to treat, as a medical man: *i-shêng*, a physician.

6. 診 *chên*<sup>1</sup> <sup>3</sup>, properly, to regard, to scrutinise; here, specially to feel the pulse; 脈 *mo*<sup>4</sup>, properly, any artery; here, specially the pulse.

7. 胡哩嗎哩 *hu-li-ma-li*<sup>3</sup>, bustling; the sentence is incapable of analysis; *hu-li-ma*<sup>3</sup>-*rh-ti* is as often used.

8. 藥方 *yao-fang*, a prescription; *fang* being used in the sense of *fang-fa*, a way or means.

9. 馬錢 *ma ch'ien*, horse money, the doctor's fee.

10. 效 *hsiao*<sup>4</sup>, to succeed, to result favourably: *pu chien hsiao*, to be sensible of no favourable result. Observe the *yü ch'i*, as compared with [the first proposition], *pu ju*, there is nothing so good as [the second proposition].

11. 倒好 *tao hao*; this reinforces the *pu ju*: the second proposition, whatever the merits of the first, *tao*, notwithstanding, is better.

## LESSON LIII.

1. [*Senior.*] What does it signify to you if other people find fault with him? And then when I try to mollify you, why get more and more angry? Oh! you are too hot,<sup>1</sup> really. Wait till they're gone and then speak if you like; why must you argue<sup>2</sup> the whole case this very minute?

2. [*Junior.*] Come, sir, I cannot stand this sort of language from you. We are both in the same boat. You yourself have a certain interest in this question; you don't mean to maintain, do you, that it doesn't concern<sup>3</sup> you at all? Well, when they discuss him it brings you and me more or less under review,<sup>4</sup> and it is your place to stop them; but instead of this, you take the same side as they do; this I don't understand, and I certainly do feel somewhat dissatisfied.

3. [*Senior.*] No, no; I did nothing of the sort. All I meant was that if a man has

anything to say he should be gentle and quiet about it; but to fly into such a passion as you did, to be actually bursting with rage,<sup>5</sup> is surely not the way to settle the matter, is it? All these people who are sitting<sup>6</sup> here are come on your account; and what must you do but boil up<sup>7 8</sup> in such style that one might suppose you wanted to turn everybody out of doors.<sup>9</sup> They were so scandalised that they were all thinking of going away, and the reason that they did not go was that they didn't want to cause you the mortification you would have felt if they had gone; but if you keep on raving and storming<sup>10</sup> in this way you'll make it as unpleasant for them to stay as to go; and then the next thing will be that you'll be cut by all your acquaintance.

1. 躁 *tsao*<sup>4</sup>, properly written with this, the 157th, radical; of the heart, easily moved: *chi-tsao*, impetuous.

2. 辨 *pien*<sup>4</sup>, to distinguish in the mind: *fén pien*, to argue a point, not necessarily with vehemence.

3. 罣 *kua*<sup>4</sup>, properly, to hook on to; *ai*, generally, to impede: *kua-ai*, to affect, more or less prejudicially.

4. 稍上 *shao shang* (see Lesson XXXIV, Note 9), *q.d.*, the matter with its extreme end touches us; it more or less regards us; it carries us along.

5. 紮 *pêng*<sup>4</sup>, properly, to tie up: *pêng-pêng-ti*, tied tight; as, for instance, a drum head.

6. 在座 *tsai tso*, occupying the seats; *i.e.*, sitting here.

7. 怒 *nu*<sup>4</sup>, rage, furious anger.

8. 冲 *ch'ung*<sup>4</sup>, also written 沖, of water bursting embankments; or, to carry away with a rush, as water an object in its way: your only concern is rage boiling over.

9. 攆 *nien*<sup>3</sup>, to drive out. Observe the construction: [instead of being calm,] *tao*, on the contrary, you are *hsiang-shih ti*, one seeming, to want to drive away [everyone, no matter] whom.

10. 山嚷 *shan' jang*<sup>3</sup>, clamour as within a mountain: *kuai chiao*, devilishly crying out.



## LESSON LIV.

1. [Senior.] Well, now, from what I have seen of you in this affair, I should say that, however well you may talk,<sup>1</sup> you haven't the sense<sup>2</sup> that, to look at you, one would suppose you had. If he chose to leave you alone,<sup>3</sup> so much the better for you; why<sup>4</sup> should you go and provoke him? I advised you not to do it, but instead of listening to me, you tore away<sup>5</sup> as if you were possessed;<sup>5</sup> and now here you are again having got the worst of it.<sup>7</sup>

2. [Junior.] Oh! you don't half know him, the villain.<sup>8</sup> Everyone says he's a terrible fellow. He never shows mercy<sup>9</sup> to anyone that comes in his way; so long as he is not interfered with, it's all right; but if anyone, no matter who, crosses him ever so little, he sets to work, might and main,<sup>10</sup> to make his own side win,<sup>11</sup> and he never stays his hand till he has carried the day.

3. [Senior.] Exactly so; but then, why not let a sleeping tiger lie?<sup>12</sup> What is the fun<sup>13</sup> of going out of your way to look for trouble? Remember what the proverb says, "Take a staff in your hand when you walk, and you won't tumble down;<sup>14</sup> take counsel in action, and you'll make no false moves."<sup>15</sup> Well, you had best lean on me now; your own experience, unaided,<sup>16</sup> won't carry you very far; I'm some years ahead of you anyway; and if the course you preferred had been the right course, so far from offering opposition, which would have been unjustifiable on my part, I should have felt it my duty to remind<sup>17</sup> you that it *was* the right course; aye, and to urge you to follow it, had you been of another way of thinking.<sup>18</sup>

1. 就是 *chiu shih*: observe that *chiu* is connected with *shih*, and not with the *chih* which precedes it.

2. 燎 *liao*<sup>3</sup>, originally, a torch; hence, to illumine: *liao*<sup>2</sup> *liang*, of intellectual brightness; *liao*<sup>3</sup> also means to singe or scorch.

3. 嗔 *ch'ên*<sup>1</sup>, also written with other radicals; to be angry with, to show anger by speech or looks: *hsün ch'ên*, to provoke by anger or censure.

4. 你可 *ni k'o*, that you must provoke him, that you should think it right to provoke him. The Chinese, however, here assign *k'o* something of the power of the disjunctives *ch'io*, *tao*, etc.

5. 指使 *chih<sup>1</sup> shih*, to give direction to and make to act; here, impelled by, *shên-kuei*, demons.

6. 攪 *niu*<sup>4</sup>, also read *ning*<sup>3</sup>, to twist, as a cord, a wire, etc.

7. 釘 *ting*<sup>4</sup>, a nail: *p'êng liao ting-tzû*, to run foul of a nail, to kick against the pricks, to come back with a flea in your ear.

8. 該死 *kai ssi*. Construe thus: that one deserving death, tell me [if you can] what is he? There is no end to [his viciousness]; he is a notoriously terrible man.

9. 留分 *liu fên*; *lit.*, to leave a portion, *sc.*, of consideration for; *fên* being *ch'ing fên*, the apportionment of the feelings, of which more would be shown to one man and less to another.

10. 疊著 *tieh<sup>2</sup>-cho*, reiterating, redoubling; *ch'ing-rh*, muscle, muscular effort.

11. 站住 *chan-chu*, to stand fast; here, to effect a position, that is, if *chan* be written with the 117th Radical; if written without it, it means to usurp; but so written it is not found with *chu*.

12. 哄 *hung*<sup>2</sup>, to rouse to motion by a cry; not *hung*<sup>3</sup>, to deceive.

13. 趣兒 *ch'ü<sup>4</sup>-rh*, pleasure from seeing or hearing.

14. 跤 *chiao*<sup>1</sup>, by itself, vulgarly, to struggle hard together like wrestlers, both with hand and foot: if you have *kuai-kun-rh*, a staff such as old men lean on, you will not *tieh chiao*, get a fall; 跌 *tieh*<sup>1</sup>, to slip or fall.

15. 失著 *shih<sup>1</sup> chao*<sup>2</sup>, to err in your move; a figure taken from chess or draughts; *chao* is to move a piece in the one, or to put one down in the other: *chao-rh*, a plan or move.

16. 光 *kuang*<sup>1</sup>, often vulgarly used, as here, for only, alone: is it only your *chien-shih*, experience.

17. 提撥 *t'ü<sup>2</sup> po*<sup>1</sup>, to bring to the recollection, to remind of.

18. 豈有 *ch'ü<sup>1</sup> yu*, how should there be *tao*, on the contrary, *ch'ing-lü*, justice, in stopping you.

## LESSON LV.

1. [*Elder Brother, to younger.*] Why can't you behave<sup>1</sup> yourself in society? People won't set you down as having nothing in you<sup>2 3 4</sup> because you sit still, as a decent, orderly person should. If you never say a word no one will accuse you of not having the use of your tongue. And what pleasure can there be in going on as you do whenever you find yourself in society; irritating<sup>6</sup> this person or the other person by talking as if you wanted to raise a laugh<sup>5</sup> against him. You don't perceive how ill it looks, but it makes all the rest of the company uncomfortable, and one of these days you will fall in with someone who is not to be trifled with, and when you come to grief, you'll understand the risk you run by this sort of conduct.

2. [*Friend, addressing the younger Brother.*] What your brother says is very true,

sir. Quizzing leads to warm words, and, in the long run, to no good. You should mind what he says, for no one not connected with you would take the same interest<sup>7</sup> in you; and though you are so tall for your years, you are still young; you really must make a serious effort to break yourself of this habit.

3. [*Continuing, to the elder Brother.*] You and I have been young, you know, and in youth one is all for play. I should recommend you, without loss of time, to get him some man of good repute as a tutor, and let him read with him. He'll add by degrees<sup>8</sup> to his stock of information, and as soon as he knows more of the world, he'll mend of himself. Don't distress yourself with the notion that he'll go to the bad.

1. 穩重 *wên<sup>3</sup>-chung*, of gravity, decorum, opposed to 輕佻 (*ch'ing-t'iao*), levity, want of manners.

2. 雕 *tiao<sup>1</sup>*, to carve wood.

3. 塑 *su<sup>4</sup>*, to model the human figure out of clay.

4. 廢物 *fei<sup>4</sup> wu*, a thing to throw aside: who would say you were a thing to throw aside, a worthless article, carved of wood, or fashioned of mud?

5. 鬪笑 *tou<sup>4</sup> hsiao*, to provoke a laugh: *tou*, to fight, to set by the ears; it is maintained by some that 逗 is the proper character to be used in this phrase.

6. 招 *chao<sup>1</sup>*, to beckon; also, to annoy or excite.

7. 關切 *kuan ch'ieh<sup>1</sup>*, affectionately interested in: *kuan*, to connect; *ch'ieh*, to cut deep into, to chop up.

8. 漸 *chien<sup>4</sup>*, gradual, beginning from the spring or source.

## LESSON LVI.

1. [*Friend.*] What odd behaviour<sup>1</sup> to be sure! He stammers<sup>2</sup> so when he is with anyone that it's impossible either to make out what he wants when he speaks to you, or to get an intelligible answer out of him; and he's in such a state of trepidation<sup>3</sup> all the time that he never knows when he ought to come forward or when to go back. He always seems asleep; a perfect apology for a man, really. How can anyone be such a booby as he is at his time of life. You and his other friends ought to take him to task<sup>4</sup> a little; it might do him good, perhaps.

2. [*Host.*] Ah! you haven't been long enough acquainted with him to know him thoroughly. He has many an absurd trick besides those you have been enumerating. You may be sitting with him talking, and just as you have got upon one subject, some other comes into his head, and he'll make a

remark about that; or he'll be staring at you with his eyes<sup>5</sup> fixed and his mouth open, and all of a sudden he'll blurt out some piece of incoherent nonsense, and make people split their sides with laughing. He came to pay me a visit the day before yesterday, and when he got up to go away, instead of walking straight on, he turned himself half round and moved backwards. I called out to him, "Take care of the door-sill,<sup>6</sup> sir!" but before the words were out of my mouth he had caught his foot against it, and over he tumbled on his back. I ran to help him up<sup>7</sup> in such a hurry that I was very near<sup>8</sup> getting a fall myself. As to taking him to task, I have spoken to him often enough before now, but I found he was the kind of good-for-nothing that advice won't improve; so I don't see the use of wasting my breath on him any longer.

1. 動作 *tung-tso*, behaviour, whether as regards speech or action.

2. 結巴 *chieh<sup>1</sup> pa*, to stammer; as if, says one Chinese, *hsia-pa*, the chin, were *chieh*, tied to something. Note *chieh<sup>1</sup>*.

3. 畏 *wei<sup>1</sup>*, to fear: *wei-shou-wei-wei-ti*, fearing the head, fearing the tail; extremely nervous: 尾 *wei<sup>3</sup>*, the tail or end, colloquially, 尾把 (*i<sup>3</sup> pa*).

4. 指教 *chih chiao*, to point out a man's errors for his edification, to pull him up.

5. 眼珠 *yen chu-<sup>2</sup>rh*, the pupil of the eye.

6. 檻 *k'an<sup>3</sup>*, a door-sill; when read *chien<sup>4</sup>*, it has other meanings.

7. 扶住 *fu<sup>2</sup> chu*, properly, to support by holding under the arm: *fu chu* may be used with persons or things.

8. 幾幾乎, or *chi<sup>1</sup> hu*, nearly. Note *chi*, an adverb meaning nearly.



## LESSON LVII.

1. Did you observe, sir, how ill-natured he was all the time about my old clothes?<sup>1</sup>

2. I don't want to boast of my superiority,<sup>2</sup> but really, for his years, *he* knows nothing. As for this question of dress, neither he nor any of them understands it at all. New clothes are intended to be worn on extraordinary occasions. What does it matter if my home suit here, the clothes that I put on every day, be a little the worse for wear? If a man is an ignoramus he has something to be ashamed of; but what can it signify how he dresses? Take myself;<sup>3</sup> I am not a dressy man I admit, but I am a great deal better off than people that are.

3. How so? Why, because I contrive to

keep out of debt without applying to any man for help,<sup>4</sup> and therefore I have nothing to feel shame about.<sup>5</sup> As for our young friends there, I've something less than contempt for them.<sup>6</sup> All they are good for is to dress themselves out in fine new clothes,<sup>7</sup> and to swagger jauntily about, as if *that* made them respectable; they learn nothing that makes a man useful. And what is there wonderful in being swathed<sup>8</sup> in silk and satin<sup>8</sup> from head to foot as they are?

4. Your thoroughly low fellows, who have not eyes to distinguish a lout from a gentleman, may mistake them for gentlemen, and make up to them accordingly; but I regard them simply as so many clothes-horses.

1. 膾 *ts'ao*<sup>2</sup>, the same as *ts'ao* (see Lesson XXXVII, Note 5); *ts'ao chiu*, worn out.

2. 誇 *k'ua*<sup>1</sup>, to praise another, to boast of oneself.

3. 卽 *chi*<sup>2</sup>, a word as common in the written language as *chiu* in the spoken, and used much as *chiu* is: *chi ju* is more elegant than *chiu pi fang*, well, for instance.

4. 求告 *ch'iu kao*, praying and appealing to.

5. 恥 *ch'ih*<sup>3</sup>, to be ashamed of; also written 耻.

6. 眼角 *yen chiao*<sup>3</sup>, the corner of the eye: not even in the corner of my eye do I hold them.

7. 鮮 *hsien*<sup>1</sup>, fresh, just killed, as meat; *hsien*<sup>2</sup>, seldom, rare.

8. 綢 *ch'ou*<sup>2</sup>, silk; 緞 *tuan*<sup>4</sup>, satin.

9. 裹 *kuo*<sup>3</sup>, to wrap about, as a cord or bandage: swathed in silks and satins *tao ti*, down to the bottom, *sc.*, the feet.

## LESSON LVIII.

1. [*Senior.*] You have no right to be taking him in in this way. When people ask you for an opinion in the most respectful manner,<sup>1</sup> if you know the thing, good; if you don't know it, you should say you don't; but it makes you look as if you wanted to do them a mischief when you set them wrong by telling them what isn't the case. If the man were some scoundrel that one ought to have no love for, I shouldn't pull you up; but I can see that he's a very simple fellow. A single glance shows one that he is too slow<sup>2</sup> to do any great harm. Supposing it was anyone else that was humbugging him, it would be our place to remonstrate; and that you, instead of taking his part, should be using him so ill is really more than I can put up with.<sup>3</sup>

2. [*Junior.*] You don't understand him,

sir. He'd get round you soon enough if you had anything to say to him. He's just that sort of being that *seems* to have no sense,<sup>4</sup> while in reality he's extremely mischievous. You couldn't form an idea of his viciousness<sup>5</sup> without some experience of it. He's full of shifts, and he'll circumvent anybody. His way is to make sure<sup>6</sup> of the line you are going to take. He'll lead you on<sup>7</sup> till he has wormed your views out of you, and then he'll stand off and watch his opportunity. The moment he sees an opening,<sup>8</sup> no matter how small, he'll follow it up and he'll checkmate you then and there.<sup>9</sup> Now, with the risk I run in the case he was speaking of, do you think, sir, it would have done for me to put him in full possession<sup>10</sup> of my intentions? Admit that you have been censuring me unjustly.

1. 恭 *kung*<sup>1</sup>, reverential, respectful.

2. 慢性子 *man hsing-tzu*, a slow-natured fellow, no great quickness either for good or for evil.

3. 過不去 *kuo pu ch'ü*, not to be able to pass; said of places through which there is no way; here, of the feelings, unable to pass by, unable to put up with, the objectionable matter in question.

4. 愚 *yü*<sup>1 2</sup>, stupid, inwardly; 蠢 *ch'un*<sup>3</sup>, loutish, outwardly; both are used separately: *yü ch'un* may be used of either stupidity within or loutishness without.

5. 險惡 *hsien ngo*, treacherous and evil; vicious, malevolent.

6. 據 *chü*<sup>4</sup>, properly, to lay hold of: *p'ing-chü*, proof.

7. 勾 *kou*<sup>1</sup>, to hook: *kou yin*, to lead on.

8. 破綻 *p'o chan*<sup>4</sup>, a rent and opening seam, a hole in one's coat.

9. 兜屁股將 *tou-p'i<sup>1</sup>-ku<sup>3</sup>-chiang<sup>1</sup>*, to checkmate: *tou*, to carry, as a napkin having something in it that one does not wish spilt; also, to take in the rear; *p'i-ku*, the buttocks; *chiang*, in the sense of a general; *q.d.*, a general who takes his adversary in the rear. The king in Chinese chess is called *chiang*.

10. 徹 *ch'ê*<sup>8</sup>, properly written with the 85th Radical, to clear, as water of its sediment; *ch'ê ti-tui*, cleared to the bottom. See Lesson LXI, Note 9.

## LESSON LIX.

1. What has befallen our friend So-and-so? There he has been for the last few days with a face full of woe,<sup>1</sup> looking as if he cared for nothing<sup>2</sup> and had nobody to care for him;<sup>3</sup> what is it all about?

2. I can't tell you. He used to be always out of doors; never at home, except on a wet day. If it wasn't snowing or raining, he was sure to be off in some direction or other. They never could get him to sit in the house with his hands before him. For some time past, however, he hasn't shown at all, so yesterday I paid him a visit.

3. Yes? and didn't you find him changed?

4. He's grown very thin, and he seems worn; in fact, he looks as if he got no rest,

night or day. His appearance disquieted me a good deal, and I was just going to ask him a question when, as luck would have it, a relation of his came in, and I said no more.

5. Dear me! from what you say I should infer that it's the difficulty he finds himself in about that business, you know, that is disturbing him so. Still,<sup>4</sup> a man that has lived through hard trials, as the proverb says, is not to be frightened by the lesser ills of life; and seeing that What's-his-name has always come very well out of any serious difficulty he may have had on his hands in times past, I don't see why he should attach so much importance to a trifle like this; it's not worth so much distress of mind,<sup>5</sup> surely.

1. 愁容 *ch'ou jung*, sorrowful appearance, *man mien*, all over his face: *jung*, the same character as *yung* (see Part III, 963), but with a different meaning.

2. 聊 *liao*<sup>2</sup>, properly, to lean against, to depend upon.

3. 賴 *lai*<sup>4</sup>, much the same as *liao*, and more in use: *wu-liao-wu-lai-ti*, in a listless, apathetic manner: *lai* also means to repudiate, as a just debt, or to deny a true accusation.

4. 然而 *jan-êrh*, read *jan-êrh*, nevertheless: *jan*, thus, this being so, *êrh*, yet, notwithstanding.

5. 值得 *chih té*, is it indeed worth that 憂愁 (*yu' ch'ou*), sadness and dissatisfaction.



## LESSON LX.

1. You can have seen nothing of life to be in such a state of nervousness as this.<sup>1</sup> If you have anything to say to him, why keep it on your mind when by going to him and telling him plainly what you think you could bring the thing to a conclusion? He is only a man like yourself; he's not a beast; and, of course, he must act like a reasonable being; why should he not? What you have to do is, first, to state how all this came about, and then to go over the whole ground step by step, arguing each point separately. Do you suppose that he will take your life in some way or other? that he'll murder you or devour you, which?

2. Besides, when everyone else interested is perfectly at his ease,<sup>2</sup> is it manly<sup>3</sup> in you to

be in this state of chronic alarm, and taking all these precautions?

3. Follow my advice, and keep your mind easy like the rest of them. If he doesn't intend to let you have your way in the matter, if he's going to try a fall with you,<sup>4</sup> he'll give you no law; and don't suppose that the state of terror you are in at this moment will bring you through without scathe, for it will do nothing of the kind. I have observed that so far<sup>5</sup> no one has hinted that he does intend hostility, and my own idea is that the thing has long passed out of his recollection. If you think otherwise, set to work quietly and try and get some information;<sup>6</sup> but I believe he has forgotten it, and I'll engage<sup>7</sup> that you have no trouble at all.

1. 怯 *ch'ieh*<sup>4</sup>, timidity; not so strong a word as *p'a*: *fa ch'ieh*, *lit.*, to put forth timidity; to be nervous.

2. 動靜 *tung ching*; *lit.*, to stir what is still: *mei tung ching*, not to move, to give no sign of concern; *lai pu lai ti*, whether anything is happening or not.

3. 味兒 *wei<sup>4</sup>-êrh*, read *wé-'rh*, the odour, that by which the true quality is known of *han-tzū*, a Chinese; that is, a man.

4. 低 *tí*<sup>2</sup>, low; *kao ti*, the height of anything, but here, the keeping up or falling down: if [like a wrestler] he is about to see with you who is to be *kao* and who *ti*; to try a fall.

5. 而今 *êrh chin*, up to the present time. So says a Pekingese, but to judge from another dialect, *êrh* has simply the sense of *ju* (see Part III, 906); *q.d.*, as at this time.

6. 探 *t'an*<sup>4</sup>, properly, to reach to oneself from a distance; to spy out: *t'an-tzū*, a spy; *t'an t'ing*, to look out for information.

7. 管保 *kuan pao*, to warrant; the first character adds nothing to the force of the second.

## LESSON LXI.

1. [*Senior.*] You two used to be such friends, and now he never crosses<sup>1</sup> your threshold; what's the reason?

2. [*Junior.*] I don't profess to understand him. I suppose some of our people here must have offended him. If not, I can only account for it in one other way, and that is that he took offence at something I said myself; it was only a few words,<sup>3</sup> and nothing that, considering the terms we had been on,<sup>2</sup> need have put him out so that he couldn't forget it;<sup>4</sup> but it did, and he gave up coming to see me. Not that that would have mattered so much, but what I don't understand is, why he should never be saying anything but evil of me behind my back; making me out so bad and so dangerous; never meeting any of my acquaintances without introducing<sup>5</sup> my name and disparaging me. A short time ago I was marrying my son,<sup>6</sup> and feeling that it would be a shame<sup>7</sup> not to ask an old friend like that

to the wedding, I did write him an invitation, and he didn't send so much as a dog to acknowledge it. I may as well make no more acquaintances,<sup>8</sup> really; everyone I have met has treated me with just the same want of regard.

3. [*Senior.*] Didn't I tell you you couldn't trust him either for word or for deed? and you wouldn't even go into such a question; indeed, you were far from satisfied with me for saying what I did.

4. [*Junior.*] True enough; as the proverb says, "You may know a man's face, but you can't tell what his heart's like." I couldn't see into his so as to know all<sup>9</sup> that was in it of good or evil. All one can do is to be more careful in future.

5. [*Senior.*] That's the right thing, undoubtedly. It won't do to call every man you meet your very good friend, indiscriminately.<sup>10</sup>

1. 登 *têng*<sup>1</sup>, to mount, as a ladder; to ascend, as a height.

2. 好好端端 *hao-hao-tuan-tuan*, well and rightly: we indeed were in the habit of going on [with one another well and rightly].

3. 上 *shang*, on, or in: it was because of [what was] on, or in, a half sentence of talk.

4. 不犯 *pu fan*, here, not to regard or concern; not worth remembering. Cf. also *fan pu shang*, not worth the trouble, or inconsistent with dignity.

5. 當作 *tang tso*, to treat as, to make of: treating me as *hua pa<sup>4</sup>-rh*, a handle of discourse; *tsao t'a*, to injure me, this is what *hsin-i*, intention? 糟塌 *tsao<sup>4</sup> t'a*, to injure, to spoil: *tsao*, to tread under foot; *t'a*, to fall down in ruins, to subside. Note *pa<sup>4</sup>*, not *pa<sup>3</sup>*; the character should properly be written 把.

6. 媳婦 *hsi<sup>2</sup> fu<sup>4</sup>-rh*, properly, a son's wife, but vulgarly, anyone's wife.

7. 臉上 *lien shang* must be construed as a noun, the subject of *hsia pu lai*, to be unable to lower, to let pass away, *sc.*, not the face, but the regard it would show to a friend.

8. 往後 *wang hou*, in after time, hereafter; *chieh chiao*, to knit intercourse, to make acquaintance.

9. 透澈 *t'ou<sup>4</sup> ch'ê<sup>4</sup>*, thoroughly, to the bottom.

10. 一概 *i<sup>2</sup> kai<sup>1</sup>*, the whole collectively, of men or things.

## LESSON LXII.

1. [*Senior.*] He began it; who was finding fault with *him*, I should like to know? It was *he* who forced me to speak by what he said. You are the last man I should think of trying to deceive,<sup>1</sup> and I tell you that since<sup>2</sup> New Year's day he has never once been to the office;<sup>3</sup> and now to-day he comes in, after having been drinking somewhere or other, and the moment he sees me he calls out, "Hallo! how is it I only now find you here?" In other words, instead of being grateful to me for working double tides,<sup>4</sup> and doing his duty for him a whole month, he attacked me as if I had been neglecting my own duty. I certainly felt very angry.<sup>5</sup> However, I didn't think it necessary to argue the point with him to-day; we'll see about it to-morrow.

2. [*Junior.*] I wouldn't join issue with him on the subject, sir. Why should you be

contentious?<sup>7</sup> That's the very thing that he is;<sup>6</sup> talking at people<sup>8</sup> is just the one thing he loves, as you must know. I expect he was drunk again. All you have got to do is to go on just as if<sup>9</sup> you had heard nothing and seen nothing, and there will be an end of it. You are not obliged to take notice of him, are you?

3. [*Senior.*] Yes; but I can tell you, sir, that forbearance to a bully like this, who is as insolent as he is cowardly,<sup>10</sup> merely makes him more cock-a-hoop.<sup>11</sup> If he had said, "I was only in joke; what I said slipped out unintentionally; I apologise for the rudeness<sup>12</sup> of my remark," one might have forgiven him;<sup>13</sup> but it wasn't so at all; he was flushed with anger when he spoke to me. Now, who is going to be afraid of him? I am sure I'm not.<sup>14</sup>

1. 瞞 *man²*, to blind, to deceive.

2. 自從 *tsü ts'ung*, from, a certain time; the combination has no greater force than either of its parts separately.

3. 走了 *tsou liao*: on what *ch'ai shih*, official duty, has he gone? You could not, however, say *tsou liao ch'ai shih* for having been on duty.

4. 脫空 *t'ò³ k'ung*, withdraw [the person in order to enjoy] leisure. Construe: if it were as he says, I, [though I] without allowing myself leisure, for a whole month have been bearing his office for him [instead of having done well], on the reverse, am in the wrong, am I? Note the tone of *t'ò*.

5. 頸 *kéng³*, the back of the neck: *po-kéng-tsü*, the back of the neck, which, say the Chinese, stiffens as one's choler rises.

6. 配 *p'ei⁴*, the mate of, to match with: *i pan*, of the same sort; *i p'ei*, a match with; *i pan i p'ei*, to put oneself on the same level as; *pu p'ei*, the converse of *fan pu shang* (see Lesson LXI, Note 4), not good enough, not of sufficiently exalted position. See "fit company," Lesson LXIII, 1.

7. 競 *ching⁴*, to strive, to wrangle; not used colloquially alone, or otherwise than as here, in *chéng ching*.

8. 耍嘴皮子 *shua tsui p'í-tsü*; *lit.*, to fence with the lips, to bandy words with, in fun or in earnest.

9. 只當 *chih tang*, only to represent, to bear oneself just as if.

10. 跟前 *kên ch'ien*, in the presence of: when you stand before this sort of *tung-hsi*, who insults the soft and fears the hard, etc.

11. 長價 *chang chia*, to increase in price or value of; said of things, or, as here, of self-esteem.

12. 昌失 *mao shih*: by my abruptness, or inconsiderateness, I erred; a common form of apology.

13. 諒 *liang⁴*, originally, faith, confidence; hence, to assume as fact: in *yüan liang* it signifies forgiveness, this combination being an elliptical form of 原情諒事 *yüan ch'ing liang shih*, bethinking you of the matter; *sa*, my fault, forgive that matter.

14. 不成 *pu ch'eng*, a common form of ending a sentence interrogatively, especially when *nan tao* has preceded it.



4. [Junior.] Don't let him put you in a rage, sir; I'll get in a rage for you.<sup>17</sup> The drunken villain! I'll take him to some quiet corner, out of the way,<sup>15</sup> and I'll shake my finger in his face and call him all sorts of names.<sup>16</sup>

<sup>15</sup>. 僻 *pi*<sup>4</sup>, properly *p'i*<sup>4</sup>, unfrequented by man, out of the way and quiet.

<sup>16</sup>. 罵 *ma*<sup>4</sup>, to revile, to curse; *chih-cho*, pointing with the finger at his face.

<sup>17</sup>. 出出氣 *ch'u ch'u ch'i*, to vent rage; here, for another.

### LESSON LXIII.

1. You false-hearted villain, you!<sup>1</sup> to be showing these airs to *me*! am I not fit company for *you*, I should like to know? What do you take yourself for, pray, that, right or wrong, you must always be laughing in your sleeve at me?<sup>2</sup> If I were disposed to talk, we have been long enough in daily contact to enable me to do so; but I don't, because if I were to go back on the past, the next thing you would accuse me of<sup>3</sup> would be of trying to show you up.<sup>4</sup>

2. I know as much about you in your home as you know about me in mine; it is not so very long ago that you used to catch

it from everybody,<sup>5</sup> and now, forsooth, you miserable wretch! you affect superiority over me;<sup>6</sup> what do you mean by it? If you had said, "I had no business to say what I did," one might have forgiven you;<sup>7</sup> but no, not a bit of it;<sup>8</sup> nothing will make you give in;<sup>9</sup> you are determined not to admit you were in the wrong, and enrage one more than ever.

3. What it is that you consider entitles you to conduct yourself<sup>10</sup> with such impertinence to me I cannot understand. We're too fairly matched, remember, for either to be afraid of the other. If you want to try a fall, I'm ready. If I hang fire,<sup>11</sup> I'm no true man.

1. 壞了 *huai liao*, here, attributive of 腸子 (*ch'ang<sup>2</sup>-tzŭ*), *lit.*, the bowels (figuratively, for the inner man): ruined, or corrupted, heart.

2. 譏誚 *chi' ch'iao*<sup>4</sup>, to criticise covertly; the first character used alone; the second not without the first. The combination may be used of criticism either to a man's face or behind his back, the critic not speaking plainly, but employing *ch'iao hua*, cunning talk, clever innuendoes; the *ch'iao* of *ch'iao hua*, or *ch'iao p'i hua* is not as above, but 俏.

3. 免 *mien*<sup>3</sup>, to avoid: *wei mien*, inevitably, *yu*, in the next place, you would say.

4. 揭 *chieh*<sup>2</sup>, to open, to disclose: *chieh tuan*, to show up the shortcomings of.

5. 揉 *jou*<sup>2</sup>, to rub between the hands; used by itself of things; of persons, as here, with 挫 (*ts'ou*<sup>4</sup>), a verb of the same meaning, used only with the first: *jou-ts'ou*, to bully. Observe the construction: [since] you have ceased *shou*, to be subject to, people's bullying, then how many days is it?

6. 作足 *tso tsu*, to play the part of a self-sufficient man. Observe the place occupied by the auxiliary verbs *ch'i* and *lai*.

7. 恕 *shu*<sup>4</sup>, to pardon.

8. 死扭 *ssŭ niu*; *lit.*, determined to twist something held in the hand: you were in the wrong, yet you *p'ien*, specially, were ready to die rather than not twist; determined to have your way.

9. 一口 *i k'ou*, holding one language unchanged; *yao<sup>3</sup> ting*, biting fast, not yielding.

10. 舉動 *chü tung*, rising and moving; conduct, behaviour.

11. 碰 *têng*<sup>4</sup>, properly, stairs, steps, of stone: *ta i ko têng<sup>2</sup>-rh* (pronounced *té'rrh*) is used of a halting advance, as if the person were mounting steps, not walking on a smooth level.

## LESSON LXIV.

1. He's no good, that fellow; how came you to take a fancy to him? He may be a man in form, but he's a beast by nature. Keep clear of him, whatever you do.

2. Mind what I'm saying to you. He's a mischief-making<sup>1</sup> scoundrel;<sup>2</sup> a dark and dangerous man.<sup>3</sup> According to him there's always a storm brewing somewhere. He'll get hold of some small trifle about a man, and blab, blab,<sup>4</sup> he'll publish all over the place in a way that's intolerable;<sup>5</sup> or he'll go and tell<sup>7</sup>

So-and-so something about you, and he'll come and tell you something about So-and-so, in order that he may set you both by the ears, and then step in between you as mediator.<sup>6</sup>

3. If you think I'm not telling you the truth, observe this fact; not only has he no friend, but he's in great luck if he's spoken of without being abused.

4. Ah! his father and mother must have been a bad lot<sup>8</sup> to have been the parents of a fellow so odious and contemptible.

1. 混帳 *hun chang*; *lit.*, an account in confusion; a strong term of abuse implying certain mischievousness.

2. 行子 *hang-tzû*; *lit.*, one of a class; a fellow; but used always in a bad sense.

3. 心眼 *hsin yen*, the eyes of the heart or mind, by which its intelligence is emitted; the heart should be red.

4. 嚼說 *chiao<sup>2</sup> shuo*, to chatter, to babble; intensified by *hun*, preceding it. See Part IV, Dialogue VIII, 79.

5. 不堪 *pu k'an*<sup>1</sup>, not to tolerate, intolerable. Construe: he *chang yang*, promulges it to a degree, that I *pu k'an*.

6. 從中作好人 *ts'ung-chung tso hao jên*, to act as mediator; 說合 (*shuo ho*) is equally admissible.

7. 傳 *ch'uan*<sup>2</sup>, to propagate reports; when read *chuan*<sup>4</sup>, a story.

8. 德 *tê*<sup>2</sup>, virtue: *tê hsing*, virtuous conduct.

## LESSON LXV.

1. [Senior.] I was coming home from the office just now, when, at some distance from me, I heard the noise<sup>1</sup> of a large party on horseback. I looked hard as they came up to me, and I saw it was What's-his-name, our old neighbour, you know. Such a toilet and such a team, quite a case of "the sleek steed and the costly cloak,"<sup>2</sup> and the man himself well filled out both in face and person. He saw me, but he took no notice of me whatever; screwed his head back and looked up to the sky. At first I was going to call out to him to stop, and I would have made him well ashamed of himself;<sup>3</sup> but on second thoughts I said to myself, "Pooh! what's the use? it isn't his recognition of me that would make me respectable; who has got leisure to go into such a question with him? I am sure I've not."

2. Dear me! you must remember well enough, sir, how he used to go on when he

lived down in our neighbourhood three years ago. He was wretchedly poor; so poor that as soon as he had his breakfast he had to set to work to secure a dinner. Day after day he'd be roaming about as restless as a spirit;<sup>4</sup> when he had nothing to eat, doing without; but trying everyone for a meal; very lucky<sup>5</sup> if he managed to pick up any trifle of the commonest description. He'd come to my house at least two or three times a day, and if he didn't ask<sup>6</sup> for one thing he would for another. I should like to know what there was belonging to me that he didn't taste; he made my chopsticks shine again,<sup>7</sup> he ate with them so often. Well, one fine day<sup>8</sup> he becomes a new man, with means of his own,<sup>9</sup> and his antecedents<sup>10</sup> all pass out of his head. Really, without presumption,<sup>11</sup> I think we can afford to be quite indifferent about the bearing of such a beggar on horseback.

1. 轟 *hung*<sup>1</sup>, originally, a clatter of wheels; roar of thunder or of cannon, any loud clamour. Construe: there was a noise that came to be, was such, as if there were a large body of men, etc.

2. 裘 *ch'iu*<sup>2</sup>, a certain long dress lined with fur, more commonly called *p'i-ngao*<sup>3</sup>: the words *fei ma ch'ing ch'iu*, sleek steed and light fur cloak (the light fur being expensive), are a classical passage, somewhat shorn of its proportions, signifying a wealthy condition.

3. 來著 *lai-cho* is auxiliary, observe, of *yao*, to be about to, not of *hsiu ju*, to insult: *pi shih*, at the time I was going to call, etc.

4. 游 *yu*<sup>2</sup>, to roam: *yu hun*, a wandering spirit.

5. 希罕 *hsi-han*<sup>3</sup>, rare: *shih-cho*, if he picked up one straw, even that, a straw, was esteemed a rarity.

6. 尋 *hsün*<sup>2</sup>, to want, to look for; *hsin*<sup>2</sup>, to try and get something for nothing.

7. 咂 *tsa*<sup>1</sup>, to put in the mouth, to taste with the tongue.

8. 求不著人 *ch'iu pu chao jên*, he no longer requests people, *sc.*, to assist him; here, with money; it might mean with their talents; he is become independent.

9. 旦 *tan*<sup>4</sup>, properly, sunrise: *yi tan*, one day.

10. 景况 *ching k'uang*, circumstances: *k'uang* amongst other meanings has, classically, that of to bestow; hence, the condition of things bestowed by Heaven.

11. 擡 *t'ai*<sup>2</sup>, to carry; properly, as two men carry anything on a pole between them: *t'ai chü*, only figurative of extolling another or oneself.



## LESSON LXVI.

1. [*Senior.*] Well, of all bad memories in the world, I do think yours is the worst. What did I tell you<sup>1</sup> the day before yesterday? on no account to let any mortal know anything about this business; notwithstanding which you have let it out.<sup>2</sup> All the arrangements you and I have been privately concerting have been made public, and at this moment they are the talk of the town. If they get to the ears of these people, they'll feel shame first,<sup>3</sup> then shame will turn to anger; and if in their disgust at our proceedings they commence operations against us,<sup>4</sup> a nice mess we shall be in. There's a good scheme brought to nothing, and all your doing.

2. [*Junior.*] You're blaming me unjustly, sir, I assure you. It's of no use entering into particulars, for under existing circumstances<sup>5</sup> you wouldn't believe me if I made my innocence as plain as words could make it; but God sees my heart, and time will show whether I have been talking or not. In the meantime I should say that, instead of feeling unkindly towards me before you know whether I am to blame or not, you had best pretend to be entirely ignorant of the publicity of this affair, and keep your eye on the movements of the other party. If they are not going to quarrel, they are not; if they are, you'll have time enough to reorganise your plans<sup>6</sup> and be prepared for them.

1. 囑 *chu*<sup>3</sup>, to enjoin on another (one's equal or inferior): *chu-fu*, not so imperative as *fên-fu*, which is to command, as a superior.

2. 洩漏 *hsieh<sup>4</sup>-lou<sup>4</sup>*, both characters mean to leak, and serve, singly, in their literal sense; the combination is only used figuratively.

3. 羞惱 *hsiu-nao*, not used except with the rest of the phrase; *hsiu* will become *nao*, and both be turned into *nu*, rage.

4. 動起 *tung ch'i*, with *lai* as an auxiliary, to set going, e.g., mischief; here, the hand and foot, to act against aggressively.

5. 縱然 *tsung<sup>4</sup> jan*, admitting that: although I were *fên pien*, to argue, [until there was] a teeth-clean-mouth-plain's [state of things]. Observe that the word *ya*, teeth, is used for talk, as *ch'ih* in Lesson LXIX, Note 4. *Ch'ing pai*, plain and clear: were I to argue till my talk fully explained this case.

6. 道理 *tao-li*, here in the sense of theory, system; again make a theory, devise some other order of proceeding.

## LESSON LXVII.

1. [*Senior.*] You are an excellent fellow, I know, with the best heart possible;<sup>1</sup> but you are too blunt. When you know a man's faults, you give him no law at all; you will tell him plainly what you think. It is an act of friendship to correct one's friends' faults,<sup>2</sup> but one should study the person to see whether advice will do good, before one gives it. It isn't right, surely, to tender advice to everyone that comes under the denomination of friend, without reference to degrees of intimacy.<sup>3</sup> Now, in what you said to So-and-so, you meant well, I am sure, but it put him out very much. He stared with astonishment: "Ho, ho," thought he, "I

must mind what I am about; he may mean mischief."

2. [*Junior.*] This is very salutary counsel of yours, sir; it's no doubt the right medicine for my complaint. I have full faith in the prescription. I know as well as anyone that this bluntness has always been a fault in my character. Something like this to-day turns up, my lips burn to speak,<sup>4</sup> and out it comes. It's an old saying that words addressed to a man who is not worthy of them<sup>5</sup> are words thrown away. I'll reform in earnest<sup>6</sup> at once; and if<sup>7</sup> from this time forth, sir, I commit myself by speaking when I ought to be silent, I'll give you leave<sup>8</sup> to spit<sup>9</sup> in my face.

1. 渣 *cha*<sup>3</sup>, dregs, lees; here, impurity, unsoundness; properly, *cha*<sup>1</sup>.

2. 規過 *kuei kuo*, to correct the fault of another: *kuei*, properly, a compass; *kuo*, transgression.

3. 親疏 *ch'in su*<sup>1</sup>, near and far.

4. 不由的 *pu yu ti*, without one's allowing it, involuntarily; abbreviated from *pu chin pu yu ti*, not restraining, not allowing; independently of one's pleasure in the matter.

5. 與言 *yü yen*, to a person to speak: *pu k'o*, if it be not right to [such a person] to speak, *êrh*, and yet, one does speak to him, etc.

6. 痛改 *t'ung<sup>4</sup> kai*, thoroughly reform; *ch'ien fei*, my former errors: *t'ung*, sore, suffering; morally used as an intensive of feelings.

7. 縱使 *tsung shih*, although; in no way differing from *tsung jan* (see Lesson LXVI, Note 5).

8. 呸 *ts'ui*<sup>4</sup>, to spit.

9. 沫 *mo*<sup>4</sup>, properly, scum; *t'u*, to spit: *t'u-mo*, spittle; also read *t'u-mi*.

10. 領 *ling*<sup>3</sup>, properly, the neck; hence, to lead; from inclination of the head (probably), to receive: *ling shou*, to receive, specially, if not solely, an injury.

## LESSON LXVIII.

1. There is no better fellow than yourself, but it's too simple of you to keep on praising<sup>1</sup> that friend of yours in the way you do. A scoundrel like that! what is there so wonderful about him? why, you ought never to mention his name.

2. He's the kind of man that will agree to do anything so long as he has a favour to ask of you, but the moment his business is settled he turns on his heel and forgets there is such a person as you in the world.

3. He was hard up last year, and he came to beg me to help him. No one asked him if he had anything to put down, but of his own accord he told me that he had got a nice book, "which," says he, "I'll send you to look at, if you like."

4. This was the promise he made me, but when the loan was raised, not a word more did he say about the book. I waited a considerable time without any news of it, until one day we met, and then I asked him, "What about that book you promised me?" but instead of giving me any good reason for not sending it, on my putting the question to him in this way, face to face, he turned first red and then pale, and put me off<sup>2</sup> with all sorts of excuses.

5. As for his book, a book is nothing so very curious.<sup>3</sup> It didn't signify much whether he gave it me or not; but his gratuitous deception of one is simply disgusting in the extreme.

1. 稱讚 *ch'êng tsan*<sup>4</sup>, to praise: *tsan*, properly meaning to aid, to support, should be distinguished from another *tsan* of the same sense, which is simply this character written without the 149th Radical.

2. 吾 *wu*<sup>2</sup>, a classical form of the pronoun of the first person: *chih wu*<sup>1</sup>, more properly written with the 75th Radical to the left of both characters, to make a defence, in speech or action, where none ought to be made.

3. 稀罕 *hsi-han*<sup>3</sup>, rare: the phrase is identical with that in Lesson LXV, Note 5, this *hsi* also meaning rare, in the sense of widely scattered; it is also applied to thin or watery paste, in opposition to *ch'ou*<sup>2</sup> (see Lesson XXX, Note 10), thick, glutinous.



## LESSON LXIX.

1. [*Junior.*] What motive you can have for so positively refusing<sup>1</sup> to keep the present I have brought you, sir, I really cannot make out. Do you treat me in this way because I came so late, or on some other ground?

2. As to the first, I have been in the habit<sup>2</sup> of visiting here constantly, and I couldn't have done so unfriendly an act as to omit calling on your father's or mother's birthday. What really made me late was this, that I did not know in time that it was a birthday; if I had known it, I should, of course, have been here long ago.

3. I don't mean to say that my presence or absence would have made any material difference, still, had I been in time I might have been of use in helping you to do the

honours; and as to my present, sir, and though no doubt your other friends and relations have brought things in such quantities<sup>3</sup> that it is, of course, impossible to get through them all, and the trifles I have brought are not worth mention,<sup>4</sup> still they were brought to show that I have a certain sense of affectionate regard for your parents.

4. I don't presume to press your parents to eat my presents, but if they were just to taste them<sup>5</sup> it would show a kindly feeling towards me, and this would make me quite contented; whereas a positive refusal<sup>6</sup> to receive them places me in a very disagreeable dilemma; it becomes as unpleasant for me<sup>7</sup> to sit here as to go away.

1. 固 *ku*<sup>4</sup>, originally, fortified; hence, adequately fortified; hence, secure, impregnable: *ku ts'ü*, positively to decline; *ku jan*, it follows as a necessary consequence, of course.

2. 尙且 *shang ch'ieh*, a strong affirmative: *su ch'ang*, all along, I in very deed have constantly come; [and this being so] on your parents' birthday notwithstanding not to have come, etc.

3. 還少麼 *hai shao mo*, are they indeed few? [No.]

4. 掛齒 *kua ch'ih*, to hang on the teeth; *sc.*, to speak of.

5. 嚐 *ch'ang*<sup>2</sup>, to taste by eating or drinking.

6. 決 *chüeh*<sup>2</sup>, another form of 決 (*see* Part IV, Dialogue III, 123).

7. 倒爲了難 *tao wei liao nan*: [whichever I might do, my intention either way being good,] you nevertheless make me a difficult course.

## LESSON LXX.

1. [*Junior.*] Have you heard what they say, sir? That *gourmand*<sup>1</sup> of ours is utterly ruined,<sup>2</sup> and in the greatest distress; all in rags,<sup>3</sup> like a mere beggar,<sup>4</sup> and shivering away there<sup>5 6</sup> under a quilt that is all in pieces.<sup>7</sup>

2. [*Senior.*] I said he'd come to no good, the gallows-bird!<sup>8</sup> Last year he underwent every species of suffering, and if he had had any strength of mind,<sup>9</sup> he would have turned over a new leaf. We know what the proverb says, "If the poor man chooses to be the rich man's mate, the mate<sup>10</sup> will have no breeches to wear." This is quite true, and, accordingly, it behoved our friend to revise his tastes.<sup>11</sup> What business<sup>12</sup> had he to be fancying this wine or that dish, and to gad about<sup>13</sup> precisely

as if he was a rich man and a grand seigneur? I said at the time, "Wait till the winter,<sup>14</sup> and then we shall see how he gets on." And now there he is, in the mess I predicted he would be.

3. [*Junior.*] Yes, sir, you may be quite right in what you say; still, now that he is in this wretched condition, it won't do<sup>15</sup> to look on and see him die outright, will it? The right thing, it appears to me, would be for us each to give a trifle, and make a subscription<sup>16</sup> for him.

4. [*Senior.*] That is, you would give him pecuniary aid; I don't think that's a good suggestion. I'll tell you why. He is so constituted, as you must know, that the

1. 饕餮 *ch'an²*, to be an epicure: *ch'an tsui*, to gluttonise, to be always eating; *t'a ch'an²*, he is fond of good eating.

2. 破敗 *p'o pai*, to be ruined; of persons, without funds; not otherwise used.

3. 襤褸 *lan² lü³* 4, tattered and torn; the two characters are not used apart from each other.

4. 花子 *hua-tzŭ*, a beggar; explained by some to be short for *hao⁴ hua ch'ien chih-tzŭ*, a fellow who has been fond of spending money.

5. 戰 *chan⁴*, properly, to fight in battle; here, and often, to tremble as from cold or fear: *ta lêng³ chan-²rh*, to shiver from cold; *hsia¹ ti ta³ chan-²rh*, to tremble with fear. The character 顫 (*ch'an⁴*) is also used in the same sense; e.g., *t'a ch'an⁴ ch'i lai liao*, he commenced to shiver.

6. 抖 *tou³*, to shake, as you would any material to get the dust off it; here read *tou¹*.

7. 披 *p'ei²*, also *p'i²*, to throw over one's person, to carry over one: carrying over his person a *p'o pei*, ragged coverlid.

8. 趁愿 *ch'en yüan⁴*, to come in for the wishes, *sc.*, the bad wishes, of someone; *kai-ssŭ-ti*, the deserving to die; the two epithets are entirely separate: *yüan* is simply another form of 願.

9. 志氣 *chih-ch'²*, resolution: had there only been to his share a fraction of resolution.

10. 伴的 *pan-ti*, an associate; used verbally in the foregoing clause.

11. 回過味兒 *hui kuo we-²rh*, to profit by experience: the Chinese olive is said not to be tasted until after it is swallowed; its *wei*, flavour, then *hui kuo lai*, comes back.

12. 心腸 *hsin ch'ang*, heart and bowels; here, for the mind; a man in sorrow may be said to have no *hsin ch'ang*, heart to do this or that.

13. 游玩 *yu wan*, roaming about and amusing himself.

14. 上冬 *shang tung*, the beginning of winter; *shang ch'iu*, the beginning of autumn; but *shang* is not so used with spring or summer.

15. 可當 *k'o tang*: the *k'o* would not be used here if the position that he ought to die were affirmative.

16. 攢 *ts'uan²*, to pile up together: *ts'uan ts'ou*, to make up a heap or amount by contribution.

moment he got hold of the money there would be an end to it; not a fraction would he keep in hand; he'd spend the whole of it.

No; I should say that if we were to buy him a suit of clothes,<sup>17</sup> that would be of some use.

17. 一套 *t'ao*, of good clothes, would mean no more than a *p'ao-twū* and a *kua-twū*; here, a whole suit of common garments.

## LESSON LXXI.

1. [Senior.] How is it I have been so long without a sight of you; and where have you been off to all this time?<sup>1</sup> Why can't you come to my house when you have a little time to spare?

2. [Junior.] I have been coming to pay you a visit for some time past, but I became mixed up in an affair that didn't concern me in the least, and I got so entangled in it that latterly I have never had a moment to myself from morning to night. I should not have got away<sup>2</sup> even to-day if I hadn't adopted a ruse; I said I had business of importance, which was an untruth, and they have just let me go<sup>3</sup> in consequence.

3. [Senior.] Well, you have come at the right moment; I was just feeling very low. You'll be able to give me a little of your company, I hope, so as to let us have a day's

chat together. We'll have a quiet pot-luck dinner, and then you can go; I'll not order anything additional.

4. [Junior.] But, really, it makes me uncomfortable to be turning the house upside down gratuitously<sup>4</sup> whenever I come here; that's the reason I'm afraid to come often.

5. [Senior.] Don't talk as if you were such a stranger,<sup>5</sup> pray. When did the coolness commence between us? If a few more days had elapsed without a visit from you, I should have got something ready and sent you a formal invitation; but this very ordinary meal is not worth talking about, so don't refuse it. Besides, I have eaten everything that you had to give me at your house, and if you are going to act so disloyally<sup>6</sup> by me, it will be a plain proof that you want me not to go there any more.

1. 奔 *pên*<sup>4</sup>, to run; when read *pên*<sup>4</sup> it may stand alone, colloquially, for to go: *pên*<sup>4</sup> *na*<sup>3</sup> 'rh, where are you off to? as *pên*<sup>4</sup> it forms part of various combinations.

2. 摘 *chai*<sup>2</sup>, so read only in this combination; properly, *chai*<sup>1</sup> (see Part III, 298), to take off, as one's cap, fruit on a tree, etc.: *chai*<sup>1</sup>-t'o, to take oneself off, to withdraw oneself.

3. 放了 *fang liao*, let me go, released me.

4. 騷 *sao*<sup>1</sup>, originally, to stir, to set in motion; to fidget actively or passively; here read *tsao*<sup>1</sup>: *tsao*<sup>1</sup> *jao*<sup>3</sup>, to fidget a person, to put him to trouble; *sao jên*, a man of troubles; elegantly, a poet; *q.d.*, one who vents his *sao*, sorrows, in verse.

5. 外道 *wai tao*, reasoning on the basis of one's being an outsider: why should you thus regard yourself as an outsider?

6. 實誠 *shih-ch'êng*, truthful, reliable: *pu shih-ch'êng* is the falsehood of politeness; it might here almost be rendered ceremoniously.



## LESSON LXXII.

1. [*Junior.*] Oh! here you are at last, sir; I have been waiting for you a long time; a few minutes more and I would have been in bed.

2. [*Senior.*] Well, what made us so late was this: we were just starting for your house when, to our horror, a fellow, who is the greatest bore in the world,<sup>1</sup> presented himself and set to work talking;<sup>2 3</sup> *din, din*, on he went without stopping; all about nothing, too; first one trifle and then another; there was no end to it. If I had had nothing else to attend to, I shouldn't have objected to more or less of a yarn;<sup>4 5</sup> I should have let him spin it out; but I feared that you would begin to feel uncomfortable at our non-appearance,<sup>6</sup> so I was obliged to stop him by telling him that we were busy to-day and must put off the rest of it till to-morrow. If it hadn't been for him we should have been seated here ever so long ago.<sup>7</sup>

3. [*Junior.*] Oh! don't imagine that you are late; you have arrived in the very nick

of time. Here! who is outside there? Be quick and set the table;<sup>8</sup> the gentlemen must be hungry; and look sharp with whatever you have got to bring in.

4. [*Senior.*] No, no, sir; pray don't give any such orders. A slice of meat, quite plain,<sup>9</sup> will do very well; there is no occasion for all these dishes.<sup>10</sup> You are not going to treat us as if we were strangers,<sup>11</sup> surely?

5. [*Junior.*] Nay, what little there is here is only by way of showing my desire to be hospitable; there's nothing much worth offering you; but do eat something<sup>12</sup> with your rice, gentlemen.

6. [*Senior.*] We don't require pressing with such a display before us,<sup>13 14</sup> I can assure you. We are not waiting to be asked, and we sha'n't lay down our chopsticks till we can eat no more.

7. [*Junior.*] In that case I've nothing more to say; that's treating me as if you really loved me.<sup>15</sup>

1. 死肉 *ssü jou*, dead flesh, a fellow without animation: unexpectedly there happened to present himself a certain *ssü-jou*, who provokes people's disgust.

2. 刺 *ts'ü*, properly, to prick with a point; here read *la*<sup>1</sup>; *la*<sup>2</sup>, to cut with a knife.

3. 休 *hsiu*, to rest, to cease: *la la pu hsiu*, the worry of incessant talking.

4. 絮 *hsü*, gossamer, the down of the willow; the quality of cotton, etc., which may be drawn out to an indefinite length.

5. 叨 *tao*, colloquially, to talk; properly read *t'ao*, to receive, to be the subject of, as kindness, mercy: *hsü t'ao*, much talk, a long yarn; *tao tao*, to find fault with.

6. 等急 *téng chí*, to be made impatient by waiting.

7. 坐煩 *tsao fan*, seated a long time: *fan* not here indicating fatigue either in oneself or one's host.

8. 放桌子 *fang cho-tzü*, set the table in the middle of the room, or on the *k'ang*; not lay the table.

9. 副 *p'ien*, to slice; *pai jou*, meat boiled without salt or seasoning.

10. 蔬 *su*, or *shu*, properly, wild vegetables: *ts'ai su*, food, dishes, in general, when a compliment to the *cuisine* is intended.

11. 當客 *tang k'o*, representing strangers: do you taking us act towards us as strangers? or, merging *pa* in *wo-mên*, as the object of the verb *tai*, do you treat us as strangers?

12. 就著 *chiu-cho*; *lit.*, moving on to, proceeding to: adding something to the plain rice which they are already eating.

13. 盛 *shéng*, a state of prosperity or affluence.

14. 設 *shé*, properly, to place in order, to array; *shéng shé*, to put out in great abundance; used only, as here, of dishes: there is no occasion *kuo jang*, to exceed in invitations to eat and drink; there is an over-display of dishes, etc.

15. 我兄弟 *wo hsiung-tí*, me, your younger brother.

## LESSON LXXIII.

1. [*Junior.*] Where are you from,<sup>1</sup> sir, may I ask?

2. [*Senior.*] I have been to visit a relation of mine who lives down yonder. Won't you step in and sit down on your way,<sup>2</sup> sir?

3. [*Junior.*] Do you reside in this neighbourhood, sir?

4. [*Senior.*] Yes, in this house; I moved into this house not long ago.

5. [*Junior.*] Oh! indeed, sir; then we are not so very far from each other. If I had been aware that you lived here, I should have called before. Go on, sir, pray; I'll follow you, if you please.

6. [*Senior.*] What, in my own house? who ever heard of such a thing? Now, please take the upper seat.<sup>3</sup>

7. [*Junior.*] Thank you, I am very well where I am.

8. [*Senior.*] But if you sit where you are sitting, what place am I to take?

9. [*Junior.*] I have got a seat, thank you; and a seat with a back to it.<sup>4</sup>

10. [*Senior.*] Here! bring a light.

11. [*Junior.*] Not for me, thank you, sir; I can't smoke; I have a sore mouth.<sup>5</sup>

12. [*Senior.*] Well, then, bring some tea.

13. [*Junior.*] Drink first, then, pray.

14. [*Senior.*] After you, sir. Boy, go and see what there is in the kitchen, and bring whatever is ready first.

15. [*Junior.*] No, indeed, sir; do not put yourself to so much trouble. I have still got to go somewhere else.

16. [*Senior.*] But it's only whatever is ready; nothing is being prepared for you. Do try<sup>6</sup> and eat a little of anything you please.

17. [*Junior.*] Not just now, thank you, sir; but we are old acquaintances, you know; and now that I have found out where you live, I'll come another time and spend the day with you; to-day I really have not the time, so I'll say good-bye.

1. 來著 *lai-cho*, coming: having been to what place are you coming?

2. 順便 *shun pien*, elliptical for *shun-cho ni-ti pien tao*, your halt being an incident *shun*, in accordance with *pien tao*, the way most convenient to you.

3. 上坐 *shang tso*, sit in the upper seat; generally to the left of the host, though in some cases the arrangement of the room makes the right seat, as farthest from the door, or from the outer wall, the place of honour.

4. 靠頭 *k'ao t'ou*, something to lean against when one is seated; not necessarily the back of a chair.

5. 瘡 *ch'uang*, generally, a large boil or ulcer: a *k'ou ch'uang* may be any pimple in the mouth; a boil is commonly called 疔瘡 (*ko' ta'*), which also means a knot.

6. 將就 *chiang chiu*, make an effort; *sc.*, although the food is not good, to eat it.

## LESSON LXXIV.

1. [*Senior.*] You were out very late yesterday; whose house were you at?

2. [*Junior.*] I went to pay a visit to a friend of ours; he lives close to the west wall of the city, an immense way from this; and then he made me stay and eat a bit of dinner with him; so that, altogether, it was rather late before I got home.

3. [*Senior.*] I had something of importance that I wanted to talk to you about, and I sent several times to ask you to look in, but your servants said you had left home in the cart, without saying where you were going to. "Well," I said, "he doesn't visit a great deal; he'll only have gone to see some-

one in our small circle,<sup>1</sup> and he'll be certain to come here afterwards;" but no such thing. I waited till the sun was well down, but you never came, and, thought I to myself, I might just as well not have waited at all.

4. [*Junior.*] I was out, sir; I had started long before your messenger came to look for me, and when I got home, and my servants<sup>2</sup> told me you had been sending for me two or three times, I would have come to you at once, but it was very late to be disturbing you, and, besides, I was afraid the street gates<sup>3</sup> would be shut; so I waited till to-day, and here I am.

1. 圈兒內 *ch'üan<sup>1</sup>-rh nei*, within the circle, *sc.*, of our friends: a circle, mathematically speaking, is called *yuan<sup>2</sup>-ch'üan<sup>1</sup>-rh*.

2. 小子們 *hsiao-tzü-mén*, here, the servants, not the sons of the house.

3. 柵欄 *cha<sup>4</sup>-lan<sup>2</sup>*, a wooden barrier or gateway at the end of a street, closed at night: *cha* is properly the upright poles which form this; *lan*, the transverse beams that connect the poles; *lan-tzü* is becoming the term for an outlaw's stockade. Cf. also 欄杆, a railing, a balustrade; *kan<sup>1</sup>* being a pole or mast.



## LESSON LXXV.

1. Wasn't it to visit your cemetery that you left town<sup>1</sup> the day before yesterday?

2. It was.

3. How is it that you only got back to-day?

4. Our cemetery is so far off that you can't go and return in a day;<sup>2</sup> besides, I stayed there a couple of nights. I started the day before yesterday, the moment the city gates were open,<sup>3</sup> and I travelled all day; but it was night before I reached the place. I offered<sup>4</sup> my meat and drink offerings yesterday, passed the second night there, and commenced my journey home with the dawn this morning; but though I didn't venture to halt, except for a mouthful of lunch,<sup>5</sup> I only got back here just as the gates were being closed for the night.

5. Ay, they may say what they like about the preferableness of cemeteries that lie a good way off, but if one's posterity have not wherewithal, they won't find it so easy to pay their visits there at the proper seasons.

6. They will not, indeed. We had a cemetery<sup>6</sup> very near the city, but as there was no room for any more graves in it,<sup>7</sup> we engaged the geomancers<sup>8</sup> to look at some ground for us, and we laid out ours where it now is, because they said it was a good spot for one. It is a long way off, to be sure; still, the long and the short of it is that we must manage to get to our cemetery somehow or other; like rich people, if we have money, or like poor people, if we have none; and supposing our circumstances were so narrow as to put a cart beyond our means, we could always reach the cemetery and pour our cup of wine to the dead if we would but walk there. As to what a man's descendants will do by him, that depends entirely upon their own dispositions; if they are good-for-nothing fellows, whose regard for their ancestors is so slight that they can't pay the usual visits to their tombs because they lie some distance off, it by no means follows that they would burn a piece of paper money<sup>9</sup> to him were the family grave-yard ever so near.

1. 莊子 *chuang-tzŭ*, a small village; as we say, the country: observe *lai-cho*, as in Lesson LXXIII, 1, showing that the person addressed is returning.

2. 當天 *tang<sup>4</sup> t'ien*, in one day. Note that we cannot say *tang<sup>1</sup> t'ien* under any circumstances, but *tang<sup>1</sup> jih* and *tang<sup>1</sup> jih* are both employed, though in different ways, e.g., 當日上通州去遇見大風 and 上通州當日回不來; *tang<sup>1</sup> jih* meaning "on the day that," *tang<sup>4</sup> jih* meaning "within the day" or "on one and the same day." (Cf. also the following: 當日上通州, 當日回不來.)

3. 頂城門兒 *t'ing ch'êng mên<sup>2</sup>rh*, as though I had *t'ing*, run my head, against the gate before it was opened.

4. 供 *kung<sup>4</sup>* (see Part III, 1020); here in the sense of laying out a sacrifice; read *kung<sup>1</sup>*, it means the evidence or admission of a criminal or a witness.

5. 打尖 *tu chien*, to eat any short meal when travelling. See *chien*, Part III, 808; its employment here cannot be explained.

6. 塋 *ying<sup>2</sup>*, a grave-yard.

7. 埋 *mai<sup>2</sup>*, to bury anything; *tsang*, to bury the dead.

8. 風水 *fêng-shui*, wind and water; a term for the condition of a locality geomantically considered: *k'an-fêng-shui-ti*, a geomancer.

9. 紙錢 *chih ch'ien*, the paper money, shaped like ingots, which is burned to the dead.

## LESSON LXXVI.

1. Which of their family is it that is dead? <sup>1</sup> I was passing their house three days ago, and I observed that they were all in mourning.<sup>2</sup> It was my day at the office,<sup>3</sup> so I hadn't time to make any inquiries; but I have just heard that a younger brother, or cousin of their father, is dead; is it his brother?

2. It is; his own brother.

3. Have you paid your visit of condolence? <sup>4</sup>

4. Yes; they were reading the service of the dead yesterday, and I was there the whole day.

5. Do you know when he is to be buried? <sup>5</sup>

6. I hear about the end of the moon.

7. Whereabouts is their cemetery?

8. Close by ours.

9. Oh, dear! that's a long way off; I should say at least forty *li*, if not fifty. The next time you call, you can tell our friend for me how sorry I am to hear of his loss,<sup>6</sup> and that I shall pay him a visit in company with you to condole with him in person as soon as I am off duty. And pray, whatever you do, let me know<sup>7</sup> when they are going to bury his uncle; for if it is not in my power to accompany the coffin to the cemetery, I shall certainly go with it outside the city. There has never been much intercourse between the nephew and myself, but whenever we do meet we are very cordial; and, besides, all the world should be friends; so if I do go the whole length in testifying my sympathy with him on the occasion of so serious a loss, I don't apprehend that people will say that I am running after him.<sup>8</sup>

1. 不在 *pu tsai*, not to be, to be dead; not so used in the South, where it means not at home.

2. 穿孝 *ch'uan hsiao*, to be in mourning; to be wearing clothes in token of *hsiao*, filial piety, or, in a more extended sense, family affection.

3. 該班 *kai pan*, to come to one's turn of duty according to the roster. See *pan*, Part III, 414.

4. 喪 *sang*<sup>1</sup>, to die, death; to be distinguished from *sang*<sup>4</sup>, to do mortal, or irreparable, damage to (see Lesson LII, Note 4); *tiao*, *lit.*, to hang up, *sc.*, one's contribution of paper money (see above, Lesson LXXV, Note 9): *tiao sang*, to mourn with the bereaved; in Peking, *t'an sang* is more common; for *t'an*, see Lesson LX, Note 6.

5. 殯 *pin*<sup>4</sup>, to carry a coffin to the grave: *ch'u pin* is the funeral as the act of the family; *sung pin* may be the same, or it may be the attendance of friends at the funeral.

6. 道惱 *tao nao*, condolence in case of death: *tao*, to tell, *sc.*, my sympathy with your *nao*, trouble, sorrow. See below, *fan nao*, in the same sense.

7. 信兒 *hsin'rh*, as we say, a word of intimation; whether in writing or verbally.

8. 走動 *tsou tung*, of any ordinary movement, going about; *tsou pu tung*, unable to move. Caution must be exercised in the use of *tsou tung*, which has another meaning.

## LESSON LXXVII.

1. I was at home when he came, and lying down. All of a sudden something woke me; I listened and heard a strange voice in the drawing-room. Who can this be, thought I, talking so loud? Oh! of course, it's that bore What's-his-name. I went into the room, and at the first glance I saw it was he, sure enough. And there he sat as stiff as a post,<sup>1</sup> and talked and talked, first of this and then of that; his tongue never stopped from the moment he came in; and he staid such a time; two dinners might have been served while he was there; it was getting dark<sup>2</sup> before he went away.

2. It really is too bad that a man should come to your house and sit there talking the whole day, whether he has got anything to say or not. And it is not only that this fellow

makes your head ache<sup>5</sup> with his exhaustive chatter about all manner of dirty trifles<sup>3</sup> that have been talked of till they are stale,<sup>4</sup> but he has got another detestable<sup>6</sup> trick of laying hands on everything; when he is coming to call, everything, good, bad, or indifferent, has to be put out of his sight. You mustn't let him set eyes on anything; if you do, he asks no questions, but he just snaps it up,<sup>7</sup> and away he goes with it.

3. No one has ever been able to say a good word<sup>8</sup> for him since he was born; and is it to be pretended that such men, who are but beasts within,<sup>9</sup> in whom all principle is annihilated, are to have the monopoly of whatever it strikes them will be to their advantage?

1. 挺 *t'ing*<sup>3</sup>, of persons or things, to stick up stiffly.

2. 黃昏 *huang-hun*, twilight, of the evening only.

3. 穀 *ku*<sup>3</sup>, properly, any kind of grain; *ku-tzŭ*, used generally of rice with the husk on; *ch'ên*, that is stale, and, here, spoiling; *lan chih-ma*, damaged sesame.

4. 餿 *sou*<sup>1</sup>, rotten rice, to rot like rice: things, that were as stale rice and damaged sesame, that people have *chiang chiu*, discussed, until they were *sou*. Observe that all between *pa* and *shih-ch'ing* is attributive of the latter.

5. 聽得 *t'ing té*: [a person] listening arrives at the condition of a person whose head is quite aching, etc.

6. 惡 *wu*<sup>4</sup>, to hate; to be distinguished from the same character read *o* or *ngo* (see Part III, 1053): *k'o-wu*, odious, detestable.

7. 撈摸 *lao mo*, properly, of taking things out of the water; generally, of picking up things.

8. 說頭 *shuo t'ou*, a point, or trait, of which one can speak favourably: he, *ché i pei-tzŭ*, this whole lifetime of his, has never had that merit.

9. 雜碎 *tsa sui*, properly, miscellaneous fragments; the offal of sheep, pigs, etc.



## LESSON LXXVIII.

1. What is the meaning of this? Don't you perceive what a bore<sup>1</sup> you must be, always asking for anything out of the common way that you happen to see in people's possession? It's positively disreputable. After one has let you have things, too, ever so many times, because one didn't know how to refuse; why can't you be satisfied? Why must you go on insisting on having everything that belongs to a man?

2. But worse than this, to be angry because you can't get it! presents are a matter of favour; if people won't make presents, they commit no sin;<sup>2</sup> and what right have you, therefore, to lose your temper<sup>3</sup> with those that don't give what they want? Suppose that it was something of yours that someone or

other took a liking to, mightn't you have a liking for it as well? And how would you feel if your wishes were not consulted at all, and the whole concern was carried off bodily?

3. I bore with you yesterday because I knew what an ill-tempered fellow<sup>4</sup> you are; but no one else would have given way. Now, ponder my words well, and mend your ways without loss of time.

4. If you were a man of no capacity, it would be another affair; but that is not your case; and when you have wherewithal to feed and clothe yourself, what can make you so eager to lay hands on every small thing going? I wonder you are not afraid of being talked about as a man that can't see a thing belonging to another without begging for it.<sup>5</sup>

1. 絮煩 *hsü fan*, the annoyance occasioned by trouble repeatedly given.

2. 本分 *pên fên*, one's proper duty.

3. 摔搭 *shuai ta*, to fling things about: *shih hsing-tzù*, giving vent to temper; *shuai ta jên*, to show one's anger against a person by throwing things about; *shou shuai ta*, to go through a course of rough treatment with a view to being hardened.

4. 行子 *hang-tzù*, slightly abusive, as above, in Lesson LXIV, Note 2.

5. 眼皮子淺 *yen-p'i-tzù ch'ien*, the eyelid of no thickness; so that whatever is seen is thought worth having.

## LESSON LXXIX.

1. "If you don't study in your youth," says the ancient proverb, "what will you do when you grow old?" the moral of which is that all men ought to study with diligence, and that no man should be idle. But of all people it behoves the Bannerman to be diligent; for whereas any man, no matter who, that achieves by application the power of doing something, however small, for himself, may be looked on as provided for, to those who study so hard as to rise to the highest standard of qualifications an official career is *à fortiori* a certainty.

2. Now, to attain this point is more the

duty of the Bannerman than of anyone else, because he has to trouble himself neither about his food nor his clothing; he is exempt from agricultural labour, coolie labour, and mechanical labour;<sup>1</sup> he has nothing to do but eat the rations given him by the State, without stirring from his place. And if with all these privileges he does not set to work in his youth to study hard,<sup>2</sup> what qualities will he acquire that will enable him to exert<sup>3</sup> himself in the service of his lord and master; or what return will he make to Heaven for bringing him into the world and keeping him in it?

1. 藝 *i*<sup>4</sup>, properly, ability: *shou-i*, handicraft.

2. 努 *nu*<sup>3</sup>, to exert oneself: *nu li*, with all one's might, *ch'in hsio*, to be diligent in learning.

3. 以著 *i-cho*: the *i* in the sense of to employ.

## LESSON LXXX.

1. What is properly meant by the expression "well-doing" is the observance of those principles in conformity with which it is man's duty to live, namely, duteousness, subordination, loyalty,<sup>1</sup> and truth. It is not only those who go sacrificing to spirits and Buddhas, or giving alms<sup>2</sup> to the priests of Tao or Fo, that are to be accounted well-doers. A man may be a vicious man, and if so, he may repair bridges or mend roads as much as he pleases, but will that give him absolution?<sup>3</sup> Not at all; neither is it in the power of the very Buddhas and spirits themselves to bestow happiness upon him.

2. All that going to heaven if you fast,<sup>4</sup> and going somewhere else<sup>5</sup> if you eat meat, is

mere talk got up by the priests of the Buddhist and Taoist sects to enable them<sup>6</sup> to put bread in their mouths;<sup>7</sup> it is not all to be taken for gospel. If they did not terrify<sup>8</sup> people with this tremendous story and that tremendous story, how would they swindle them out of their money? And if they were obliged to confine themselves strictly to what Buddhism enjoins, to shut the gates of the temples and stay quietly within doors, devoutly fasting<sup>9</sup> and reading out their sacred books, never going abroad to convert the elect of Buddha,<sup>10</sup> they would have neither food to eat nor clothes to put on; and then what would they do? Could they live upon air?

1. 悌 *t'i*<sup>4</sup>, duty to elder brothers and seniors, as *hsiao* is to parents.

2. 齋 *chai*, reverent, respectful; here, to show respect to Buddha by subsidising his priests. See Part IV, Dialogue VII, Note 10; also below, Notes 4 and 8.

3. 解了 *chieh liao*, loosen, absolve him of his *tsui-ngo*, iniquities.

4. 喫齋 *ch'ih chai*, to fast; the same as *ch'ih su* (see Part IV, Dialogue VIII, 33), the opposite of *hun ts'ai*.

5. 獄 *yü*<sup>4</sup>, classically, a prison: *ti yü*, the hell of the Buddhists; *t'ien t'ang*, their paradise.

6. 借端 *chieh tuan*, to borrow a kind or form of things, to make something a plea for.

7. 餬 *hu*<sup>2</sup>, only used in *hu k'ou*, to plaster the mouth, *sc.*, with a little food, not more than will enable one to live.

8. 誑 *hu*<sup>1</sup>, to frighten; identical with *hu*<sup>3</sup> (see Lesson XXXV, Note 19).

9. 持 *ch'ih*<sup>2</sup>, to grasp in the hand: *ch'ih chai*, to maintain a reverent heart and bearing, to be devout.

10. 化緣 *hua yüan*, the begging of Buddhist priests, whose ostensible avocation is to *hua*, convert, those who *yu yüan*, those whose lot it is, *sc.*, to repay the kindness done them by the priest now asking alms when both were in a former existence.



## LESSON LXXXI.

1. [*Junior.*] I've come for the express purpose of asking your advice, sir, in a matter that interests me. It's a thing that might be attended with certain consequences to myself, perhaps, were I to do it; but, on the other hand, it would be a great pity, now that I've gone as far as I have gone, to leave it undone. It's not in reason to let an advantage that is ready to drop into your mouth go away to other people who have no claim to it; but what with objections to doing it and objections to not doing it, I am fairly in a dilemma, and I want you to tell me what line you think will preserve me perfectly harmless in the transaction.

2. [*Senior.*] Your course is clear enough.<sup>1</sup> There's nothing to prevent you making your mind up, surely. Let the thing alone, and it

will be all the better for you. How are you to keep people's mouths shut<sup>2</sup> if you don't? And it's when<sup>3</sup> the thing comes to be well talked about that you will find yourself in a difficulty. It's but little good you'll get out of it, and that little is neither more nor less than the first growth of future trouble. Whatever advantage may belong to it, there is, without doubt, disadvantage; and it will be too late to repent when you come to grief. My advice to you is not to hesitate; make up your mind positively *not* to do the thing, and have no more to say to it. If you continue undecided, if you can't give up the idea,<sup>4</sup> you'll be like the man who not only gets no rice into his sack, but loses his sack to boot. You'll incur all the disgrace<sup>5</sup> that attaches to a discreditable affair.

1. 顯 *hsien*<sup>3</sup>, brightness, visibility: this thing is plainly visible and easy to be seen.

2. 堵 *tu*<sup>3</sup>, to stop a hole, to close a passage.

3. 那纔 *na ts'ai*, elliptical for *na ko shih-hou*, at that time; *ts'ai*, then, etc.

4. 拉扯住了 *la ch'ê chu liao*, to keep back from moving onward, where circumstances are the cause; were the cause a person, the verb would be *la chu*. The construction is here passive; *q.d.*, if, delaying and doubting without intermission, you let yourself be held fast.

5. 醜 *ch'ou*<sup>3</sup>, ugliness of the face; here, figuratively, of moral deformity.

## LESSON LXXXII.

1. [*Junior.*] There is something I want to ask you to do for me, sir, but I feel some delicacy in addressing you on the subject; I have asked so many favours of you. Still, if I don't apply to you, there is no one else who can manage the matter for me, and I am therefore come to trouble<sup>1</sup> you once more.

2. [*Senior.*] Isn't it that affair in which you want CHANG's assistance?

3. [*Junior.*] It is. How came you to know that, sir?

4. [*Senior.*] Your son was speaking to me about it this morning, and I went over there at breakfast-time, but, as luck would have it, CHANG was out. Towards noon<sup>2</sup> I went again; but as I entered the court I heard a noise of talking and laughing in the drawing-room;

so I went up the steps,<sup>3</sup> and quietly put my tongue<sup>4</sup> to the window-paper, and on looking through the hole I had made, I saw a room full of people, one helping the other to wine, and the other returning the compliment; and the whole company<sup>5</sup> eating and drinking, and as merry as possible. At first I thought I would go in; but there were a great number of the guests who were strangers to me, and it struck me that they would be dreadfully put out<sup>7</sup> at my obliging them all to get up<sup>6</sup> from their wine to receive me; so I withdrew. The servants saw me and wanted to announce me, but I made signs to them not to do so. Don't you disturb yourself, however; I'll arrange it all with him comfortably the first thing to-morrow morning.

1. 瑣 *so*<sup>3</sup>, properly, fragments of precious stones; hence, things small, trifles: *fan so*, to give trouble to.

2. 纔交晌午 *ts'ai chiao shang wu*: just as [the *ssü* period, nine to eleven,] was joining the *wu* period [eleven to one].

3. 階 *chieh*<sup>1</sup>, a flight of stone or brick steps: in *ts'ai chieh* the word *ts'ai*, terrace, does not modify the meaning.

4. 舔 *t'ien*<sup>3</sup>, to lick, to wet with the tongue.

5. 攪在一處 *chiao<sup>3</sup> tsai i ch'u*; *lit.*, stirred up together.

6. 冲散 *ch'ung san*: if I by *ch'ung*, breaking in, were to make them *san*, disperse, quit their places.

7. 得人意兒 *tê jên i-'rh*, to please people; *kuai*, as before, an intensive; monstrously to displease.

## LESSON LXXXIII.

1. It wasn't of my own motion that I took charge of the affair for him, I am sure. I am a quiet, stay-at-home sort of man, and I don't know where he found out that I knew the person he wanted; but he came to me again and again about him. "I rely entirely upon you, sir," said he, and begged that I would be so good as to say a word for him. He never let me out of his sight, in short.

2. Well, as you very well know, I've always been a soft-hearted fellow, and when I saw a man in this kind of strait, imploring me on his knees<sup>1</sup> to assist him, I hadn't the face to send him home discontented; and as nothing I advanced would induce him to leave me alone,<sup>2</sup> I undertook the commission for him.

3. So I spoke to my friend So-and-so about his affair, but I found that he was not,

as I had hoped,<sup>3</sup> alone in the case, and he declined to engage himself to me, as he said there were too many parties to be consulted.<sup>4</sup> At first I was going to enter into particulars, and press the matter farther, but I thought to myself I had best say no more about it. To judge from appearances, the thing is not to be brought about,<sup>5</sup> and what right have I to insist<sup>6</sup> on anyone's undertaking it,<sup>7</sup> *volens volens*?

4. So I went back and told my principal what had occurred, and instead of thanking me for the trouble I had taken, he turned round and abused me as a marplot, and scowled<sup>8</sup> at me so that I really felt as if I had no hope left. If I had known what was to come of it, I certainly should not have spoken at all. What object<sup>9</sup> could I have had in speaking?

1. 跪 *kuei*<sup>4</sup>, to kneel.

2. 推脫不開 *t'ui t'o pu k'ai*: though I *t'ui*, put forward excuses, *t'o pu k'ai*, I could not get myself away from him.

3. 不承望 *pu ch'êng wang*, contrary to the hope I had entertained: *man ch'êng wang*, to entertain the strongest hopes.

4. 掣 *ch'é*<sup>4</sup>, to pull towards one; 肘 *chou*<sup>3</sup>, the elbow: *ch'é chou*, to hold back by the arm.

5. 挽 *wan*<sup>3</sup>, colloquially, to force round, as the ends of a bow: *wan hui*, to force back from a direction already taken, to retrieve a false step.

6. 壓派 *ya p'ai*; *lit.*, with pressure to require; *p'ai* being used in the sense of official requisition.

7. 允 *yün*<sup>3</sup>, to sanction, to give assent to: *ying yün*, to promise assent, to agree to a proposition.

8. 撩 *liao*<sup>4</sup>, to let down; a hanging screen, for instance: *liao<sup>3</sup> ch'i lai*, to trice or close up such a screen; it is here, of course, *liao*<sup>4</sup>.

9. 圖 *t'u*<sup>2</sup>, a map, a plan; here, a verb; to contemplate, to plan.



## LESSON LXXXIV.

1. I did think that I should have had no difficulty in arranging that affair of yours with him; but instead of that, he proved so utterly impracticable, the wretch, that it gave me a great deal of trouble before I could manage it.

2. When I told him<sup>1</sup> what had passed between you and me in conversation on the subject, his countenance fell at once, and he told me I was talking nonsense. This made my blood rise directly. If that's to be the order of the day, thought I, so be it; and I felt every inclination to say something sharp to him in return.<sup>2</sup>

3. But then I reflected and reasoned with myself. It would be a mistake, I said, to lose

my temper with him; I am here about<sup>3</sup> the business of friends, not on my own account; and if he and I fall out, it will be to the loss of other people's time and pains; besides which, after all, what will it cost me to give in to him<sup>4</sup> a little?

4. So I let him run on<sup>5</sup> finding fault till he was tired, taking all he had to give, without allowing a syllable to escape me; and I sat on and on, watching him and humouring him, until by degrees I got so far as to press my request on him earnestly, and he then at last assented.

5. Now, if I had been a little hasty, you see, your affair would never have been settled.

1. 一遍 *i pien*, one time; here untranslatable in our idiom.

2. 惹他 *jê t'a*, to provoke him a provocation.

3. 爲的 *wei ti*, the cause; that which is the *wei*<sup>4</sup>, because of.

4. 容讓 *jung jang*, to give way to: *jung*, properly, capable of containing; used singly as to allow, to let, a person speak or act.

5. 數落 *shu<sup>3</sup> lo*; *lit.*, to run down the whole score; used only, as here, of moderate vituperation: *wo shu lo t'a i tun*, as we say, I told him all I thought about his conduct.

## LESSON LXXXV.

1. [*Host.*] May I ask to what I am indebted<sup>2</sup> for the pleasure of this visit, sir?<sup>1</sup>

2. [*Visitor.*] Well, as our good luck has brought you and myself together in this world,<sup>3</sup> we are come to beg you to let us have your daughter in marriage.<sup>4</sup> My son here is not at all superior,<sup>5</sup> I admit, to the rest of his kind, either in mind or person, nor does he possess any extraordinary accomplishments; but, on the other hand, he neither drinks nor plays, nor does he ever visit those haunts of dissipation<sup>6</sup> where men lose their wits; he has never been astray. And now, gentlemen, if you don't consider him unworthy your goodwill,<sup>7</sup> I shall ask you to be so kind as to tell him so. [*To his son.*] Step forward, and let us prefer our request with our heads to the ground.<sup>8</sup>

3. [*Host.*] Stop, gentlemen! [*To all the company.*] Pray be seated, everybody, and hear what I have got to say. We are all

kinsmen here, it is true; be our degree what it may, all of the same flesh and blood; there is no one present who is not known to everyone else. But what I have to say is this: Marriages, we know, are made in heaven quite independently of man; and parents, however great the affection with which they regard their children, can do no more than hope they may be matched in a manner that will satisfy their own anxiety to do their utmost for their offspring.<sup>9</sup> Still, as my old people have never seen your son, I had better present him; and, on the other part, your ladies can have my little girl brought out for them to see.

4. [*Visitor.*] Certainly, sir, you are quite right. Please go in and inform your ladies, and take my boy in for them to see. It will not be too late for him to make his *kotow* when all parties are agreed.

1. 吾兄 *wu hsiung*, my brother. See above, Lesson LXVIII, Note 2.

2. 見教 *chien chiao*, to bestow instruction; the word *chien* is found in the sense of conferring, bestowing, in various complimentary phrases used in letters.

3. 有緣 *yu yüan*. See Lesson LXXX, Note 10.

4. 求親 *ch'iu ch'in*, to ask for [the daughter of the person addressed] as a wife for one's son, younger brother, or other junior.

5. 超 *ch'ao*<sup>1</sup>; *lit.*, to overleap: *ch'ao ch'ün*, to rise above the crowd.

6. 迷 *mi*<sup>2</sup>, to lose, to stray off, the road: *mi hu*, or *mi huo*, to cause to stray and make unsteady; used specially of libertinism. The expression *ch'ü-ch'u-rh*, places one goes to, can be used in any connexion.

7. 棄 *ch'i*<sup>4</sup>, to abandon: *ch'i hsien*, to leave a person unnoticed because he is not to one's taste.

8. 叩 *k'ou*<sup>4</sup>, to knock the head: *k'ou ch'iu*, to ask a favour on one's knees.

9. 掖 *yeh*<sup>4</sup>, properly, to hold up by the arm: *k'u pa*, anxiously drawing out; *k'u yeh*, anxiously helping along, *sc.*, the incidents that shall conduce to the children's happiness.

NOTE.—It should be observed that the above is not the prevailing method of arranging marriages.

## LESSON LXXXVI.

1. [Visitor.] Are not these clothes being made for your daughter's intended? <sup>1</sup>

2. [Host.] Yes.

3. [Visitor.] And what are all these people about?

4. [Host.] They are tailors that have been called in for the job.

5. [Visitor.] Dear! dear! but have you forgotten our old ways then? Why, in former days all the girls in the house could make clothes. If the question was <sup>2</sup> the making up of a cotton *ao*, for instance, all hands took a part in laying the wadding and fitting the lining; and when this had been turned, one would be stitching the overlap, <sup>3</sup> another would be laying the chalk line, <sup>4</sup> and another closing the seam <sup>5</sup> of the arm-hole, and another putting on the collar. <sup>6</sup> If there was a cuff to bind, <sup>7</sup> it would be bound; if there was a button <sup>8</sup> to be put on, it was put on; and in a day or two, at the most, the work was done. Even the caps

were made in the house. People would have sneered <sup>9</sup> at you if you had hired a tailor to make one, or if you had gone to the expense of buying one.

6. [Host.] What you say is quite correct, sir. Still, you only know one part of the story, and not the other. In the first place, is there no difference between the style of the past time and that of the present? In the next, the wedding-day is well in sight; we have but ten days left, all told; <sup>10</sup> and though we are not giving ourselves a moment's rest, and the tailors are working night and day, it's a question now whether the clothes will be ready in time or not. If we were to hold on, *coûte que coûte*, to the old usage, why we should be like the soldier who comes on the parade-ground <sup>11</sup> all in good time, and contrives notwithstanding to be late for parade. It would never do <sup>12</sup> for us to let things be behindhand, surely, when we knew right well how time was flying.

1. 婿 *hsü*, the husband of one's daughter; colloquially, he is always So-and-so's *nü hsü*, but when asking the wife's parents about him, you call him *ling hsü*; 婿 is another form of the same character.

2. 以 *i*, a somewhat classical construction; *i* being used pretty much as *pa* before the object of *lun*; 襖 *ao*, a jacket worn under the *ma-kua*, though it can be worn without it.

3. 襟 *chin*, the overlap of the Chinese dress, which buttons on the right breast and side.

4. 邊 *t'ang*, the line made on the dress in chalk or ink, to guide the tailor in stitching.

5. 煞 *sha*, properly, the same as *sha*, to kill; sometimes used as *hên*, very; here, to close the seam of the *ko-chih-wo*, the armpit; not used of any other part of the dress; in Peking the expression *sha k'ên* (根) is more common.

6. 領條 *ling t'iao*, the strip of stuff that binds the neck of a garment.

7. 緣 *yen*, also read *yüan*, a binding on a garment; here, of binding the edge of the cuff.

8. 鈕 *niu*, the clothes' button, made of cloth, metal, etc.; 襟 *p'an*, a cord loop or "becket" that secures one side of the dress to the button on the other side, which is not sewn on to the stuff, but passed through a similar loop sewn down to the garment.

9. 見笑 *chien hsiao*, to laugh at (see *chien*, Lesson LXXXV, Note 2); people might *chien hsiao* in their hearts; here, without laughing outright, they laugh through the nose, sneer.

10. 招 *ch'ia*, to nip between finger and thumb: *ch'ia-cho chih-t'ou* is explained as meaning "to measure to a nicety."

11. 旂杆 *ch'i-kan*, flagstaff, staff of the colours: to be on the drill-ground and miss drill, *sc.*, by falling asleep there, after being at the trouble of rising early in order to attend. The *ch'i* here is another form of *ch'i* (see Lesson VII, Note 9).

12. 成事 *ch'êng shih*, to complete the matter in hand, *sc.*, as it ought to be completed: *ch'êng shên-mo shih*, how far would it be right, if *ta ch'êng-cho*, widely opening the eyes, we were *tan wu*, to make a mess of the business.



## LESSON LXXXVII.

1. [*Junior.*] Where does this son stand in the family, sir?

2. [*Senior.*] He is the Benjamin of the party; the child of my old age.

3. [*Junior.*] Has he had the small-pox?<sup>1</sup>

4. [*Senior.*] He had it last year.

5. [*Junior.*] And do all these boys come one after the other?<sup>2</sup>

6. [*Senior.*] One after the other, without a break. There were nine born, and there are nine there alive.<sup>3</sup>

7. [*Junior.*] Is it possible? Well, sir, in sober earnest I must say that your good lady<sup>4</sup> is a clever mother and an experienced nurse; quite a *tzŭ-sun niang-niang*. You're a fortunate man, indeed.

8. [*Senior.*] Fortunate! I must have sinned in a previous existence, I think. The elder children are a little more bearable, but the chatter of these younger ones makes a din<sup>5</sup> that gives me the headache.

9. [*Junior.*] Well, we're all alike in this world. Folks that have plenty of children and grandchildren are always discontented because

the number is so large, while others, like myself, who have but few, are always wishing to have more, without being able to have them. It's a hard matter for Heaven<sup>6</sup> to satisfy both parties.

10. [*Senior.*] If your little girl<sup>7</sup> had lived,<sup>8</sup> how far would she have got in her teens?

11. [*Junior.*] She was in her seventh year when she died;<sup>9</sup> she would be ten years old if she was alive now.

12. [*Senior.*] Ah! that was a nice child. The mention of her name even now makes me feel for you. She looked so different and talked so differently from other children. If she was brought in to see anyone she stood so erect, and her manner was so quiet;<sup>10</sup> and when she came forward to ask you how you were, it quite touched one to look at her.<sup>11</sup> That little tongue of hers, too, could talk of anything. If she was asked a question on any subject, she would come out with a long story, just as if someone had taught it her, and not omit a word. A child like that is as good as any ten.<sup>12</sup> Mine here are not worth the trouble of bringing up.

1. 出花 *ch'ü hua*, to have the small-pox; *lit.*, to put forth flowers, to blossom.

2. 挨肩 *ngai chien*, standing shoulder to shoulder; in which sense it may be used literally; here, figuratively, in consecutive order.

3. 存了 *ts'un liao*, there are preserved, there are alive.

4. 嫂 *sao*<sup>3</sup>, the wife of one's elder brother: *ta sao-tzŭ*, wife of one's eldest brother; the person addressed being complimentarily assumed to be this relative.

5. 吱 *chih*<sup>1</sup>, with *cha*, a sound of chattering.

6. 老天爺 *lao t'ien-yeh*, the old lord of heaven, providence.

7. 妞 *niu*<sup>1</sup>, a girl; the character is said to have been introduced from Corea, where it is used as a surname.

8. 扔 *jêng*<sup>1</sup>, used only in this sense of the loss of a child.

9. 沒得 *mei té*, she died; *lit.*, was not, came to be not; generally read *mei ti*.

10. 安詳 *ngan-hsiang*, may be used of demeanour that is *ngan-ching*, quiet, and *hsiang-hsi*, careful.

11. 可憐 *k'o lien*. Observe the construction: the *êrh* makes a substantive of *k'o lien chien*, with tender feeling beholding, *q.d.*, touched one as soon as one beheld her; *êrh*, a person, to look on whom moved one directly; *ti*, of that class was she.

12. 頂十個 *ting shih ko*, would be a substitute for ten: *ting*, in the sense of *tang*<sup>4</sup>, to serve for.

## LESSON LXXXVIII.

1. [*Visitor.*] It was really too good of you, when I had eaten of your morning sacrifice<sup>1</sup> yesterday, to send your evening<sup>1</sup> sacrifice to-day; why did you?

2. [*Host.*] My dear sir, not a word. It was my duty to present it, and I was just going to send to you to invite you to come over; but you know how all my people here are occupied; the pigs have to be killed<sup>2</sup> and their insides made up, and all these things keep their hands so busy that I had no one I could make a messenger of.

3. [*Visitor.*] Oh! I didn't wait for an invitation, for I know well enough that you have to attend to everything yourself, and that is why I engaged our friends here to come along with me and eat your *ta jou*.<sup>3</sup> We did fear that we should be late; however,

here we are in the nick of time. Now, gentlemen, we won't put our host to the trouble of attending to us individually; let us just sit down in a row,<sup>4</sup> *seniores priores*,<sup>4</sup> and begin.

4. [*Host.*] Let me beg you to eat, gentlemen. Put<sup>5</sup> a little broth over the meat.

5. [*Visitor.*] Eh, sir? What? formalities on an occasion like this? Never was such a thing heard of amongst us Manchus before. The meat is your ancestors' dole,<sup>7</sup> remember, and it is not in reason that your guests should require pressing to eat it. Friends and relatives who come for the purpose should not either be received with ceremony when they arrive, nor accompanied to the door when they depart. This fashion you are introducing of pressing your visitors on such an occasion is quite out of order.

1. 背燈 *pei têng*; *lit.*, behind the lamps, in the dark; used only with reference to Manchu sacrifices (prepared by women) after removing the lights. They *chi shên*, offer [pork] to the spirits, *sc.*, of their ancestors, shortly after midnight. The *pei têng* sacrifice, also of pork, is offered about 8 on the evening of the same day. It should be observed that 燈 (*têng*<sup>4</sup>), a stirrup, is interchangeable with *têng*, a lamp, but in the latter case is read *têng*<sup>1</sup>.

2. 宰 *tsai*<sup>3</sup>, to kill with a knife any beast or bird good for eating, though an exception should perhaps be made in the case of game.

3. 大肉 *ta jou* is the meat which has been offered in the *chi shên* sacrifice, and which on the following day friends are invited to eat. There are two *chi shên* sacrifices on successive days, followed by one *pei têng* sacrifice.

4. 序齒 *hsü ch'ih*, in order of our teeth, that is, our ages.

5. 一溜 *i lín*, as a stream uninterrupted, the seniors not ceremoniously declining the upper seats.

6. 泡 *p'ao*<sup>4</sup>, properly, a bubble; here and elsewhere, to pour, or to soak in liquid, as bread in milk, etc.

7. 克 *k'o*<sup>1</sup>, classically *k'o*<sup>4</sup>, to be able; here, without meaning, *k'o-shih* being simply used to represent a Manchu word signifying bounty. More politely these sacrificial viands are called 神餘 (*shên yü*), the leavings of the ancestral spirits.

## LESSON LXXXIX.

1. When we were in Manchuria<sup>1</sup> we used to go out after game regularly every day, and one day that I was out a roe-deer<sup>2</sup> sprang out of the grass before me. I laid on with the whip immediately, and then I let fly an arrow at him. It fell a little short, and by the time I got my hand behind me to draw out another, I could only just see his tail bobbing, and, in the twinkling of an eye, he was over the crest of the hill<sup>3</sup> and breasting the hill next to it. I gave chase with all the speed I could muster, but he topped the next hill and was off down the far slope of it.

2. Well, I kept my horse at it, and the moment I got well up with the roe-deer, I let fly another arrow, but this time over his head. Strange to say, a deer<sup>4</sup> that was coming cantering over the brow of the hill in my direction stood right into my shot, and down he fell.

3. Such a throw is too good a joke, really; but, as they say, you get a thing always when you least expect it. I may as well keep the story to myself, however, for if I were to tell it people would think it was only a traveller's tale.

1. 關東 *kuan-tung*, the country east of the Shan-hai Kuan, the barrier which divides Manchuria from China Proper.

2. 麇 *p'ao*<sup>2</sup>, a small deer, which WILLIAMS surmises may be the nylghau, but other authorities declare to be a roebuck.

3. 山前 *shan ch'ien*, the front, the opposite side, of the hill I was ascending; having passed this, the animal was *wang shang*, ascending, the next hill.

4. 鹿 *lu*, evidently not the same as the *p'ao*, though what other species of deer there is nothing to show.



## LESSON XC.

1. [*Senior.*] I find it very dull this spring weather sitting at home all day idle; and I have nothing to do.

2. [*Junior.*] It is dull, indeed. I went out yesterday with a young brother of mine. He came in and invited me to go outside the walls with him for a stroll, and we went on till we came to a place that was all country,<sup>1</sup> with a distant spring prospect that was really charming.<sup>2</sup> Along the river banks<sup>3</sup> the red peach<sup>4</sup> blossoms were looking so fresh, and the willow<sup>5</sup> branches so green;<sup>6</sup> all kinds of birds were calling pleasantly in the trees, and a gentle breeze blew the scent of the meadows against one's nostrils. Small craft were moving to and fro without ceasing on

the water, and on both sides<sup>7</sup> of it people were strolling about in parties of four or five. My brother and I followed a narrow winding path till we reached a spot where the wood was thick, and there, all in one *tableau*, we saw before us a group of people, some playing the guitar,<sup>8</sup> some singing, some selling tea and wine; and then for refreshments there were live fish and live shrimps<sup>9</sup> to be had, and very cheap. We spent a full day enjoying ourselves. Don't take it ill of me, sir, that I didn't ask you to accompany us: it wasn't that I wished to conceal our trip from you, but I feared that we might fall in with someone that would be disagreeable to you, so I didn't come to look for you.

1. 曠 *k'uang*<sup>4</sup>, properly, empty, vacant; hence, disused: *k'uang yeh*, properly, desert and wild, but used of the country in general as distinct from the town.

2. 可愛 *k'o ngai*. Observe the construction: the prospect truly caused people *k'o*, to be justly able, *ngai*, to love it.

3. 沿 *yen*<sup>4</sup>, properly *yen*<sup>2</sup>, the shore of a sea or river; *yen*<sup>2</sup>, along the edge of.

4. 桃 *t'ao*<sup>2</sup>, the peach tree.

5. 柳 *liu*<sup>3</sup>, the willow tree.

6. 碧 *pi*<sup>4</sup>, green jadestone; hence, the colour of this stone, which may be bluish green or greenish blue.

7. 岸 *an*<sup>4</sup>, a beach or shore; it differs from *yen* (see Note 3, above) in that it can be used alone; e.g., we say *shang an*, not *shang yen*, to go ashore.

8. 彈 *t'an*<sup>2</sup>, to touch the strings of an instrument with the finger, to play on a stringed instrument; also, to fillip with the finger.

9. 蝦 *hsia*<sup>1</sup>, shrimps.

## LESSON XCI.

1. The day before yesterday we made an excursion to the Western Hills, and I really may say that it was impossible to enjoy anything more.<sup>1</sup> A ramble by day is pleasant enough we know, but it is even more delightful<sup>2</sup> by night.

2. When we had had our dinners, we got into a boat, and before very long the moon rose as bright as day. We punted<sup>3</sup> gently down the stream, and as we came round a point in the hills there lay a broad sheet<sup>4</sup> of silver before us; sky and water so blended together that there was no saying which was which; hill and stream, too, in perfect repose.

3. We had punted the boat on to a spot where the reeds<sup>5</sup> were thick, when, all of a sudden, the sound of a temple bell was heard, and as it came booming<sup>6</sup> down the wind, one's heart felt as free as if all<sup>8</sup> its cares<sup>7</sup> had been washed away; in short, we were in such a state of contentment that I defy the gods<sup>9</sup> themselves to be happier than we were. There we sat enjoying the thing more and more, and we drank the whole night long without either getting drunk or feeling sleepy.

4. It is but seldom in the course of one's life that one lights on such a moon<sup>10</sup> and such weather;<sup>11</sup> and when one does, it is a pity not to turn<sup>12</sup> them to good account,<sup>13</sup> is it not?

1. 盡興 *chin hsing*, exhaustively pleasurable: *chin*, to exhaust; *hsing*, for *kao hsing*, elevation of spirit. See *kao-liao hsing*, towards the end of the third paragraph of this Lesson.

2. 暢 *ch'ang'*, properly, to penetrate; to grow, to increase: *ch'ang'* *k'uai*, the sensation of happiness belonging to freedom from care; note the tone.

3. 撐 *ch'êng'*, to keep off an assailant with the hand; with a boat, as here, to push with a pole, to punt: *ch'êng' p'o*, to burst, as a box over-full.

4. 浩 *hao'*, like a large sheet of water: *hao-hao*, sheet-like, *ju yin*, as silver.

5. 蘆葦 *lu<sup>2</sup>-wei<sup>3</sup>*, reeds, rushes; both may be used independently, as in *lu hua*, *wei hua*, the flower of such reeds; a reed is *i kên wei-tzû*.

6. 悠 *yu'*, properly, mournful; also, distant: *yu-yu yang-yang*, used of distant sounds borne upon the air.

7. 慮 *lû'*, to bethink one, more especially of what is to come; to be anxious about, forethoughtful; hence, care, anxiety, forethought.

8. 皆 *chieh'*, all; only used colloquially in some few combinations.

9. 出世 *ch'u shih*, not who have died, but who have left this world and become spirits.

10. 朗 *lang'*, bright.

11. 致 *chih'*, a word of many meanings; in books, most commonly to cause, in which sense it occurs colloquially in the combination *i chih*, whereby was occasioned, the result of which was; hence, the cause, the occasion; but here its sense is form, or appearance; *ching*, see Lesson LXV, Note 10: *ching-chih*, scenery, landscape.

12. 徒 *t'u<sup>2</sup>*, originally, to walk on foot; hence, a tramp, a rowdy; also, empty; hence, *t'u jan*, in vain, to no purpose; with *ti*, a younger brother, it means an apprentice, pupil, or neophyte.

13. 度 *tu'*, to cross over, to pass through: *hsü tu*, vainly to pass; used humbly, elsewhere, in stating one's age; I have vainly passed so many years; here, *t'u jan hsü tu* means to have passed by without availing oneself of.

## LESSON XCII.

1. The day before yesterday we went out, a few of us, for a stroll, though it was not worthy of the name, for, turn which way we would, we got into difficulty.<sup>1</sup> First of all, as we left the city we got off<sup>2</sup> the proper road, and made a round, I can't tell you where. However, by dint of asking here and inquiring there as we went along, we did hit the canal lock.<sup>3</sup> There we seated ourselves in a boat, and chatted and hobnobbed until we had dropped down to Tung-hua Yüan; here we turned back, but by the time we reached the lock the sun was well down.

2. So as soon as dinner was over I said to them all, "Gentlemen, we had better be off; the servants have all got to walk, and it's a long way home." Not a bit of it;

nobody would stir; and there they sat on,<sup>4</sup> talking and laughing, until, by-and-by, they saw that it was close to sunset, and then they got on their horses and began to ride back as hard as they could.

3. By the time they reached the suburb there was a slight glimmer of moonlight,<sup>5</sup> and the people coming out of the city were all crying out, "Make haste!" and telling us that one leaf<sup>6</sup> of the gate was shut to already. This made us more anxious than ever, and we laid on<sup>7</sup> with the whip and pressed our horses up to the wall; but the rear<sup>8</sup> of the party was shut out all the same.

4. It was certainly an expedition with a merry beginning<sup>9</sup> and a sorrowful termination.

1. 受罪 *shou tsui*; *lit.*, to receive punishment; here, to come to grief, to have a bad time of it.

2. 放著 *fang-cho*, we let go our hold of *chêng-ching tao*, the proper or regular road.

3. 閘 *cha*<sup>2</sup>, a lock in a canal, a sluice: *cha-k'ou*, the points on the river bank at which the locks lie; *q.d.*, their ports. See Part IV, Dialogue VIII, Note 21.

4. 儘自 *chin<sup>3</sup> tsü*, not of the persons' will, but of their act; they sat on and on.

5. 恍惚 *huang<sup>3</sup> hu<sup>1</sup>*, properly, of indecision of mind, or forgetfulness, of which it is frequently used; but often, as here, of the struggling light of the sun and moon.

6. 扇 *shan<sup>1</sup>*, to fan: *shan<sup>4</sup>-tsü*, a fan; *shan<sup>4</sup>*, the leaf of a door, one half of a hinge.

7. 加 *chia<sup>1</sup>*, properly, to add to; but often employed, as here, for the verb *to use*.

8. 末尾 *mo wei<sup>3</sup>*, the tail end. Note *wei<sup>3</sup>*, not *i<sup>3</sup>*.

9. 乘 *ch'êng<sup>4</sup>*, properly *ch'êng<sup>2</sup>* (see Part IV, Dialogue X, Note 25); *lit.*, riding on; *hsing*, a merry, exalted state of mind: *sao<sup>4</sup> hsing*, having swept that state away; note the tone of *sao*.



## LESSON XCIII.

1. [Visitor.] It's dreadfully hot. I suspect<sup>2</sup> it's the very hottest<sup>3</sup> day we have had this summer;<sup>1</sup> there is not a breath of wind stirring. Everything in the house is so burning it scorches<sup>4</sup> one's hand to touch it, and the more<sup>5</sup> cold water one drinks the thirstier one feels. I could see nothing else for it, so I took a bath, and after cooling myself a little while in the shade of the trees, I felt somewhat more at my ease. But you; what are you about? on a fiery day like this, when everyone else is sitting stripped<sup>6</sup> to the middle and even then in dread of the heat,<sup>7</sup> there you are seated writing, with your head down to the table. What sin did you commit before you were born?<sup>8</sup> Do you intend to kill yourself?

2. [Host.] This is all very fine talk for idlers like you, who have no official business

to do, and who just take your ease from one year's end to the other. But what do you say to the pedlars, for instance, who, in order to earn a hundred cash or so to keep them alive, have to run about in all directions carrying great loads, with their backs bending under their weight and their necks stretched out, crying their wares<sup>9</sup> till the perspiration runs off them like rain? Are they as well off as I am here, writing at any pace that suits me, and with wherewithal to live upon? Besides, it is the rule,<sup>10</sup> and it always has been, that the summer should be hot and the winter should be cold. Let it be as hot as it will, put up with it quietly, and perhaps you may light on a cool moment. As the proverb says, "It will be cool if you only determine it shall be." But you won't escape<sup>11</sup> the heat if you let it put you out at all, remember.

1. 立夏 *li hsia*, the commencement of summer, one of the 24 fortnightly terms into which the Chinese year is divided.

2. 說得起 *shuo té ch'i*, we may say, we can afford to say. Cf. *mai pu ch'i*, I can't afford to buy.

3. 頭一 *t'ou i*. Construe: the number one hot of days, the hottest of days. Had the speaker meant the first hot day we have had, he would have said *chin t'ien ts'ai<sup>2</sup> jê* (emphasising *ts'ai*).

4. 燙 *t'ang<sup>4</sup>*, to scald, to scorch; the action of fire or hot water.

5. 越 *yüeh<sup>4</sup>*, to overstep, to exceed, to pass over; hence, still more, the more.

6. 光著 *kuang-cho*, bare, naked.

7. 暑 *shu<sup>3</sup>*, sun-heat; *chung*, to hit, as a mark: *chung shu*, to get a fever, to suffer from heat.

8. 孽 *nieh<sup>4</sup>*, the earliest sprouts of any vegetation: *tsui nieh*, the punishment incurred, according to the Buddhists, for sin in a previous state of existence.

9. 吆喝 *yao<sup>1</sup> ho<sup>1</sup>*, not used apart; to cry wares, etc., in the street; also, to call to a person to desist or to go away; in carter's parlance, *yao ho* means "drive on."

10. 易 *yi*, or *i*, used in Part III, 964, as easy; here, to change.

11. 還能脫了麼 *hai nêng t'o<sup>3</sup> liao*. Note the tone of *t'o*.

## LESSON XCIV.

1. [*Host.*] Hallo! where have you been to in such a rain as this? Come in directly.

2. [*Traveller.*] I have been attending the funeral of a friend. The morning was dull; still, though it looked rather like rain at that time, the day was perfectly fine<sup>1</sup> at noon; so I went. But as we were on our way back I saw the clouds begin little by little to gather,<sup>2</sup> and in no time the whole sky was overcast; so I said to my people, "I don't like the look of the weather; get on with you, or we shall be caught in the rain." Well, as I was speaking, down it came steadily,<sup>3</sup> sir. There wasn't much chance of shelter, as you may suppose, out there in the open<sup>4</sup> country, and as I couldn't get on my felt<sup>5</sup> coat or my

waterproof quick enough, I was wet through from head to foot.

3. [*Host.*] Never mind; change your clothes; I will give you some of mine to put on, and as it's so late you had better not go into the city till to-morrow. I have nothing much worth eating in this out-of-the-way corner; still, I have got some little pigs<sup>6</sup> and chickens of our own rearing, and we'll kill one or two for your supper.

4. [*Traveller.*] Oh! no excuses, pray, on the score of my fare, sir; I'm lucky enough, I'm sure, to have found so snug a billet to rest in.<sup>7</sup> I don't see how I could have helped facing<sup>8</sup> the rain otherwise.

1. 響 *hsiang*<sup>3</sup>, brightness; also, sound, in which sense, according to some authorities, it is here used with reference to the sound of the ground on a clear day; whether as bright or ringing, it is intensive of *ch'ing*, clear, fine.

2. 稠 *ch'ou*<sup>2</sup>, thick, as grain growing close together.

3. 瀟 *shua*<sup>1</sup>, the sound of falling rain; it has no other meaning; *shua* cannot be used of a very heavy downpour.

4. 漫 *man*<sup>4</sup>, an expanse or overflow of water; hence, any waste or expanse.

5. 氈 *chan*<sup>1</sup>, felt, or any like fabric.

6. 猪 *chu*<sup>1</sup>, a pig; also written 豬.

7. 棲 *ch'i*<sup>1</sup>, to roost like birds; *ch'i shên*, to rest the body, to set oneself down.

8. 冒著 *mao-cho*, running the head against: *hai p'a*, is it indeed probable that I could have gone on without facing the rain?

## LESSON XCV.

1. I got an awful frightening last night. I had had quite enough<sup>1</sup> of this succession of dismal days; what with a leak here and damp there, there was not a place in the whole house one could lie down in to sleep.

2. And then the mosquitoes,<sup>2</sup> the bugs,<sup>2</sup> and the fleas<sup>3</sup> bit<sup>4</sup> me beyond endurance. There I lay tumbling and tossing about<sup>5</sup> without having slept a wink until after morning bells; I then closed<sup>6</sup> my eyes deliberately, and after lying patiently<sup>7</sup> for a time I was dropping off, when, just as I was half asleep, I was roused<sup>10</sup> by a tremendous crash to the north-

west of the house that sounded<sup>9</sup> as if a mountain had collapsed<sup>8</sup> or the earth been rent asunder. I lay ever so long trembling with fear and my heart going pit-a-pat,<sup>11</sup> until at last I opened my eyes, and seeing that nothing in the room had been injured, I sent out to ascertain what was the matter, and was told that it was the end wall<sup>12</sup> of a neighbour's house that had come down, undermined<sup>13</sup> by the rain.

3. Dear me! it's something beyond a sleeping man's powers of endurance, an uproar<sup>14</sup> like that.

1. 心熟 *hsin shou*, it was no longer a novelty: observe *hsia té*, raining it had attained to, had rained until, etc.
2. 蚊 *wén*<sup>2</sup>, mosquitoes, gnats; 臭蟲 *ch'ou ch'ung*, stinking insects, *sc.*, bugs.
3. 蛇蚤 *ko<sup>4</sup>-tsao<sup>3</sup>*, or *tsao<sup>1</sup>*, fleas: *ko* is a character not recognised by the dictionaries; *tsao*, in books, is used alone.
4. 叮 *ting*<sup>1</sup>, properly, of talk that bores one; colloquially, to sting: stung me, *té*, to such a degree that, it was really hard to bear them. *Yao*<sup>3</sup> can also be applied to the bite of insects.
5. 翻覆 *fan<sup>1</sup> fu<sup>4</sup>*, backwards and forwards: *fan*, to turn over; *fu*, to come back to the original position.
6. 閉 *pi*<sup>4</sup>, to close; often used with *kuan* (see Part III, 63), with which it is almost identical in meaning.
7. 忍了 *jên liao*, I bore it: perforce I closed my eyes and bore the annoyance a little while.
8. 崩 *péng*<sup>1</sup>, the sound of a landslip; used classically of the death of an Emperor.
9. 响 *hsiang*<sup>3</sup>, to sound; properly written as in Lesson XCIV, Note 1.
10. 陡 *tou*<sup>3</sup>, colloquially, of heights, precipitous, descending abruptly: *tou-jan*, suddenly.
11. 突 *t'u*<sup>1</sup>, properly, to come upon unawares; to butt against: *t'u t'u té*, knock, knock, as water bubbling up from a spring; here, of one's heart.
12. 山牆 *shan ch'iang*, the hill-shaped wall, the gable of a house.
13. 淋 *lin*<sup>2</sup>, vulgarly *lün*<sup>2</sup>, to soak or moisten with dropping water; also used passively.
14. 震 *chén*<sup>4</sup>, the shock of a clap of thunder, or to shock like one: how *ching té ch'i*, could a man go through, the shock of such a sound?



## LESSON XCVI.

1. Yesterday morning when I got up it was so dark I thought the sun could not have risen yet. I stepped out into the court to look, and I saw that it was daylight, but that the sky was as black as pitch. However, I gave my face a wash, and I was going to start for the yamên, when it began to spit, and soon after I heard it coming down steadily; so I sat down again, and I might have been seated time enough to drink a cup of tea, when there was a clap<sup>1</sup> of thunder,<sup>2</sup>

and the rain came down in a perfect torrent.<sup>3</sup> I thought it was too violent to last very long, and that I would wait a little, and start when it held up. But I was quite out; it rained all day and all night without stopping; nor was it till after breakfast this morning that the sun began to show himself a little. It's fine seasonable rain though, for all that. I should think the ground is well saturated everywhere. The autumn crops are certain to be fair.

1. 霹 *p'î*, the sound of a clap of thunder; not used alone.

2. 雷 *lei*, thunder: *p'î-lei* combines the ideas of the suddenness and loudness of a clap of thunder.

3. 傾 *ch'ing*, to turn out the contents of anything by upsetting it: *ch'ing p'ên*, a bowl upset.

## LESSON XCVII.

1. It was so cold the night before last that it<sup>1</sup> woke me up, and I lay awake till morning. The moment it was light I jumped out of bed, and on opening the door to take a look, I found the whole place glittering white<sup>2</sup> with snow.

2. About eleven o'clock, after I had breakfasted, it began to snow harder;<sup>5</sup> the flakes grew larger and larger, and came fluttering wavily<sup>3,4</sup> down. Said I to myself, "I've nothing to do; I wish a friend would drop in for a chat; how is this to be managed?"

3. To my great delight, just at that very moment in came the servants and announced some visitors. I told them to put out some-

thing to eat and drink, and to light<sup>6</sup> a pan of charcoal. Then I made haste and asked my friends to walk in, which they did. The wine and other things that were ready were brought in, and we sat sipping our liquor without hurrying ourselves, until by-and-by we had the door-curtain<sup>7</sup> rolled well up to see how things looked, and there before us was a superb<sup>8</sup> snow scene that beat anything one had ever beheld. The snow was falling thick in all directions;<sup>9</sup> hill, stream, and woods, all white with it. The sight made us jollier than ever. We got out the chess-board<sup>10</sup> and played two games, and after dinner, just as it was dusk, our party broke up.

1. 凍 *tung*<sup>4</sup>, to freeze: *yeh li shang tung*, it freezes at night.

2. 白亮亮 *pai liang<sup>1</sup> liang<sup>1</sup>*, glittering white. Note the tone of *liang*.

3. 飄 *p'iao*<sup>2</sup>, to whirl round as wind.

4. 飄 *yao*<sup>2</sup>, the same as *p'iao*, unless combined with which it is not found.

5. 越發 *yüeh fa*, more than ever. See Lesson XCIII, Note 5.

6. 爇 *lung*<sup>2</sup>, to prepare a stove, to make a fire. See also Part III, 198. The dictionaries do not recognise this term.

7. 簾 *lien*<sup>2</sup>, a curtain, a screen, properly of split bamboo, but also used of those composed of other materials.

8. 雅 *ya*<sup>3</sup>, of anything that is nice, refined; *ch'ing ya* may be said of scenery, of the interior of a house, etc.: the snow scene, as compared with anything, was fine.

9. 紛 *fên*<sup>2</sup>, in numbers and in confusion; can be used of rain as well as snow. Note *hsüeh<sup>4</sup> pai*, not *hsüeh<sup>3</sup>*.

10. 棋盤 *ch'i<sup>2</sup>-p'an* is a chess-board; *i p'an ch'i*, a set of chess-men and board; *ch'i-tzŭ<sup>3</sup>-rh*, chess-men: *hsia liao i p'an*, played one game. There are two other ways of writing *ch'i<sup>2</sup>*.

## LESSON XCVIII.

1. Yesterday we were all at the yamên, and it was a fine clear day, without a breath of wind. All of a sudden, the sun began to look gloomy,<sup>1</sup> and I said to the rest of them, "I don't like the look of the weather; we are going to have a blow, and we had best be off." They all thought so too, and we broke up accordingly.

2. I had just reached home when the storm began in earnest. The way in which the blast roared through the trees was something awful, and this continued until after midnight, when the wind lulled a little.

3. But as I was coming here this morning I remarked that everyone I met was doubled

up with the cold. People were all hissing<sup>2</sup> and blowing, and running to keep themselves warm.

4. As for me, I got on pretty well at first, for I had my back to the wind; but when I came to breast it, the cold set my cheeks and my whole face tingling as if they had been pricked with needles. My fingers grew so stiff<sup>3</sup> that I couldn't hold my whip; and my very spittle became ice before it could reach the ground, and broke in pieces as it fell.<sup>4</sup>

5. Never did anybody in all his life see such cold.

1. 惨淡 *ts'an<sup>3</sup> tan<sup>4</sup>*, of weather, gloomy: *ts'an*, of the sky, sad; generally, cruel, inhuman, or, adjectively, pitiful, heart-rending; *tan*, of the sun's rays, weak.

2. 吸 *hsi<sup>1</sup>*, the sound of drawing the breath in; *ha*, here, the sound of the breath emitted.

3. 攣 *lien<sup>4</sup>*, of the fingers stiffening: *chü lien*, so stiff that they could not *chü*, keep their hold of anything.

4. 摔碎 *shuai sui*, broke in pieces as it fell.



## LESSON XCIX.

1. Man stands highest of all created beings, as being possessed of reason. If he did not know good from evil, if he could not understand the rule of right, wherein would he differ from the beasts?<sup>1</sup>

2. Well, in the relations of friends the right rule is that each should treat the other with proper respect, is it not; that I should show a certain deference to you, and you to me?

3. Now, this fellow, ever since he has arrived this time, has been bullying<sup>2</sup> and over-bearing<sup>2</sup> on all occasions, giving people whatever bad language came into his head.<sup>4</sup> Whether he thinks this clever, or what else may be the meaning of his conduct, I can't say; but just look at the man, with that ill-favoured phiz<sup>5</sup> of his and his large paunch;<sup>6</sup> and to think that a genius<sup>7</sup> like that has the pretension to imagine himself a man of

education is enough to make one's flesh creep.<sup>8</sup> Then his voice is more like a dog's bark than anything else; it disgusts people so that they can't bear to hear him speak.

4. If he had any of the proper sentiments a man ought to have, he would feel how unpopular his way of talking makes him; but no, not a bit of it;<sup>9</sup> he bears himself as if it made everybody like him, and he was all the more contented<sup>10</sup> in consequence. I can't understand it.

5. His father was always a good enough kind of man when he was alive. What sin could he have committed before he was born, to breed such a good-for-nothing as this? However, there's nothing before him now; his father expended all the luck<sup>11</sup> of the family. He has come to the end of his tether,<sup>12</sup> and as for rising<sup>13</sup> any higher, as he expects, I should like to know how he is to compass it.

1. 畜 *ch'u*<sup>4</sup>, also read *hsü*<sup>4</sup>; originally, to breed, to rear; domestic animals: *ch'u-shêng*, animals, not being wild animals; here, the beasts of the field.

2. 豪 *hao*<sup>2</sup>, among other meanings, eminent by prowess, heroic; here, in a bad sense.

3. 橫 *hêng*<sup>4</sup> (see *hêng*<sup>2</sup>, Part III, 1072), here, morally what *hêng* is materially: *hao hêng*, the qualities of a bully.

4. 信著 *hsin-cho*, trusting to; *q.d.*, leaving it to his mouth, *hun ma*, at random to abuse, people.

5. 嘴巴 *tsui-pa*, properly, the cheeks: *tsui-pa ku-tsü*, the jaw-bones; here used for the whole face, that face being ill-looking. Note: *tsui-pa-tsü*, the lower half of the face; *tsui pa*, a slap on the face, a box on the ears.

6. 敲 *ku*<sup>3</sup>, to bulge out, as paper, a wall, etc.; here, of the person.

7. 傻 *sha*<sup>3</sup>, properly, a sharp fellow; but colloquially, always the reverse.

8. 肉麻 *jou ma*, the flesh creeping: *ma*, elliptically representing *ma mu*, hemp-seed and wood, used for inanimate matter; hence, the affection of a foot asleep, or a palsied limb, which is *ma mu*.

9. 腆 *t'ien*<sup>3</sup>, thick, substantial; here, of the skin of the face: brazening it out, he *pu chih ch'ih*, is insensible to shame.

10. 興頭 *hsing-t'ou*, happiness, contentedness: *hsing*, as in *kao hsing* (see Lesson XCI, Note 1); a man's *hsing-t'ou* may be *hao* or *pu hao*; that is, he may be contented or discontented.

11. 福分 *fu fên*, the amount of happiness allotted [his family], his father *hsiang chin*, enjoyed to exhaustion.

12. 結果 *chieh kuo*, he has formed into fruit; *q.d.*, he has done blooming, he has come to the end of his career.

13. 陞騰 *shêng t'êng*<sup>2</sup>, to rise; *sc.*, as an official.

## LESSON C.

1. What do you mean by leading such a life as this? All you do of a day is to fill your belly, and then to take up your guitar<sup>1</sup> or your lute<sup>2</sup> and go on strumming upon it for no purpose that I can make out. Do you propose to make yourself famous by your guitar-playing, or are you going to get your bread by it?

2. We have the luck to be Manchus, and as such we have Government rice to eat and Government money monthly to spend. Our quarters, from the roof<sup>3</sup> that covers our families to the ground that is under our feet, are all our master's. We owe him some return, then; and when a man, while he neglects the acquisition of things right and proper for him to learn, and displays no zeal in the discharge of his duty, devotes himself<sup>4</sup> heart and soul to such an accomplishment as

this guitar-playing, he is a disgrace<sup>5</sup> to the name of Manchu. Surely it would be better worth your while to be studying<sup>6</sup> than expending all the best powers of your mind on a useless subject of this sort.

3. Recollect that the proverb says, "It is as much the mission of man to rise as it is the property of water to descend;" and remember that, however great proficiency you may achieve on the guitar, you won't escape the repute of being a dirty, low-caste<sup>7</sup> individual. Will your ability to play the guitar avail you as a qualification in your regular official career, pray?

4. Certainly not; and if I am not speaking the truth, perhaps you'll name someone high in rank or office who owes his first appointment<sup>8</sup> to his skill on the guitar, will you?

1. 琵琶 *p'í<sup>2</sup>-pa<sup>1</sup>*, a certain stringed instrument.

2. 絃 *hsien<sup>2</sup>*, also a musical instrument; *t'an*, to play, either on it or on the *p'i-p'a*. See Lesson XC, Note 3.

3. 頭頂 *t'ou ting*, what my head rises to, *sc.*, my roof; *chiao ts'ü<sup>3</sup>*, or *ts'ai<sup>3</sup>*, what my foot treads, *sc.*, my floor.

4. 鑽著 *tsuan-cho*, burrowing with, *sc.*, the mind.

5. 玷 *tien<sup>4</sup>*, a blemish, as on a jewel.

6. 讀書 *tu<sup>2</sup> shu*, to study.

7. 卑污 *pei<sup>1</sup> wu<sup>1</sup>*, mean and dirty: *pei*, low, lowly; *wu*, foul.

8. 出身 *ch'u shên*, to commence an official career.





PART VI.

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THE GRADUATE'S WOOING.

# PART VI.

## THE GRADUATE'S WOOING

OR

### THE STORY OF A PROMISE THAT WAS KEPT.

#### CHAPTER I.

1. Once upon a time,<sup>3</sup> under the T'ang dynasty, there was a man high in office named TS'UI<sup>2</sup> CHIO, who, having retired into private life,<sup>1</sup> built a temple at P'u Chou,<sup>4</sup> which was called the P'u-chiu Ssü.

2. He died some years after, and his wife, Madame TS'UI, whose maiden name<sup>6</sup> was CHÊNG,<sup>5</sup> then moved into the temple, where she lived apart in some buildings on the west side.

3. She had one son and one daughter. The son's name was HUAN LANG; the daugh-

ter's, YING YING.<sup>7</sup> She also brought with her a serving maid<sup>8</sup> named HUNG NIANG; she was in close attendance upon YING YING, who never stirred without her.

4. YING YING was just of the charming age;<sup>9</sup> her eyebrows were well defined, her eye was clear, and her air of high breeding<sup>10</sup> and gravity gave great promise of future happiness.

5. She was, besides, as clever as she was pretty.<sup>11</sup> She knew all history, ancient and modern, and she could write in all the four

1. 退歸林下, to retire into private life; used only of retirement from office; *kuei*, to return to an original condition of things.

2. 崔 *ts'ui*<sup>2</sup>, a surname; 丘 *chio*<sup>4</sup> is also used only as a name.

3. 曾. Note the use of *ts'êng* as an adverb of past time, supplying the "once upon a time" with which the story opens.

4. 蒲州 *p'u<sup>2</sup> chou*, the name of a prefecture in Shansi.

5. 鄭 *chêng*<sup>4</sup>, a surname; also the name of a feudal state in the Chou dynasty (B.C. 774-500); *chêng chung*, to be in earnest, to attach importance to.

6. 氏 *shih*<sup>4</sup> after two proper names indicates that the latter is the maiden name of a married woman; thus, Madame TS'UI, née CHÊNG.

7. 鶯 *ying*<sup>1</sup>, the oriole; commonly called *huang<sup>2</sup> ying* or *huang li<sup>2</sup>* (黃鸝).

8. 丫頭 *ya<sup>1</sup> t'ou*, a serving maid: *ya*, a fork or crotch; *ya t'ou*, *lit.*, forked head, referring to the two tufts or knots into which the hair of a young girl is tied; a father can speak of his own daughters as *ya t'ou*.

9. 妙齡 *miao<sup>4</sup> ling<sup>2</sup>*, charming age: *miao*, good, excellent; *ling*, the years of one's life, an elegant synonym of *nien*.

10. 典雅, high breeding: her *ya<sup>3</sup>*, excellence, *tien<sup>3</sup>*, was of an orthodox kind, was regulated by the *tien*, canon or standard, of education.

11. 雙全: her *mao*, personal appearance, and *ts'ai*, ability, [were] *shuang*, equally (a pair), *ch'üan*, complete [in their excellence].

styles of handwriting—round hand, running hand, the *li* character, and the seal character.<sup>12</sup>

6. While still quite a child she had been promised in marriage to CHÊNG HÊNG, a nephew<sup>13</sup> of Madame TS'UI's. This CHÊNG HÊNG, unfortunately, was an especially worthless person. His livelong day was passed in playing the man of means and consequence;<sup>14</sup> nothing could exceed his affectation of position. Another bad habit he had was this, that whatever he saw people doing, eating choice fare or wearing fine clothes, he must needs be following their example. There was positively nothing to be made of him.

7. The upshot was that a fortune<sup>15</sup> he had had of over ten thousand taels was all squandered<sup>16</sup> clean away, and foraging<sup>17</sup> for supplies became the sole purpose of his life—

discovery of someone who might have money to lend. Whoever had, he would borrow of him for his need; and seeing that to the end of time he never paid his debts, the interest of these ran on from month to month and from year to year,<sup>18</sup> until, in fact, it exceeded the original loan. Added to this<sup>19</sup> he was very dangerous. He would speak you fair, and be tripping you up,<sup>20</sup> so that you came to grief when you least expected it. And then he was so greedy,<sup>21</sup> always after some small advantage. Any man he found with money he would cheat<sup>22</sup> if he could not bully him. He certainly was an out-and-out rascal.

8. For these reasons he was despised by everybody, and, little by little, he had to subsist himself as best he might, empty handed,<sup>23</sup> without a fraction of income of any sort—to such a degree of distress was he reduced.

12. 真草隸篆 *chên ts'ao li<sup>4</sup> chuan<sup>4</sup>*, the four kinds of Chinese text: *chên*, the true, fairly formed; *ts'ao*, the running hand; *li*, a style introduced shortly before the Christian era; *chuan*, ordinarily known as the seal character.

13. 內姪, a wife's brother's son. A wife's relations are distinguished as *nei* when they belong to the males of her family, and as *wai* when they belong to the females; thus, Madame Ts'ui's brother's children were her *nei chih-rh* and *nei chih nü-rh*, her sister's children were her *wai shêng* (外甥) and *wai shêng nü-rh*; her brothers stood in the relation of *nei hsiung* and *nei ti* to her husband, whose own sister's children were both her and his *wai shêng* and *wai shêng nü*; his brothers, elder and younger, being Madame Ts'ui's *ta po* (大伯) and *hsiao shu* (小叔) respectively, or, in Peking, *ta pai<sup>3</sup>-tzü* and *hsiao shu-tzü*; Madame Ts'ui's sisters, elder and younger, standing in the relation to her husband of *ta i* (大姨) and *hsiao i* respectively. 恒, *lit.*, constant, regular.

14. 耍排子 *p'ai<sup>2</sup>*, to arrange in order, to set out; hence, *p'ai-tzü*, ostentation, display; *pai<sup>3</sup> chia-tzü*, to set out a stall (*sc.*, of wares) is used in much the same sense. Note that 盡 when used in the sense of only is read *ching<sup>4</sup>*.

15. 家當兒, fortune: *tang-rh*, that would serve [to maintain], *chia*, a family or home.

16. 拋費, squandered. See Part IV, Dialogue V, Note 9.

17. 搜羅 *sou<sup>1</sup> lo<sup>2</sup>*, to forage, to "cadge": *lo*, a net; looked about, *sou*, for what he could net, *lo*.

18. 積年累月, ran on from month to month and year to year: both *chi<sup>2</sup>* and *lei<sup>3</sup>* (note the tone) mean to accumulate.

19. 又搭著, in addition; see Part III, 1076. Note that *yu*, or some similar adverb, must precede *ta*.

20. 使絆子, trip you up: *pan-tzü* (see Part V, Lesson XXII, Note 4) are properly hobbles; 使上絆子, to put the hobbles on.

21. 眼皮子淺, greedy; strictly speaking, "shallowness under the skin of the eyes" is applied to a person who has seen little and has no experience, but the expression is generally used to indicate the childish greediness that covets every new object.

22. 引 *pêng<sup>1</sup>*, to cheat, to do out of; properly, to pull a bow; *pêng-kung-rh*, the bow attached by the Chinese to doors to make them shut of themselves.

23. 拳頭 *ch'üan<sup>2</sup>-t'ou*, the fist: *tsuan ch'üan-t'ou*, to close the fist.



## CHAPTER II.

1. It was his destiny,<sup>1</sup> however, that he should be rescued from his difficulties. He suddenly remembered that there was still one friend to whom he might apply for assistance<sup>2</sup>—a man named T'ÏEN ÊRH,<sup>3</sup> whose sole occupation it had been to do jobs for other people.<sup>4</sup> He had, as a fact, begun with nothing, but had succeeded in establishing himself, and at the time we are speaking of he was worth a good deal of money. At the commencement of his career his conduct had not been by any means correct, but he was now a reformed character.<sup>5</sup>

2. CHÊNG HÊNG, having no abilities of his own, had in earlier times associated himself as a partner with T'ÏEN ÊRH, and the two had been closely linked together<sup>6</sup> in various shady transactions.

3. On the day in question it occurred to CHÊNG HÊNG that he ought to look this friend up, and borrow a little money of him. Without loss of time he slipped on an old doublet that was of something between a green and a blue, and so worn that it made a terrible show. As soon as it was on, he saw at a glance that, as if on purpose,<sup>7</sup> there were also two button-loops off, which he had to stitch on, and then he perceived that his cap had no throat-lash either. But he had no time to mend this, as he was afraid of missing his chance; so away he went with his cap in this condition, wagging his head from side to side<sup>8</sup> pretentiously, till he got to T'ÏEN ÊRH's, when he knocked at the door.

1. 合該, read *huo<sup>2</sup> kai*, it was his destiny: *ho*, *lit.*, to correspond to, to meet; *kai*, what ought to happen. Note that *huo kai* does not mean "served him right," but that the bad or good fortune, as the case may be, was foreordained.

2. 幫助 *pang<sup>2</sup> chu<sup>4</sup>*, to assist; both characters are identical in meaning.

3. 行二 *hang<sup>2</sup> êrh*, the second in the family: *hang*, a row, a list, a line, a series; second in the list (*q.d.*, of sons). See Part III, Exercise XXVIII, 10; Part IV, Dialogue IV, Note 73.

4. 拉蓬扯繹 *la<sup>1</sup> p'êng<sup>2</sup> ch'ê<sup>3</sup> ch'ien<sup>4</sup>*, to do odd jobs for other people; *lit.*, to hoist the sail (*p'êng*) and drag the tow rope. *La ch'ien* is often used with the object placed between the two characters; thus, 拉房繹, a house agent. Note that to hoist a sail is properly 打蓬.

5. 都收斂了 *shou<sup>1</sup> lien<sup>4</sup>*, was a reformed character: *lien*, to gather together, as a number of scattered articles; some such word as "wild oats," bad propensities, etc., must be understood. *Lien<sup>4</sup>* is also read *lien<sup>3</sup>*, as 歛錢, to get in subscriptions; 歛帳, to collect debts.

6. 勾搭連環 *kou<sup>1</sup> ta<sup>1</sup> lien<sup>2</sup> huan<sup>2</sup>*, closely linked together; *lit.*, added together and linked: *huan*, a ring; *lien* *huan*, a ring of two links; cf. 九連環, the Chinese ring puzzle. The above expression is only applied to transactions of a questionable nature. 放一個連環, to fire a volley.

7. 偏偏兒的, as if on purpose. See Part III, 925.

8. 搖頭晃腦的 *yao<sup>2</sup> t'ou<sup>1</sup> huang<sup>4</sup> nao<sup>2</sup> ti*, wagging his head from side to side: both *yao* and *huang* mean to shake, to vibrate, or to move from side to side; the latter character, which is not recognised by the dictionaries, indicates a more violent action; the two are often used together as a single verb.

## CHAPTER III.

1. T'ïEN ÊRH came to the door, and as soon as he had looked<sup>1</sup> at him and seen who it was, he asked him to walk in; "And pray," said he, "where do you come from?"

2. "I come from my house, sir," replied CHÊNG HÊNG; "I have not a cash<sup>2</sup> in the world, and how to get a mouthful<sup>3</sup> I don't know. A relative of mine, a journeyman, once wanted me to learn his craft of him. But now, in your opinion, sir, was this possible?"

3. "You are right there," said T'ïEN ÊRH; "for men of our class a handicraft is quite out of the question."

4. "True indeed, sir," said CHÊNG HÊNG; "I that am used to my comforts,<sup>4</sup> how should I engage in handicraft? much less<sup>5</sup> could you, worthy sir, so full of years and good actions; better off than the gods themselves. Your position inspires me with infinite respect.<sup>6</sup>"

5. This was a happy hit on the part of CHÊNG HÊNG, for the man T'ïEN was very fond of being complimented. He was accordingly much pleased to hear CHÊNG HÊNG speak in this way.

6. "As you are well aware, sir," continued CHÊNG HÊNG, "I have a good deal of pride<sup>7</sup> about me; but a fine fellow [as they say] may be ruined<sup>8</sup> for want of a single cash. That is precisely my case, and there remains but one way out of it, a very narrow way, to which I betake me in utter despair.<sup>9</sup> I am here to-day, sir, to ask you to help me; it is for you to do so or not as it suits you."

7. Now this T'ïEN was a fellow who always had an eye to the main chance,<sup>10</sup> and he did not at all like to lose anything. So as soon as he heard such words as these he bounced out before he had time to stop himself,<sup>11</sup> "Your idea is to get something

1. 抬頭 *t'ai<sup>2</sup> t'ou*, to raise or lift the head: *t'ai*, to raise or lift, means also to carry between two or more men on a pole; 抬轎子的, chair-bearers.

2. 分文 *fên<sup>1</sup> wên*: *fên* is the one-hundredth part of a tael; *wên* is the numerative of cash.

3. 餬口. See Part V, Lesson LXXX, Note 7.

4. 受用慣了的, accustomed to comforts: *shou yung*, comfortable, is elliptical; *shou*, in the matter of what one enjoys or gets, *yung*, in what one makes use of [there is sufficiency]; a sufficiency in the requirements of daily life; in other words, comfortable surroundings as compared with 舒服, bodily comfort.

5. 何況 *ho k'uang*, how much less? *lit.*, how much more?

6. 羨慕 *hsien<sup>4</sup> mu<sup>4</sup>*, to admire; the first word meaning to admire as superior to oneself; the second, to feel devotion to as superior to oneself.

7. 揚氣 *yang<sup>2</sup> ch'í*, pride; *lit.*, to hold up one's spirit; not to be overridden; proper pride, or self-respect, is 自愛.

8. 癱倒 *pieh<sup>1</sup> tao<sup>3</sup>*, to crush: *pieh* in its original sense is an ulcer or abscess which has not yet burst; hence it is a synonym for suppression, *sc.*, of feelings, etc., as 癱氣, to hold one's breath, 癱着一肚子氣, to keep down one's indignation; *pieh tao* in the present instance means to crush under the weight, *q.d.*, of poverty; [the want of] a single cash may ruin a man.

9. 無可奈何. See Part IV, Dialogue IV, Note 49.

10. 佔便宜 *chan<sup>4</sup> p'ien í*, to get an advantage out of anything: *chan*, *lit.*, to encroach upon; he only looked to (*chih ku*; see Part V, Lesson XLII, Note 3) *twü-chi chan p'ien í*, getting a personal advantage, the main chance; he was a *shou-rh*, hand, that would positively (*chüeh*) not suffer loss.

11. 不由得, involuntarily, in spite of himself.



for nothing;<sup>12</sup> what is it?" "Whatever you please," answered CHÊNG HÊNG; "it matters not what."

8. T'ÏEN'S countenance changed at once: "You have come at an unfortunate<sup>13</sup> time, I assure you," said he; "I have lost money in business; my stock of goods is low, and the question is no longer what can be made on them; they have to be sold off cheap for what ready money they will fetch,<sup>14</sup> and just now business is at a standstill. I owe money,

besides, that I have not paid off in full,<sup>15</sup> and in addition to all this, the crops have been swamped by the floods;<sup>16</sup> I have a little money, but not more than just enough<sup>17</sup> to pay my own way. And then there is another matter; I had some idea<sup>18</sup> of purchasing myself a grade, and of buying some land as well. I can't make both ends meet<sup>19</sup> myself; just think, now, how is it possible I should be lending money to anyone else?"

12. 尋 *hsin*<sup>2</sup>, to want something for nothing (see Part V, Lesson LXV, Note 6); read *hsün*<sup>2</sup>, to look for.

13. 湊巧 *ts'ou<sup>4</sup> ch'iao*, opportune; *lit.*, a combination of fortuitous [circumstances].

14. 賤賣不賒 *chien<sup>4</sup> mai pu shé<sup>1</sup>*, to sell cheap without giving credit: *shé*, to buy or sell on credit; *wo shé hoi ní*, I'll let you have it on credit; *wo shé cho*, I'll take it on credit.

15. 清楚. See Part V, Lesson III, Note 2.

16. 淹 *yên<sup>1</sup>*, to swamp, to drown; used of persons or things, but with the former in combination with 死, as *yên ssü*, drowned.

17. 僅殼 *chin<sup>3</sup> kou*, only just enough: *chin*, only, scarcely, exactly, with nothing to spare.

18. 打着, short for 打算着.

19. 週轉不開 *chou<sup>1</sup> chuan pu k'ai*, can't make both ends meet: both *chou* and *chuan* mean to revolve; *chou chuan*, a complete revolution; *k'ai* must be here used in the sense of clearing a passage, as in *tsou k'ai*, to get out of the way, *fên pu k'ai*, undistinguishable. *K'ai* has often the force of the adverbial termination *able*, which is the property of many other words in Chinese, such as 着, 得, 完, etc. *Chou chuan pu k'ai*, the circle or revolution (*q.d.*, of my daily expenditure) is uncomplete-able; there is a block in it that cannot be *k'ai*, cleared away.

## CHAPTER IV.

1. "That purchasing of grades," said CHÊNG HÊNG, when he had heard what the other had to say, "is simply a trap for the unwary;<sup>1</sup> purchase of land is right enough.<sup>2</sup> How many acres<sup>3</sup> are you now farming, sir, may I ask?"

2. "Are you my keeper?" abruptly asked T'ÏEN; "mind your own business, and don't be playing the dog after the mice,<sup>4</sup> meddling with what doesn't concern you." CHÊNG HÊNG was too great a coward ever to put himself in the way of a collision, and finding his

1. 上檔 *shang tang<sup>4</sup>*, to fall into a trap. See Part V, Lesson XI, Note 1.

2. 倒罷了 will do, is good enough; a qualified approval. Note that *pa liao* without the prefix *tao<sup>4</sup>* means "that will do," "that's enough of the matter."

3. 畝 *mu<sup>3</sup>*, a Chinese measure of land; 6 *mu* and upwards are equivalent to an English acre.

4. 狗拏耗子多管閑事 *kou<sup>3</sup> na hao<sup>4</sup>-tzü*; *hao-tzü*, a rat, a mouse; distinguished as *ta* or *hsiao*: to meddle with what does not concern one, the catching of rats and mice being the business of a cat, not a dog; 閑 is merely another form of 閒 (see Part III, 983). Rats and mice are also called 老鼠 (Radical 208), being distinguished as *ta* and *hsiao*.



friend, whose tone had been pleasant enough, suddenly changing his front, he made equal haste to say, "Dear me! I only wanted to borrow a little money of you; if there was anything to be done, good; if nothing, nothing; I don't see what occasion there was for this sort of thing." And thereupon he rose up to go.

3. T'ïEN was a piece of gristle that always turned the edge of the knife<sup>5</sup> (a man who was ready to face any conditions). When he saw that CH'ENG H'ENG was going away, he came round at once, and said with a smile, "I was only joking. The proverb says well, 'Money is but dirt:'<sup>6</sup> one's reputation is worth any sum' [and mine is engaged in this matter]. We two were as great friends once upon a time as it was possible for us to be, and it would be to ignore all our past claims<sup>7</sup> on each other, wouldn't it, if I were to let you tell me the story you have told me to no purpose?

4. Then after a short pause<sup>8</sup> he went on, "That's a worn-out old thing you have on; are you still up to mending your own clothes?" CH'ENG H'ENG blushed up to the ears

and over; "Every man," said he, "is bound to know how to stitch and patch;<sup>9</sup> you needn't be making fun of people."

5. "Don't talk like that," said T'ïEN, "will you let me make you a present of something new?"

6. Saying which he brought out a cloth wrapper<sup>10</sup> more or less the worse for wear, containing a number of articles of dress, and having opened it out on the stove-bed, "Now, sir," said he, "how many things do you want?"

7. "You don't mean to say that you are ready to give me any number," said CH'ENG H'ENG. "So far as I am concerned, the more the better."

8. "I shall give you but one article," said T'ïEN. "Take the first that comes to hand; there is no occasion for you to be picking and choosing."

9. CH'ENG H'ENG took no notice whatever of this illiberal speech, but while T'ïEN was talking his eye lit upon<sup>11</sup> a brand new<sup>12</sup> cloak, which he drew out, taking care to observe at the same time, "This is no great things."

5. 滾刀筋 *kun<sup>3</sup> tao chin<sup>1</sup>*, gristle that turns the edge of the knife, a tough customer, one on whom it is not easy to make an impression; also, a man who is ready to face any emergency: *kun*, to turn, to roll over; 打滾兒, to roll, as a dog or a mule, in the dust; *kun* also means to bubble, to boil, as *kun shui*, boiling water, but *k'ai shui* is more common.

6. 糞 *fên<sup>4</sup>*, dung: *fên t'u*, earth used for manure, as the sweepings of streets, etc.

7. 前功盡棄 *ch'ien kung<sup>1</sup> chin ch'i<sup>4</sup>*, the merit of past service utterly thrown away: *ch'i*, to fling away, to abandon; for *kung*, see Part III, 1042.

8. 默了一會兒 after a pause. See Part III, Exercise XXXI, 3.

9. 縫縫補綻: *fêng<sup>2</sup>*, to stitch a seam; *lien<sup>2</sup>*, a seam, but it is not found apart from *fêng*; *chan<sup>4</sup>*, an opened seam, generally applied to hard articles, as a division between the "uppers" and the sole of a boot, an open seam in the timbers of a boat, and so forth; *pên fên shih*, a matter which it is one's proper share or lot to perform.

10. 包袱 *pao<sup>1</sup>-fu<sup>4</sup>*, a wrapper: *fu*, a square cloth, properly read *fu<sup>2</sup>*.

11. 冷眼看見, his eye lit upon: *lêng yen*, an unprejudiced eye; an eye that looks upon a thing for the first time, or that is not influenced by familiarity with the object contemplated; e.g., a person is ill, and he invites a friend with whom he is not in constant contact to look at him with a *lêng yen* and tell him whether he appears worse than he did some time previously; as the people in constant contact with him regard him with an accustomed eye (看熟了), they are not able to appreciate the difference in his appearance.

12. 斬新 *chan<sup>3</sup> hsin<sup>1</sup>*, brand new, just cut off [from the original piece]: the character 湛 (*chan<sup>4</sup>*) appears in the first edition of this work and is also given in WILLIAMS'S Dictionary, but native dictionaries support the first reading.

10. "Chut!" said T'EN ÊRH, with a sneer, "Try and put up with<sup>13</sup> it; you will disgust people if you show that you are never satisfied. Take the thing and go your ways; but once out of this house, mind, I won't undertake to change it."

11. "Might it be changed for something else now?" asked CHÊNG HÊNG, smiling.

12. "I should say," said T'EN, "that you had best make up your mind at once; if you take this you'll have done very well."

13. "And what," said CHÊNG HÊNG, as he thanked him, "what little thing shall I have the honour of presenting you with in return?"

14. "Keep what you have for yourself," said T'EN ÊRH; "I want for nothing; and now I think of it, here is a sack of rice with fifty catties in it; you might take it along with you as well."

15. "You are too thoughtful, really," said CHÊNG HÊNG; "but it's out of my power to lift<sup>14</sup> such a weight; what shall I do?"

16. "I've a stout she-ass<sup>15</sup> here that I will lend you to put it on," said T'EN; "there now, don't go and play the spendthrift any more."

17. CHÊNG HÊNG promised most emphatically<sup>16</sup> that he would not, and bidding his friend good-bye, away he went.

13. 包含 *pao<sup>1</sup> han<sup>2</sup>*, put up with, keep one's opinion to oneself; used generally with reference to presents given, or as an apology for a blunder, etc.: 他沒見過世面您包含着點兒罷, he is inexperienced, make due allowance for him. N.B.—*Shih<sup>2</sup>*, not *shih<sup>4</sup>*.

14. 提溜 *ti<sup>1</sup> liu<sup>1</sup>*, to carry in the hand, to carry by one's side or lift from the ground: the value of *liu* in this phrase is difficult to discover; it is a colloquialism probably peculiar to the North. N.B.—*Ti<sup>1</sup>*, not *ti<sup>2</sup>*, as in Part IV, Dialogue II, 36.

15. 驢 *ts'ao<sup>3</sup> lü<sup>1</sup>*, a she-ass: *ts'ao*, the female of equine animals, but colloquially only applied to asses and, for some reason or other, to domestic fowls, though generally without the radical "horse."

16. 切切實實的 emphatically, decisively: *ch'ieh<sup>4</sup>*, to chop up (see Part V, Lesson LIV, Note 7); also, a particle expressive of earnestness, emphasis, or sincerity.

## CHAPTER V.

1. For all his promises, unfortunately the old man remained unchanged in him, and he went straight to a gambling house that he had been used to frequent. The people at play there were men whose experience of the outside world was limited.<sup>1</sup> They were aware that CHÊNG HÊNG had of late been without means of any kind, and they were quite surprised to see him all of a sudden with such

a coat as this. Up comes one of them to him, accordingly, and says he, "What is this made of? [let's have a look;] I'm a near-sighted,<sup>2</sup> man, you know, and I don't see well." "What does it signify to you?" said<sup>3</sup> CHÊNG HÊNG; "don't be chaffing;<sup>4</sup> I want something to eat; dispose<sup>5</sup> of this for me, some of you, and let us get some meat and drink with the money; what say you?"

1. 沒見過世面. See above, Chapter IV, Note 13.

2. 近視眼 *chin-shih<sup>4</sup>-yen*, short-sighted: *shih*, to regard, to behold; 花眼 long sight.

3. 嘖. See Part V, Lesson LIV, Note 3.

4. 俏皮話 *ch'iao<sup>4</sup> p'i hua*: *ch'iao p'i* is, strictly speaking, pretty, winsome, attractive, and is often used in that sense; but when applied to speech it means to chaff, to give a person credit for attractions he does not possess.

5. 出脫, to get rid of, either by pawning or selling.



2. This suited his hearers well;<sup>6</sup> they were greatly pleased; and in no time the coat had been sold and a lot of things bought and brought in.

3. Some of the party stewed down the meat till it was all in shreds<sup>7</sup> and smelt fragrantly;<sup>8</sup> others kneaded<sup>9</sup> dough as fast as they could; and others baked the scones. And just as all this was being got ready, there were still some who had a fancy for savoury dumplings.<sup>10</sup> It was every man to his liking, without a doubt.

4. Now observe, when CHÊNG HÊNG had no money, these men would all keep out of his way. The moment that he had got meat and wine to give them, their friendly demeanour<sup>11</sup> returned, and they ate his meat and drank his wine and made merry<sup>12</sup> with him. True indeed is the proverb: "Friends may be friends only when there is meat and wine going; man and wife will remain man and wife where there is nothing to cook but plain rice." [There is no bond that holds in adversity but the matrimonial.]

5. Now, amongst these gamblers there was one bald-headed fellow,<sup>13</sup> well known for as crafty a schemer<sup>14</sup> as any man. He was tempted by the sight of the rice that CHÊNG HÊNG had got with him, and taking two or three of the party aside, he entered into consultation with them on the subject.

6. "I learned the ways of a certain craft a long time ago," said he; "I see nothing to prevent my trying my hand to-day, except that what I want to do can't exactly be done by me all alone. You help me to get hold of the thing, and then we can divide it amongst us, share and share alike;<sup>15</sup> what do you say?"

7. The men objected to his proposition; "It will never do to break the law like that," said they; "you must be set on your own destruction." So far from minding what they said, however, the bald man threatened them; "If you won't join me in the business," said he, "well and good; but if I get into trouble<sup>16</sup> and am taken up for it, may I

6. 正中下懷, just suited their ideas or wishes; *lit.*, exactly hit [the wish that was] at the bottom of (or beneath) [each man's] bosom. See Part III, 302.

7. 燉 *tun*<sup>4</sup>, stewed (or boiled) a long time until it was 稀 (*hsi*<sup>1</sup>), watery, and 爛 (*lan*<sup>4</sup>), done to a shred.

8. 噴香 *p'ên*<sup>4</sup> *hsiang*, gave forth a fragrant odour: *p'ên*, to puff out, as from the mouth.

9. 搗麵 *ch'uai*<sup>1</sup>, to thump or knead the dough preparatory to making scones, these scones or cakes 餅 (*ping*<sup>3</sup>) being baked on an iron, 烙 (*lao*<sup>4</sup>).

10. 饅頭 *po*<sup>1</sup>-*po*<sup>1</sup>, dumplings; also, small cakes of various kinds.

11. 情面, friendly demeanour: *mien*, the face of *ch'ing* (short for 交情), friendship, *tiao kuo lai*, was turned round to him.

12. 開懷暢飲 *k'ai huai*<sup>2</sup> *ch'ang*<sup>4</sup> *yin*<sup>3</sup>; *lit.*, opened their hearts (cast care to the winds) and joyously (*ch'ang*) drank (*yin*). Cf. 暢快, happy, free from care.

13. 禿子 *t'u*<sup>1</sup>-*tsü*, a bald-headed person: *t'u* is also applied to the point of a Chinese pencil or writing brush which from much use has opened out.

14. 刁鑽 *tiao tsuan*, unscrupulous and scheming to a degree that *pu kuo*, could not be surpassed: *tiao* is an adjective expressive of general depravity.

15. 均攤勻散 *chiün*<sup>1</sup> *t'an*<sup>1</sup> *yiün*<sup>2</sup> *san*<sup>4</sup>, share and share alike: *chiün* and *yiün*, or *chiün yiün*, mean in even parts; *t'an*, properly, to contribute to, but here merging its sense into that of *san*, to distribute. Cf. 均背拉一算, to strike an average.

16. 犯了事, get into trouble; not to break the law, but to get into trouble in consequence of breaking the law; just as 犯人 is a criminal under arrest, not a law-breaker who has not been caught out.



never die in my bed if I don't drag you in for it too."<sup>17</sup>

8. The men reflected a little. This was no child's play; "When a thief bites," thought they, "he bites right into the bone. If we don't do as he wants, we shall only sacrifice ourselves for nothing."<sup>18</sup> And so back they came to CHÊNG HÊNG, and said they, "There's still such a lot of liquor here; what say you to a drinking match to see who has got the hardest head?" CHÊNG HÊNG tried to excuse himself; "I can't carry<sup>19</sup> much," said he, "and I have already had my fill." "Nonsense!" cried the bald man, "force the wine into his mouth,<sup>20</sup> and see whether he will drink or not."

9. CHÊNG HÊNG was by nature as much afraid of bad people as he was ready to bully the gentle, and when he found his companions using strong language,<sup>21</sup> he became afraid that there would be a general row.<sup>22</sup> So he had no alternative but to turn to and drink with them as hard as he could. The drinking went on till the day began to break<sup>23</sup> in the fifth watch, when they had all drunk so much that they were staggering and stumbling from side to side; not one could stand on his legs.

10. CHÊNG HÊNG, however, was not so far gone; he was still half sober; and having had his suspicions from the first, when he saw what was now taking place, he pretty nearly guessed the truth. So he watched his opportunity, and when the rest were not minding him, he stole away home with the donkey behind him, reeling and lurching backwards and forwards as he went.

11. It was broad daylight when he got to his house, and at the same moment a man that had been sent by T'ÏEN ÊRH for the ass presented himself, and led her off home.

12. CHÊNG HÊNG went in, and having put down his rice and bolted the door, he sat down to rest a while on the stove-bed; presently he stretched himself upon it and fell fast asleep. While he was unconscious of every mortal thing, the bald man, coming stealthily to his door, wrenched it open<sup>24</sup> with a poker, and carried off his rice.

13. It was well past noon when he woke, and the very first thing he did was to look for the rice; but not a grain of rice was there, and the door, he observed, had been forced as well. "What?" cried he, as he turned himself over and got off the stove-bed, "Robbery in broad day! Ah! it's like my

17. 把你們攀出來: *p'an¹*, drag you in for it; *lit.*, drag you out. See Part V, Lesson XIII, Note 10.

18. 白饒 *pai jao²*, for nothing; *jao* is here used in the sense of to throw something extra into a bargain; 把這個饒給我, throw this in as well: *pai jao* is to throw in something for nothing, to give absolutely away.

19. 量 *liang¹*. See Part III, 776, Obs. (p. 149).

20. 灌 *kuan¹*, here, to pour forcibly down the throat, to compel to drink: *kuan yao¹*, to administer medicine.

21. 出言不遜: *hsün¹*, using strong language; *hsün*, properly, docile, modest, humble; the humility of demeanour which courtesy requires.

22. 大家夥兒跟他鬧糟糕: *tsao¹ kao¹*, there would be a general row: *ta chia huo¹-rh*, the whole of the parties associated would with him *nao*, get angry to the making of a *tsao kao*; the first word is used of anything so rotten or saturated as to have lost its consistency (see Part V, Lesson XLVII, Note 12); the second signifies a cake of a certain kind. Cf. *tsao kao*, here's a mess; used of any disastrous combination of circumstances.

23. 朦朧亮兒的時候兒: *mêng¹ mêng¹ liang¹-rh*, the break of day; *mêng*, properly, misty or foggy.

24. 撬 *ch'iao¹*, to prize, to burst open: poker, *t'ung-t'iao*; *lit.*, penetrating rod.

luck; the worse I am off, the worse my misfortunes be."<sup>25</sup> And so he went on, crying and howling ever so long, making a great noise, and to no purpose either.

14. The explanation of all this is that CHENG HENG came primarily of a bad stock.<sup>26</sup> His father, who had held a provincial appointment, confined his attention to taking bribes.<sup>27</sup> He had no feeling for the troubles of the people; the aged and lonely, widows, orphans, or childless parents,<sup>28</sup> all alike, he would have something out of them;<sup>29</sup> whenever a chance presented itself he would turn the public interest to his own account;<sup>30</sup> then he had no capacity except for bad ends, and being at last denounced to the Emperor,<sup>31</sup> His Majesty

launched a most dreadful decree<sup>32</sup> at him, directing him to shut himself up and meditate upon his wrong-doing. He had a stroke of paralysis<sup>33</sup> in his house some time after, and this not yielding to treatment, he died of it.

15. CHENG HENG, his favourite<sup>34</sup> son, had been allowed to run riot<sup>35</sup> in his childhood, and the family, as we have just shown, being thus unsound at the root, it was not possible, was it, that he, CHENG HENG, should be any good himself? So true is it that no cloth can be drawn out of the indigo vat<sup>36</sup> unstained. In the ruin that had at this time befallen his whole family<sup>37</sup> is seen the perfect unerringness of Heaven's justice.<sup>38</sup>

25. 遭殃 *tsao<sup>1</sup> yang<sup>2</sup>*, to meet with misfortune or mishap. Cf. 越渴越吃鹽.

26. 根基 *kên<sup>1</sup>-chi<sup>2</sup>*, stock: *chi*, a foundation, a basis.

27. 受賄賂 *shou hui<sup>4</sup> lu<sup>4</sup>*, to take bribes; the first sometimes used without the second; 行賄, to offer or give bribes.

28. 鰥寡孤獨 *kuan<sup>1</sup> kua<sup>3</sup> ku<sup>1</sup> tu<sup>2</sup>*: *kuan*, an aged widower; *kua*, lone, alone; here, a widow (commonly called 寡婦); *ku*, properly, fatherless, but here used of one without either parent; *tu*, properly, single, but used of men in years who have no son.

29. 勒掯 *lo<sup>2</sup> k'en<sup>3</sup>*, to levy black mail, to extort money from; *k'en* also means to detain by force.

30. 假公濟私 *chia<sup>3</sup> kung<sup>1</sup> chi<sup>4</sup> ssü<sup>1</sup>*, turned the public interest to his own account; *chia* is here used in its secondary sense of to borrow: he borrowed the public [opportunities his position afforded him], *chi*, to further, *ssü*, his private interests.

31. 參 *ts'an<sup>2</sup>*, also read *ts'en* (see Part III, 493 and 576), to impeach or denounce to the Emperor.

32. 雷霆 *lei<sup>2</sup> t'ing<sup>2</sup>*, both meaning thunder, are applied to the anger of the Emperor.

33. 癱瘓 *t'an<sup>1</sup>-huan<sup>4</sup>*, paralytic, paralysis: *t'an*, paralysis; *huan*, a word of the same meaning never separated from *t'an*.

34. 疼 *t'êng<sup>2</sup>*, short for *t'êng ai* (see Part III, 453).

35. 縱他撒野 *tsung<sup>4</sup> t'a sa<sup>1</sup> yeh<sup>3</sup>*, allowed him to run riot: *tsung*, to loosen, to let go; hence, to allow; *sa*, to scatter; hence, to be unrestrained, to let go (cf. *sa shou<sup>3</sup>*, let go); *yeh*, in a wild manner.

36. 靛缸 *tien<sup>4</sup> kang<sup>1</sup>*, an indigo vat: *kang*, an earthenware jar or vessel.

37. 全家敗盡 *ch'üan chia pai<sup>4</sup> chin*, his whole family utterly ruined: *pai*, damaged or destroyed, also defeated (see Part V, Lesson VIII, Note 14).

38. 天理昭彰: *chao<sup>1</sup> chang<sup>1</sup>*, the manifestation, *t'ien li*, of Heaven's justice, *ssü hao<sup>2</sup>*, in the minutest degree (see Part V, Lesson XXXIX, Note 8), *pu shuang*, is not incorrect; *chao<sup>1</sup>*, bright light; *chang*, manifestation of light; *shuang<sup>3</sup>*, to be wrong (see Part III, 823).



## CHAPTER VI.

1. And now [leaving CHÊNG HÊNG for a while] let us confine<sup>1</sup> our attention to YING YING and her maid HUNG NIANG (Miss ROSE), who, although nominally the servant of her mistress,<sup>2</sup> was in their private relations quite like a sister.<sup>3</sup> She was, to say the truth, nice-looking, a very handy<sup>4</sup> servant, and ready of speech.

2. "I don't know what can be the matter with me," says YING YING to her one day in the work-room;<sup>5</sup> "for the last few days, I don't know why, I've had a bad headache, and it has made me feel so low that I have hardly been able to bear it."

3. "Mayn't it be that you have something on your mind, miss?" answered HUNG NIANG. "If I might give a guess, whether it's right or not, I should say that that CHÊNG

HÊNG was the cause of it, eh? Well, when I think that he is no longer a youth, and yet there he is, not only with half his life spent in doing nothing, but getting himself ill spoken of by everybody, I can't help detesting him. We were nicely taken in indeed when we were told he was so good. My idea is that it is the thought of him that keeps you from taking pleasure in anything you are about." "There, there," said YING YING with a sigh; "don't begin talking nonsense the first thing in the morning." "Very good, miss," said HUNG NIANG; "if you'll please tell me what you think it best you should do, I'll wait upon you." "Those trees you planted in the garden one day," said YING YING, "are budding<sup>6</sup> by this time, I daresay; what do you say to going with me to see?"

1. 單 *tan*<sup>1</sup>, only. See Part III, 308.

2. 主僕 *chu p'u*<sup>2</sup>, master and servant.

3. 手足 can be used of the relationship of brothers as well as sisters.

4. 麻利 *ma<sup>2</sup>-li*, sprightly, handy; 麻 probably corruptly used for 馬.

5. 繡房 *hsiu<sup>4</sup> fang*, a boudoir or lady's work-room: *hsiu*, to embroider.

6. 芽 *ya*<sup>3</sup>, buds; not sprouts, which are *miao*<sup>3</sup> (see Part III, 691). The bud of a flower is 骨朵兒.



## CHAPTER VII.

1. While we leave them to take their walk, let us speak of a certain graduate at this time in Hsi-lo;<sup>1</sup> his name was CHANG KUNG,<sup>2</sup> and his style<sup>3</sup> was CHÜN JUI (the Jewel of his Sovereign).

2. His father likewise had held high office, but had retired, and, returning to his home, had died<sup>4</sup> long since. Our graduate, though small of stature, had a distinguished countenance; he was modest in manner and of a courteous and kindly disposition;<sup>5</sup> at the same time he possessed so much of accomplishment, whether as a man of letters or in the way of manly exercises, that everyone, in fact, put faith in<sup>6</sup> him. And now, most opportunely, while he was wishing to test the ability within him, the year of the metropolitan examinations<sup>7</sup> came round, and he deter-

mined to go up to the capital in time for them, taking with him a single servant called CH'IN T'UNG<sup>8</sup> (the lad CH'IN).

3. The day before they were to start the graduate said to CH'IN T'UNG, "We shall be off to-morrow the moment it is light; have you got everything ready<sup>9</sup> that you ought to have?"

4. "I have everything ready, sir," answered CH'IN T'UNG; and next morning, very early, master and man set out on their journey. They had been travelling some days when they came to a place at no great distance from which the graduate CHANG remembered that a man named TU<sup>10</sup> was living; the two had been friends in adversity,<sup>11</sup> and suited each other so perfectly<sup>12</sup> that they were just like brothers.

1. 洛 *lo*<sup>4</sup>.

2. 珙 *kung*<sup>2</sup>, a jewel; not used colloquially.

3. 號 *hao*<sup>4</sup>, a person's "style," or the name by which he is known to his friends. See Part III, 858.

4. 謝世 *hsieh*<sup>4</sup> *shih*<sup>4</sup>, to die; *lit.*, withdraw from life. Note that *hsieh* is here used in its primary sense of to decline, to withdraw from. Cf. also 謝罪, to apologise.

5. 和霽 *ho ai*<sup>3</sup>; *lit.*, friendly and pleasing; in combination, courteous, friendly.

6. 佩服 *p'ei*<sup>4</sup> *fu*<sup>2</sup>, to have regard or respect for, to have confidence in: *p'ei*, to carry on the person, as clothes; *fu* *p'ei*, to wear ornaments. The expression *p'ei fu* is derived from an ancient poem, in which the poet says that he will write the words of a certain philosopher upon his girdle and wear them constantly about him: 願言書諸紳可以爲佩服 (see also LEGGE'S Classics, Vol. I, p. 160, 4).

7. 大比之年, *lit.*, the year of the great comparison; the metropolitan examination for the degree of *chin-shih* (the highest literary grade), which is held once in every three years. 來京趕考: note *lai*, indicating that the author of the story is in the capital; were he not, *lai* would be incorrect.

8. 琴童 *ch'in*<sup>2</sup> *t'ung*<sup>2</sup>: *ch'in*, the Chinese lute or harpsichord; *t'ung*, a lad under 15 years of age.

9. 齊截 *ch'i*<sup>2</sup> *ch'ieh*<sup>2</sup>, all ready; *yü pei ti*, prepared, *ch'i ch'ieh*, to a state of completeness: *ch'ieh*, to cut off; hence, bring to an end.

10. 杜 *tu*<sup>4</sup>, properly, a species of crab apple, commonly called 杜梨兒; also, to shut out, as 杜門謝客, to deny oneself to visitors.

11. 患 *huan*<sup>4</sup>, misfortune, calamity.

12. 情投意合, suited each other perfectly: their *ch'ing*, feelings, *t'ou*<sup>2</sup>, accorded, and their *i*, opinions, *ho*, were in harmony. *T'ou* has various other meanings.

5. This man, who was now in the army, was quartered with a force under his command at the P'u Kuan, in charge<sup>13</sup> of that barrier. His extraordinary proficiency in martial exercises and his skill in the movement of troops<sup>14</sup> were such that he was known as the *Pai Ma Chiang-chün*.<sup>15</sup>

6. As the graduate called his friend to mind, it occurred to him that he could not do better than try and make time to pay him a passing visit before he went on to the capital; it would not interfere at all with the business he had in hand. So making a slight *détour* he arrived at the P'u Kuan, and alighted at an inn that he found in the suburb [of the town]. He was so fatigued<sup>16</sup> by his journey that before going out for a stroll<sup>17</sup> he proposed to rest for a little.

7. Accordingly, he did rest awhile, and then he asked one of the people of the inn if there was any place worth going to in the neighbourhood. "There's the P'u-chiu Ssü not far from this," said the man; "that's a very pleasant place."

8. "Ah!" said the graduate; "well, get me something to eat first, for I am exceedingly hungry."

9. The man immediately went out and bought a pickled chicken,<sup>18</sup> and when he had brought it in he set on with it two bowls of vermicelli prepared with sauce.

10. The graduate ate this, and after telling the people of the inn to feed his horse and to take good care of his odds and ends, he left the inn with CH'IN T'UNG behind him.

13. 守 *shou*<sup>3</sup>, to have in custody, to hold on guard; can be used alone, or, as here, with *fang*, for which, see Part V, Lesson XVI, Note 1.

14. 調度 *tiao*<sup>4</sup> *tu*<sup>4</sup>; *li*, movement plans or arrangements; *tiao* referring here specially to the movement of troops (*tiao ping*); it has other meanings, and is sometimes read *t'iao*<sup>2</sup>.

15. 將軍 *chiang*<sup>1</sup>-*chün*<sup>1</sup>, a general; properly, a Manchu General-in-chief, or, as he is commonly called, Tartar General; it is also the title given to certain military governors stationed beyond the Great Wall: *chün* in its original sense is a division or army corps; it is also a general term for "military," as 軍務, military affairs; 軍器, munitions of war.

16. 勞碌 *lao*<sup>2</sup> *lu*<sup>4</sup>, fatigued: *lao*<sup>2</sup>, labour, trouble; *lu*, properly, the unevenness of stony ground. *Lao lu* may also be used of hard physical work.

17. 遊逛 *yu*<sup>2</sup> *kuang*<sup>4</sup>, to stroll: *yu*, to roam or saunter about; in Peking, more commonly 溜打 (*liu*<sup>1</sup> *ta*<sup>1</sup>).

18. 滷牲口 *lu*<sup>3</sup> *shêng*<sup>1</sup>-*k'ou*<sup>3</sup>, a salted chicken: *lu*, brine, pickle; a chicken, which is generally called *hsiao chi-tzà* (or *érh*), is not unfrequently spoken of as *shêng-k'ou*, an animal, to avoid the risk of making the mistake of giving the word *chi* an equivocal meaning by the addition of a common affix which is likely to slip out involuntarily.



## CHAPTER VIII.

1. There was a temple gathering that day in the P'u Kuan, and there was such a constant flow of people that walking along the road was no easy matter.

2. "Out of the way, you," shouted CH'IN T'UNG; "don't block up<sup>1</sup> the road so." The crowd thereupon opened a passage for them, and the two, master and man, passed through, and made straight for the P'u-chiu Ssü. Before they got much farther the temple in question became visible in the distance; a lofty, imposing<sup>2</sup> edifice it was.

3. They went in, and had been wandering about here and there some time [without meeting anyone] when a young bonze made his appearance; he was called FA TS'UNG, and the graduate and he having communicated to each other their respective names, FA TS'UNG invited the stranger to come in and have some tea.

4. The tea was served by a young *shabi*,<sup>3</sup> when FA TS'UNG exclaimed, "This tea is too<sup>4</sup> pale in colour; it's just like so much hot water: quick, and make a fresh cup for us."

5. The young *shabi* changed the tea for some better immediately, and when they had drunk it they strolled all about the place until the graduate suddenly observed, inside the half-open door of a flower garden that lay to the west of the temple, a young lady who, with her servant behind her, was strolling about like himself.

6. The young lady's complexion was white as snow, and her lips were rosy red; her deep black hair was gathered behind<sup>5</sup> into a *yüan-pao*, and in the hair on the top of her head were<sup>6</sup> fresh, sweet-smelling roses;<sup>7</sup> she wore ear-rings of green jade in her ears; on her wrists,<sup>8</sup> a pair of bracelets<sup>10</sup> of deep<sup>9</sup> yellow gold; and her dress was a long robe of pale blue.<sup>11</sup> All this matched besides by a quantity of pearls and jewels and ornaments of jade, set<sup>12</sup> in gold; a unique and perfect toilet indeed it was.

7. At the sight of her the graduate CHANG was so taken by surprise that even physically he was no longer master of himself. And as for the young lady, when, as she looked through the door, she observed our

1. 攔 *tang*<sup>3</sup>, to impede, to obstruct.

2. 威武 *wei<sup>1</sup>-wu<sup>3</sup>*, imposing: *wei*, majestic, awe-inspiring; with *wu*, properly, martial grandeur, but it is generally applied to objects; 威嚴, personal dignity or majesty.

3. 沙彌 *shami* or *shabi*, a Buddhist novice; a reproduction of a Sanskrit word.

4. 忒 *t'ê*<sup>4</sup>, here an adverb, equivalent to too, very.

5. 鬟 *tsuan*<sup>3</sup>, a chignon, a top-knot.

6. 插 *ch'a*<sup>2</sup>, to thrust or stick, as a sword into its sheath, flowers into the hair, etc.

7. 玫瑰 *mei<sup>2</sup> kuei<sup>2</sup>*<sup>4</sup>, a species of rose, red and very fragrant; common monthly roses are called 月季花.

8. 手腕子 *shou wan<sup>4</sup>-tzu*, the wrist; 脚腕子, vulgarly 脚脖子, the ankle.

9. 焦 *chiao*<sup>1</sup>, to scorch or burn with fire; in cooking, to scorch or burn the meat, etc., is 爇 (*hu*<sup>2</sup>).

10. 鐲子 *cho*<sup>2</sup>, a bracelet.

11. 翠藍 *ts'ui<sup>4</sup> lan<sup>2</sup>*, kingfisher blue: *ts'ui* can also be applied to green; 翠雀兒, the kingfisher.

12. 鑲 *hsiang*<sup>2</sup>, to inlay, to frame, to put an edging round, to set.



graduate, with his lips so red and his teeth so white, his distinguished<sup>13</sup> air, his whole appearance that of no common<sup>14</sup> person, she experienced quite the same sort of feeling towards him. "Can you tell me who that young lady is?" asked the graduate of FA TS'UNG.

8. 'They are official<sup>15</sup> people,' answered FA TS'UNG; "the family<sup>16</sup> of His Excellency TS'UI. When he died, Madame TS'UI came with the young lady to take up her quarters temporarily<sup>17</sup> in this neighbourhood. They are in very comfortable circumstances; really without a care in life."<sup>18</sup>

9. "Well, I've been all round<sup>19</sup> the empire," thought the graduate CHANG to himself, "and I have seen no small number of women, but never the superior of this one. What a pity it is that there should be any difficulty in my way: if I stay here some days longer, I shall inevitably miss the examinations;<sup>20</sup> and if I go up for the examinations, I may lose my opportunity here;

it really puts me in a sore dilemma." And so he kept on irresolute, with no decision taken, until he came round to the opinion that with so fair a young lady [to woo] it would be better<sup>21</sup> for him [to stay where he was] than to go up to the examinations.

10. This conclusion arrived at, he interrogated FA TS'UNG: "Can I have accommodation here," asked he; "I want to come and live in the temple too."

11. "The superior is not at home," said FA TS'UNG, "and I can't take upon me to speak; come to-morrow a little earlier, if you please, sir,<sup>22</sup> and you can talk the matter over with him."

12. The graduate CHANG had nothing for it but to return to his inn for the time being; he was too much out of spirits<sup>23</sup> to try his hand at anything; he didn't care for his tea, and as little about anything to eat; his thoughts were all about Miss TS'UI, and he got no sleep all night.

13. 不凡 *pu fan*<sup>2</sup>, uncommon: *fan* here in the sense of common, vulgar. See Part III, 563.

14. 尋常 ordinary, common: *hsiin* is an ancient measure of 8 *ch'ih* in length; a *ch'ang* was 2 *hsiin*; there is nothing to show how it came to be used in the sense of common or ordinary.

15. 官宦 *kuan huan*<sup>4</sup>, official; the word *huan* is a somewhat classical equivalent of *kuan*.

16. 家眷 *chia chüan*<sup>4</sup>, the members of a family; the women and children, but generally, the women only; also, a wife: *chüan*, to regard, to care for, to love; hence, one's wife and children. 寶眷, your wife (politely).

17. 寄居 *chi' chü*<sup>1</sup>, to take up temporary quarters, to lodge: *chi*, to lodge; also, to deposit temporarily; cf. 寄放, to leave on deposit; *chi* also means to send, as a letter.

18. 逍遙快樂 *hsiao' yao' k'uai lo*, without a care, in easy circumstances; the native dictionaries explain that 逍遙 are identical with 消搖, which the dictionary of K'ANG HSI explains as follows: *hsiao*, to melt, as ice, which leaves the substance behind; *yao*, to shake, to vibrate, as a ship in motion without injury to its contents. Hence the two characters are synonymous of bodily comfort, of a condition of body that does not feel the waste of vital energy consequent upon a struggle for existence; *k'uai lo* applies more particularly to mental comfort.

19. 走遍了 *tsou pien' liao*, have been right round, or everywhere: *pien*, everywhere, entire, to make a complete circuit. 找遍了, I've looked everywhere.

20. 期 *ch'ü*<sup>2 4</sup>, a set time or period; hence, times or seasons.

21. 甯可不 better to. See Part III, 625.

22. 施主 *shih' chu*<sup>3</sup>, a patron, a benefactor: *shih'*, amongst other meanings, to dispense, to bestow, as charity. The common term by which priests address their visitors. Note the tone of *shih*.

23. 無精打彩的, dejected, out of spirits: *wu ching* (see Part IV, Dialogue IV, Note 56), without spirits, and luck (*ts'ai*, see Part III, 259) driven away, *ta*.

## CHAPTER IX.

1. The following morning, getting up the moment it was day, the graduate CHANG went off to the temple and had an interview with the old bonze, whose name was FA PÊN.

2. After each had informed himself of the other's name, the graduate stated that he wanted to take<sup>1</sup> some rooms; on which, before going farther, FA PÊN inquired where his honoured visitor's mansion might be.

3. "I belong to another part of the country," said the graduate; "I am here about some business; but I find staying at the inn inconvenient, and the living there is very expensive, so I was thinking of shifting elsewhere. When I beheld this temple<sup>2</sup> of yours, and seeing what a fine place it was, I proposed to move into it; if I do, I should prefer being near the family on the west side there."

4. The fact is that the graduate CHANG was an ingenuous<sup>3</sup> man; it had always been his way to speak without reserve; what there was in his mind, therefore, he had said in so many words.

5. "Well, it does happen that there is just what will suit you," said FA PÊN; "there is a building in two divisions over there in the

west wing; but then, what with the grime of the smoke and the heat of the fire,<sup>4</sup> the kitchen is in such a condition that I was thinking of doing it up myself; but I have not set about it yet." "It would be quite the right thing to make a collection for temple repairs,"<sup>5</sup> said the graduate CHANG; "who may the proprietor be?"

6. "The temple is the temple of the Ts'UI family," said FA PÊN; "the buildings they occupy are on the other side of the wall. You see where the ground rises over there; beyond the wall of the court is their residence. They are not without means, but whether they would choose to find such a sum as this, I don't know."

7. The graduate CHANG thought to himself, "After all, it will only be risking<sup>6</sup> a little more money on the venture." "And so," said he, "you undertake the repairs; I'll be responsible if the funds run short, and come to your aid; what say you?"

8. FA PÊN thanked him; "Nothing could be better, sir," said he; "your charitable intentions lay me under great obligation to you."

1. 租 *tsu*<sup>1</sup>, to hire or rent from; 租給, to rent to; 租子, rents on land; 房租, the rent of a house.

2. 刹 *ch'a*<sup>4</sup>, a Buddhist temple; *pao*, as in Chapter VIII, Note 16.

3. 樸 *p'u*<sup>2</sup> *shih*, ingenuous, straightforward; *p'u*, *lit.*, an unfinished (unpolished) vessel of wood.

4. 烟熏火燎 *yên*<sup>1</sup> *hsiün*<sup>1</sup> *huo* *liao*<sup>3</sup>, grimed with smoke and scorched by fire: *hsiün*, sooty, stained by smoke; *liao*<sup>4</sup>, properly, to burn; here, stained by scorching.

5. 募化重修 *mu*<sup>1</sup> *hua*<sup>4</sup> *ch'ung*<sup>2</sup> *hsiu*<sup>1</sup>, to beg subscriptions for the repair [of Buddhist temples]: *mu*, to hire, to enrol; *hua*, to change, *sc.*, men's hearts; to evoke their sympathies [and obtain money for] *ch'ung*, afresh, *hsiu*, repairing.

6. 劉著 *huo*<sup>1</sup>-*cho*, colloquially, to run a risk, as 劉著挨淋, I'll risk a wetting; 劉著碰釘子, I'll run the risk of a rebuff: *huo* is, literally, to rip up or open.



9. The graduate CHANG at once<sup>7</sup> begged him to send someone with him forthwith for the money, who could at the same time get a carpenter to make some things that might be ready<sup>8</sup> when he wanted them; and then he asked FA PÊN how many days it would

take to complete the repairs. FA PÊN said that it would probably be quite done inside of ten days. This said, the two men took leave of each other, and FA PÊN went to look for workmen.

7. 登時 *têng<sup>1</sup> shih*, at once: *têng*, *lit.*, to mount, to ascend, is here identical with 當, q.v.

8. 應用 *ying<sup>4</sup> yung*, ready for use. Note the tone.

## CHAPTER X.

1. The lad CH'IN was by his master's side, and when he heard him talking in this fashion, "This habit of taking no thought for the morrow," said he to himself, "won't do at all;" and without farther ceremony, he said, "Sir, the money you have with you is not much; if you spend it all here, how will you manage when you get to the capital?"

2. "Is it any business of yours?" said the graduate in a rage; "what does it matter to you if I choose of my own goodwill to do the old superior a turn?"

3. The lad CH'IN did not speak, but he thought, "There's a proverb in two lines, 'Say what you know will be agreeable; plain speaking<sup>1</sup> provokes people:' let him go his own way; I don't see how I'm to make any hand of it."

4. A few days later and back came the graduate to the temple to ask FA PÊN if the rooms were ready yet. "The rooms," said FA PÊN, "will soon be done, but, unfortunately, the carpenter who was to have made the

furniture, in his stupidity, has not turned out the things as they should be, and I have just desired him to make them all over again."

5. The prospect of this delay of several days made the graduate feel impatient, and he went off himself to look for the carpenter.

6. "No time must be lost about those tables and chairs," he told him; "you must do just as I desire you; you had best be careful if you want to please."

7. "How many articles do you want altogether, sir?" said the carpenter.

8. "Didn't I tell you long ago," said the graduate, "that I wanted two tables and five chairs, and don't two added to five<sup>2</sup> make seven?" And then turning to CH'IN T'UNG, he desired him to keep the people to their work, so that not a moment should be lost.

9. "How many days are they to do the work in?" asked the lad CH'IN.

10. "The things are not so very many," said the graduate CHANG; "they could all be finished in four or five days, I am sure."

1. 耿直 *kêng<sup>2</sup>-chih<sup>2</sup>*, outspokenness, generally in a good sense: *kêng* is here used in the sense of 介 (*vide* native dictionaries), which means alone, a single person; hence, one who stands firm to his principles; *chih*, straight.

2. 哇 *a<sup>1</sup>*, properly *wa<sup>1</sup>*, to vomit, is here a corruption of the numerative *ko*; it often follows the numerals 4, 5, 6, and 7.



11. The repairs of the buildings had been completed some time, and in less than five days the tables and chairs were quite ready.

12. The graduate having inspected them all, declared that they were not so bad: "The legs of the tables," said he, "are well turned,<sup>3</sup> and the chairs are solid; there is no fault to be found this time." And then he told the people of the temple where the things were

to be put; this was to stand in this place, and in this other place that other thing was to stand; and they were to hang four scrolls<sup>4</sup> on the wall, and to be careful not to tear them. Then, as soon as all these preparations were ended, he told the lad CH'IN to go over at once for the baggage, which he brought and duly distributed.

3. 鑄 *hsian*<sup>4</sup>, to turn in a lathe.

4. 幅 *fu*<sup>2</sup>, a roll; a rather long and narrow slip of paper with either writing or a design upon it.

## CHAPTER XI.

1. They had been installed, master and man, some days, when the graduate saw a young girl come out, followed by a little boy; she asked FA PÊN if any day had been fixed for the reading of a service for the late TS'UI *ta-jên*. FA PÊN said yes, a day had been fixed; the fifteenth of that moon.

2. The graduate observed that the young girl was very nice-looking;<sup>1</sup> [and she was nicely dressed;] her hair ornaments<sup>2</sup> were silver gilt, and her coiffure was very trimly arranged. He nudged (*lit.*, pulled) FA PÊN,

and asked him in a low voice, "What place does this person hold in Madame TS'UI's house?"

3. "She is Miss TS'UI's maid," said FA PÊN, "and her name is HUNG NIANG. Miss YING YING's own wit and beauty are such that HUNG NIANG from attending on her has insensibly taken the same colour.<sup>3</sup> Notwithstanding (*tao*) their difference in degree, they are just like twin sisters, and the young lady, finding that the maid has a clever tongue of her own, that she is equally ready whether in

1. 俊 *chün*<sup>4</sup>, nice-looking, superior in mental and bodily qualifications; applicable only to young persons of either sex; classically, the cleverest man in a thousand.

2. 首飾 *shou*<sup>3</sup> *shih*<sup>1</sup>, head ornaments: *shih*, to adorn, to embellish; *shou shih* can be used of a woman's ornaments in general. 鍍 *tu*<sup>4</sup>, to gild.

3. 近硃者赤近墨者黑, one takes the colour of one's company: near vermilion (*chu*<sup>1</sup>) one is red, near ink one is black.

speech or action, and a girl of modest<sup>4</sup> demeanour withal, trusts her with everything; she is her mistress's right hand.

4. The graduate, when he had heard all this,<sup>5</sup> turned his head round and said out loud to FA PÊN, "I myself have been desiring to have a service read for my father ever since he died, and I shall be much obliged to you, sir, as superior of this establishment, if you will bring me in<sup>6</sup> as well; will it be possible?"

5. Before FA PÊN could reply, HUNG NIANG, who was a kind-hearted body, and saw that the graduate was a well-mannered man, observed gently, "This gentleman<sup>7</sup> can have a service read for him on the fifteenth at the same time as ourselves if he wants to; why should he not?"

6. The graduate was well pleased at this, and his countenance so beamed with smiles

that the girl asked FA PÊN, "What is it that makes the gentleman smile so?"

7. Now FA PÊN was too experienced a veteran<sup>8</sup> ever to be kept in the dark, and he pretty soon saw through the whole business. "Well, it doesn't mean anything," said he, "except that the gentleman is extremely delighted to learn that he can have his service performed on the fifteenth too." HUNG NIANG stepped into the waiting-room when she heard this, and sat down for a while, and while she was sitting there she whispered to one of the bonzes, "What is the name of the gentleman outside?" The bonze told her all about him, and as she came out again the graduate took occasion<sup>9</sup> to ask her, "Whose business are you in charge of, miss?" "In the charge of the old lady's business," said HUNG NIANG, and as she spoke she turned away and went home.

4. 慚愧 *mien<sup>3</sup> tien<sup>3</sup>*, coy, bashful, modest; both words mean embarrassed in manner.

5. 一番話 *fan<sup>1</sup>*, a turn: *i fan*, once; here the numerative of *hua*.

6. 捎帶 *shao<sup>1</sup> tai<sup>4</sup>*, let me come in, bring me in, let me join you: *shao*, to take along with one, to carry; to send, as a message by a convenient opportunity.

7. 相公. See Chapter XII, Note 2.

8. 老江湖, short for 老走江湖的, an old traveller; hence, an experienced person.

9. 趁勢 *ch'ên<sup>4</sup> shih<sup>4</sup>*, seized the occasion, took advantage of the circumstance.

## CHAPTER XII.

1. From this day forward the graduate used to walk in the court every day, but though he met HUNG NIANG several times, he could never muster up courage enough to speak to her.

2. At last one day he could stand it no longer, and out he came with it, *coûte que coûte*, "I have a service to ask of you, miss," said he; "if you can perform it I shall feel unboundedly grateful, and should you ever have any trouble in the time to come, miss, I shall of course use all the wit I have to help you. As you know, miss, it is only necessary for two people to join heart and hand, and there is nothing, is there, that they cannot accomplish? Still, your old lady does keep such a very tight hand over the family that in trying to bring about the arrangement<sup>1</sup> I am committing to your hands, I want you to put yourself entirely on my side, and never to go against me."

3. "You are getting rather free with your remarks, aren't you," thought HUNG NIANG, as she listened; and then she went on, out loud, "Have you lost your senses, sir,<sup>2</sup> that you forget yourself so? have you no idea of what is right and wrong? fancy, when you were running on with nothing but wild, nonsensical talk, if any busybody by had heard you and told the old lady, where would it all have ended?"

4. "Dear me!" said the graduate CHANG, "I am such a bungler,<sup>3</sup> I never can speak as I ought; pray bear with me a little, and I'll be more careful<sup>4</sup> in future." "Well, that's as it should be," said HUNG NIANG, and taking her leave of him, she went home.

5. As soon as she got home she said to YING YING, "You remember the graduate you saw the other day, miss, don't you? well, his name turns out<sup>5</sup> to be CHANG, and I have just met him again." And then she

1. 周旋 *chou<sup>1</sup>-hsüan<sup>2</sup>*: *chou*, to make a circuit, to environ; see Chapter III, Note 19, with which character it is identical; *hsüan*, to revolve, to come back to the same point; the two in combination mean to get round an object or enclosure, with a view of stopping a place of entry or attack. *Chou-hsüan* also means to pay attention to, as a host to a guest.

2. 懵懂 *mêng<sup>2</sup>-tung<sup>3</sup>*, to lose one's senses, to be oblivious to the proprieties: *mêng*, oblivious, stupid; *tung* has much the same sense; to "understand" appears to be a secondary meaning of *tung*, which is not recognised in native dictionaries. 相公 (*hsiang<sup>4</sup>*) was originally the title applied to Secretaries of State, but it is now used indiscriminately to denote "young gentlemen;" parents speak of their sons to the servants as *ta hsiang-kung*, *êrh hsiang-kung*, master one or two; see also Part V, Lesson XIX, Note 9.

3. 拙嘴笨腮 *cho<sup>2</sup> tsui<sup>3</sup> pên<sup>4</sup> sai<sup>1</sup>*, a bungler, one with awkward lips and clumsy cheeks; used, not of the lips or cheeks, but figuratively of a man's lack of power to express himself: *cho pên* (also read *chuo<sup>2</sup>*) is awkward, clumsy in large things and small.

4. 謹慎 *chín<sup>3</sup>-shên<sup>4</sup>*, careful, attention: *chín*, properly of solemn attentiveness, as at worship; *shên*, also attentive.

5. 敢情 *kan<sup>3</sup>-ch'ing*: it is extremely difficult to find an exact equivalent for this phrase in English; it is generally expressive of surprise at the realisation of some fact in a manner different to expectation, though, as in the present instance, it does not seem to have a stronger force than our expression "turns out." Cf. the following: 我原想是某人. 敢情是你呀. I thought it was So-and-So, but it turns out to be you instead.



went on and reproduced the whole of her conversation<sup>6</sup> with him, word for word.

6. After a moment's thought, YING YING divined what was passing in the graduate's mind, and, to say the truth, she felt equally

alarmed and gratified; "You needn't tell the old lady," she hastened to remark.

7. "That, of course," said HUNG NIANG; "it's one's business to speak of what ought to be spoken of; I know that very well."

6. 學說 *hsiao<sup>2</sup> shuo* implies a reproduction of the manner and gestures of the people speaking. *N.B.*—To mimic is 學舌.

## CHAPTER XIII.

1. Meanwhile the graduate remained standing in the court, all alone, turning the thing over and over in his mind. "It was the headlong way I went at it,"<sup>1</sup> said he to himself; "no wonder the girl was so hard on me." The reflection became quite intolerable, and he sat there on a stone in a sad way<sup>2</sup> until it was nearly dark,<sup>3</sup> when the lad CH'IN came over from the servants' quarter, and seeing how melancholy his master looked, he gave a start; "Oh, sir," said he, "don't you think you may get a chill sitting there on that very cold<sup>4</sup> stone? And, dear me, there's a number of scorpions<sup>5</sup> here too; if you don't mind you'll get stung."

2. "Yes; but its cooler sitting here in a shady place," said the graduate, with an air

of annoyance; "what are you come about?" "I came to tell you that dinner was ready, sir," said the lad CH'IN.

3. "I can't swallow<sup>6</sup> a mouthful," said the graduate; "you can go and get your own dinner." And he sat on without stirring<sup>7</sup> till just at midnight, while the moon was shining as bright as if it was daylight, he heard, all of a sudden, female voices on the other side of the wall.

4. Moving on tiptoe<sup>8</sup> to the wall, he climbed up<sup>9</sup> it, and peeping over he saw that it was YING YING herself burning incense under the trees.

5. The cover was thick, still her face was to a certain extent visible, and to the eyes of the graduate it seemed more attractive than

1. 莽撞 *mang<sup>3</sup> chuang<sup>4</sup>*, headlong, impulsive, abrupt: *mang*, properly, tangled, like brushwood, etc.; *chuang*, to run up against.

2. 納悶 *na<sup>4</sup> mên<sup>4</sup>*, to be absorbed or involved in melancholy: *na*, to take in, to receive, has many meanings, the most common of which is to pay, as taxes or fees; *na mên* also means to be puzzled.

3. 傍晚 *pang<sup>4</sup> wan*, nearly dark: *pang*, near.

4. 冰涼 *ping<sup>1</sup> liang*, icy cold: *ping*, ice.

5. 蠍子 *hsieh<sup>1</sup>*, a scorpion. 螫 *ché<sup>1</sup>*, to sting, of bees, wasps, scorpions; not of centipedes, serpents, etc., which bite.

6. 嚥 *yên<sup>4</sup>*, to swallow, to gulp down.

7. 沒動窩兒, never budged; *lit.*, did not move his *wo<sup>1</sup>*, lair, form, or nest.

8. 躡手躡腳, to go on tiptoe, to walk stealthily: *nieh<sup>4</sup>*, to tread.

9. 爬 *p'a<sup>2</sup>*, to crawl, to creep, to climb; *pa<sup>1</sup>*, as will be seen below, in 爬著牆, to hang on to the wall, by the elbows or hands; also, under certain circumstances, to get at, to get hold of (*see* Chapter XXXIV, paragraph 7).

at first; he could not help feeling more in love with her than ever.

6. When she had done burning her incense, HUNG NIANG pointed to the shrubs, observing that such a one had ripe fruit upon it, and that on such another the fruit was just forming; "It is such a pity," said she, "that the roots are all eaten into by the ants."<sup>10</sup>

7. As she rattled on in this strain, the graduate could hear every word, and he was just saying to himself that it would be best

to have some of these shrubs plucked up, so that there might be less hindrance to the view, when the lad CH'IN happening to come out, and seeing his master with his arms on the wall and his feet unsupported, cried out, "Take care not to let go with your hands, sir; it would be no joke if you were to fall."

8. "What should you be making such a noise for?" said the graduate to him sharply; "do you want to give the alarm to everyone?"

10. 螞蟻 *ma<sup>3</sup> i<sup>3</sup>*, an ant; 蛀 *chu<sup>4</sup>*, to eat into, specially of the action of any insect on wood, paper, etc. The word *ma* is also applied to wasps or bees (see Chapter XIX, Note 3).

## CHAPTER XIV.

1. In a short time YING YING went home, and the graduate returning to his chamber, the lad CH'IN put supper on the table. But the graduate's equilibrium was too disturbed<sup>1</sup> for anything to seem to be as it ought to be, and as he leaned against the side of the table he did nothing but try to put his people in the wrong.<sup>2</sup>

2. "The cook is a very dirty cook," he said; "the rice is full of grit; it hasn't

been properly washed;<sup>3</sup> why wasn't it passed through the sieve?<sup>4</sup> And the wine is cold; why haven't you warmed it?" Then, when he had taken a mouthful of it, "And it's quite bitter too; pour it back into the flask directly."

3. The lad CH'IN obeyed, and put on the soup, but the first taste of this dissatisfied the graduate more than ever. "The dust has got into the soup," he cried; "skim<sup>5</sup> it

1. 七上八下的, his equilibrium was disturbed. The expression is a quotation from a common proverb indicative of mental disturbance or indecision: 十五個柳罐打水, 七個上來, 八個下去; *liu<sup>3</sup> kuan<sup>4</sup>*, a well bucket or basket made of withes.

2. 找尋他們, found fault, tried to put them in the wrong, looked for [their faults].

3. 淘 *t'ao<sup>2</sup>*, here, to wash or scour rice.

4. 篩子 *shai<sup>1</sup>*, a sieve: *kuo shai-tzū*, to pass through a sieve; *shai i shai*, to sift.

5. 撇 *p'ieh<sup>1</sup>*, to skim off.

directly, and turn out the bottom of it as well."

4. "I've just bought a pomegranate,"<sup>6</sup> said the lad CH'IN, "but I am not sure whether it is in proper order;<sup>7</sup> will you try it, sir?"

5. It was brought in, but the graduate, having peeled<sup>8</sup> it, as soon as he put a piece of it in his mouth, exclaimed, "This is very bad; sour and rough."<sup>9</sup>

6. The lad CH'IN, finding that things gave as little satisfaction one way as another, was at his wit's end. Then, remembering that the cook had bought some soft beancurd,<sup>10</sup> he said to his master, "There's some soft beancurd; will you have any?" "Tell the cook to fry me a little of it," said the graduate, "and to boil the rest."

7. This was done, and the beancurd was brought in; but when the graduate had done

eating it, he recommenced his animadversions<sup>11</sup> on the cooking: every dish had been so dreadfully salt<sup>12</sup> that day; nothing had been as well flavoured as it usually was. The lad CH'IN was to tell the cook that he positively must be more careful.

8. The lad CH'IN signified his obedience, and having cleared the dinner table,<sup>13</sup> brought in tea. The tea was so scalding hot that there was no putting it to one's lips, and while the graduate was waiting for it to cool, he kept on stretching out one leg or drawing up<sup>14</sup> the other, just out of<sup>15</sup> temper with everything. CH'IN was out of temper too, but he had to be patient and hold his peace; his hope was that his master would get over the worst of his temper, and then all would be well.

6. 石榴 *shih<sup>2</sup>-liu*, the pomegranate.

7. 甜 *t'ien<sup>2</sup>*, sweet, pleasant to the taste.

8. 剥 *pao<sup>1</sup>*, to flay, to peel, to skin; not used of fruit which cannot be peeled with the fingers, as apples, etc.

9. 酸 *suan<sup>1</sup>*, sour; 澁 *sé<sup>4</sup>*, rough, that sets the teeth on edge.

10. 豆腐 *tou<sup>4</sup>-fu*, beancurd: *fu<sup>3</sup>*, properly, rotten; sloughing flesh.

11. 叨叨 *tao<sup>1</sup>*. See Part V, Lesson LXXII, Note 5.

12. 鹹 *hsien<sup>2</sup>*, salt in flavour.

13. 歛傢伙 *chien<sup>3</sup>* (or *lien<sup>3</sup>*) *chia<sup>1</sup>-huo*, cleared the table. Both readings of the first character are admissible.

14. 蹣 *ch'üan<sup>2</sup>*, to double up the arm or leg.

15. 左不過 *tso<sup>3</sup> pu kuo*, it was nothing more than, it was just (temper): *tso*, short for *tso yu*, right or left; *i.e.*, any way you like to take it.



## CHAPTER XV.

1. The next day, however, there was no change; but on the morning after, the graduate suddenly inquired, "Isn't this the fifteenth of the moon?" "Certainly," said CH'IN; "it is the fifteenth." Whereupon the graduate had his queue plaited without delay, and this done he went out to the front part of the temple and asked FA PÊN if everything was in order<sup>1</sup> for the reading of the service. "Not quite," said FA PÊN; "but it will be presently." The graduate drew<sup>2</sup> a lump of silver out of the breast of his dress, and presenting it with both his hands, he said to FA PÊN, "Please accept this as a contribution to your expenses;<sup>3</sup> it is a *ting*<sup>4</sup> of the highest touch."<sup>5</sup>

2. FA PÊN thanked him; "It is very good of you to think of it, sir," said he; "it's my duty to do my best without remuneration."<sup>6</sup>

3. "That would be out of the question," said the graduate; and they kept chatting in

this way, saying one to the other whatever came uppermost, when Madame TS'UI and YING YING, having duly fasted and performed their ablutions,<sup>7</sup> came over together from their house into the front court of the temple. As they were making for the waiting-room FA PÊN stepped forward to meet them, and having saluted them with folded hands,<sup>8</sup> he pointed to the graduate CHANG, and informed the old lady that the graduate was a friend of his who was desirous of having a service read for his late father, like herself, on that same day.

4. The old lady observing from the graduate's style that he belonged to the lettered class, answered, "Very proper that he should; there is no objection to his having it read on the same day as ourselves." After which conversation the Buddhistic service began up in the chief chapel.<sup>9</sup> The people who had come to look on at the show, some of them old fellows and some youngsters, when

1. 停當 *t'ing<sup>2</sup> tang<sup>1</sup>*, in order, satisfactory: *t'ing* is here equivalent to 定.

2. 掏出 *t'ao<sup>1</sup> ch'ü*, drew out (from his jacket), "forked out."

3. 十足紋銀, pure silver: *shih tsu, lit.*, 10 parts complete; *wên<sup>2</sup>, lit.*, streaks; specially the marks on the metal by which its quality may be known.

4. 錠 *ting<sup>4</sup>*, an ingot, bar, or shoe of bullion.

5. 香資. See Part IV, Dialogue VI, Note 10.

6. 効勞 *hsiao<sup>4</sup> lao<sup>2</sup>*, to exert oneself, to take pains: *hsiao*, to exert; *lao*, labour, pains; in combination the phrase means to work for nothing. Cf. the legal term 効力贖罪, to expiate a crime by gratuitous labour (*shu<sup>2</sup>*).

7. 齋戒沐浴 *chai<sup>1</sup> chieh<sup>4</sup> mü<sup>4</sup> yü<sup>4</sup>*, fasting (*chai*), abstinence (*chieh*), and purification: *mü*, to wash the hands and face; *yü*, to bathe the person.

8. 打個問訊 *ta<sup>3</sup> ko wên<sup>4</sup> hsün*, made a salutation; Buddhist priests salute with the palms of the hands placed together (合掌): *hsün<sup>4</sup>*, to ask, *sc.*, after a person's health. Laymen 拱手 (*kung<sup>3</sup>*), fold the hands in salutation.

9. 殿 *tien<sup>4</sup>*, the main building of a temple; also, a palace, a hall.

they beheld YING YING, all declared that she was indeed fair to see. And what with the remarks of this one and of that one, they created such a stir that the bonzes became quite nervous, and made a sad jumble of what they had to do. FA PÊN observing that they were not minding what they were about, cried out loud, "Don't be so careless, you there; be a little more attentive, do."

5. There was a young bonze standing outside the chapel in a state of abstraction whom FA PÊN told to peel the fruit and cut it into slices. The young bonze obeyed, but, like the rest of them, he could not take his eyes off YING YING while he was cutting the fruit, and the consequence was that he cut<sup>10</sup> his finger with the knife; on which FA PÊN abused him for a useless good-for-nothing, that only cared to be fed and wouldn't work.

6. All this was due, beyond doubt, to the superior charms of Miss YING YING, nor was it the young bonze alone that lost his wits; there was another bonze in the kitchen, who was deaf and dumb from his birth; he was

splitting wood<sup>12</sup> for fuel with a hatchet<sup>11</sup> in the court, when, in a moment of inattention, the head of his hatchet flew off, and another bonze, blind of an eye,<sup>13</sup> who was running over to have a look at YING YING, caught his foot against the head of the hatchet and came down sprawling on his face.<sup>14</sup>

7. The din from the roar of voices was really amusing, but it irritated and fidgeted FA PÊN; still, he could not help himself; so he just kept on telling his beads and muttering his incantations,<sup>15</sup> pretending not to observe what was going on.

8. The service ended, YING YING followed the old lady home. The graduate also, as soon as he had made his prostration, returned home, changed his dress, and drew off his boots.

9. He was too sad to enjoy anything; too restless to sit still or to lie down; he kept walking all over the place with his shoes down at heel.<sup>16</sup> In which condition we leave him for the present,<sup>17</sup> and confine ourselves to what was passing elsewhere.

10. 刺破 *la² p'o.* See Part V, Lesson LXXII, Note 2.

11. 斧子 *fu³*, an axe.

12. 劈劈柴 *p'i¹ p'i³-ch'ai²*, to split firewood: *p'i¹*, to split, to cleave; *p'i³-ch'ai*, firewood; note the change of tone. See Part III, 348.

13. 一隻虎, blind of one eye; a Peking vulgarism; 一隻眼的人 would be equally admissible.

14. 趴虎兒 *p'a¹ hu-²rh*; *lit.*, sprawling or crouching tiger; a vulgarism for falling flat on one's face: *p'a* is not recognised in native dictionaries.

15. 念咒 *nien chou⁴*, to mutter incantations: *chou*, a litany or incantation which priests recite; it also means to curse, to wish evil to.

16. 趺拉著鞋: *t'a¹* or *sa¹*, with shoes down at heel.

17. 題 *t'i²*, here, to discuss, to notice; the character 提 (see Part IV, Dialogue II, Note 36) is perhaps preferable. For convenience of arrangement, the last portion of paragraph 9, Chapter XV, English text, has been included in Chapter XVI of the Chinese text.

## CHAPTER XVI.

1. At a short distance from the temple stood a mountain upon which a band of outlaws<sup>1</sup> had for years located<sup>2</sup> themselves. Their chief<sup>3</sup> was named SUN FEI-HU, and at the head of his gang,<sup>4</sup> which numbered a thousand or more, he robbed and plundered in every direction.

2. He had been at the temple the day that YING YING was sacrificing there, and had seen her; and when he returned to his stronghold he said to his followers, "That's a very fine girl I have just seen in the temple, and I have a mind to bring her home and make her my queen of the camp;<sup>5</sup> now which of all you fellows is equal to such a glorious enterprise<sup>6</sup> as this?"

3. "Well, sir, it's not so difficult," answered one of his mates, a captain whose name was CH'IENT; "but the thing must be done as I propose, if it's to succeed."

4. It was not SUN FEI-HU's nature to give ear to other people's counsel or to adopt their

plans, and on hearing CH'IENT's observation he asked with a smile, "And pray, honoured sir, what may be the fine proposal that you are able to suggest?"

5. CH'IENT knew perfectly well that the remark was ironical; but he replied, with affected humility, "I have heard a report that a graduate named CHANG, who is from the same part of the country as myself, is living in the temple; let me go and see him, and I can take the opportunity to make inquiries."

6. SUN FEI-HU was overjoyed at a suggestion that marched so well with his own ideas. "Capital," said he; "when the thing is done you shall be rewarded handsomely."

7. The captain, CH'IENT, having got his orders, did not venture to lose any time, and so, having changed his dress and attired himself like any ordinary person he came straight to the P'u-chiu Ssü.

1. 强盜 *ch'iang<sup>2</sup> tao<sup>4</sup>*, a bandit, a robber: *tao*, one who robs openly, as opposed to 賊, a thief.

2. 佔踞 *chan<sup>4</sup> chü<sup>4</sup>*, had taken forcible possession: *chan*, to encroach (see Part V, Lesson XV, Note 5); *chü*, to squat down, to crouch.

3. 寨主 *chai<sup>4</sup> chu*, the chief of the stronghold: *chai* is a stockade or "log fort," not necessarily the stronghold of rebels or banditti.

4. 傀儡 *lou<sup>2</sup> lo<sup>2</sup>*, the rank and file of a gang of rebels or banditti.

5. 壓寨夫人 is only applicable as in the text; it is a quotation.

6. 頭功; *lit.*, meritorious service (*kung*) of the first order (*t'ou*).



## CHAPTER XVII.

1. He there called upon the graduate CHANG, and the two men having referred to their long separation,<sup>1</sup> and interchanged some phrases of compliment,<sup>2</sup> CH'EN said, "May I inquire whether your honoured father has quite recovered from the malady that used to trouble him?"

2. "Thank you, thank you," answered the graduate; "it's very good of you to inquire, but my father has long departed this life."

3. "Ah!" exclaimed the captain with a sigh; "dead! how true it is that good men are short lived; it is very sad, really."

4. After a short pause he asked another question, "Do you live in this place by yourself, sir," said he, "or do you mess with the rest?"

5. "Well, I don't mess with them," said the graduate; "it's the custom in this temple for anyone staying here to have his cooking done separately."<sup>3</sup>

6. "Ah! so," answered the captain; "may I ask if it's true, as I have heard it said, that a family named Ts'UI, who used to live in the village next down the road, have moved over to this place?"

7. His words rather startled<sup>4</sup> the graduate; he fancied that he remembered this man as having been an ill-ordered person in

his village, and the more he reflected the more suspicious he became that his visitor had not come for any good purpose; the one thing to be done was summarily to stop<sup>5</sup> all talk on the subject: so he said, "I really cannot say; my way is not to trouble myself about what does not concern me; you had best ask some other gentleman, if you please, sir."

8. The man CH'EN, seeing that this plan did not answer, felt that he must just bethink him of some other, and so he staid there two days without offering to stir.

9. The graduate CHANG, when he saw that he was not going, began to be angry with everything, and at meal-time he made CH'IN T'UNG the handle for a further outbreak [being unable to attack the real offender]: "The cookery has been getting worse and worse these last few days," said he; "neither the boiled meat nor the roast is properly done; less done one day than another; and to-day everything is more spoiled than ever."

10. "I cooked this myself," said CH'IN T'UNG. "And who desired you to cook at all?" said the graduate; "of course, the cook has been drunk again; call him here directly."

11. CH'IN T'UNG went out and presently<sup>6</sup> came back; "The cook is here," said he. "Why are you always drinking; and why

1. 久違 *chiu wai*<sup>2</sup>, long separation: *wai*, here, to leave, to relinquish; but 違背, to infringe, to disobey, to contravene, as regulations, treaties, etc. The word 犯 is more applicable to a breach of laws or prohibitions.

2. 客套話 *k'o t'ao<sup>4</sup> hua*, complimentary or polite remarks, set phrases; *lit.*, talk that is confined to the *t'ao*, usages restrictions (*t'ao*, *lit.*, envelope or case; see Part III, 769), in force when treating with a stranger.

3. 同居各爨, living together but messing apart: *ts'uan<sup>4</sup>*, *lit.*, a furnace for cooking.

4. 怔了一怔 *lêng<sup>4</sup>*, was startled, taken aback: *lêng*, properly read *chêng<sup>4</sup>*, restless, nervous, agitated; *lêng<sup>4</sup>* also means to be silent, to pause, as below in Chapter XVIII, paragraph 2.

5. 闌住 *cha<sup>3</sup> chu*, put a stop to (the conversation). Note *cha<sup>3</sup>*, not *cha<sup>2</sup>*, a dam or sluice, as in Part V, Lesson XCII, Note 3.

6. 一邊 *t'ang<sup>4</sup>*, a turn, a time; but seldom so used except with verbs of motion, as 我家去了一邊, 去了三遍: *t'ang*, the numerative of times or rows, *sc.*, of figures, etc.

don't you pay proper attention to your cooking?" asked the graduate, his face red and his ears crimson with anger; "your wages will just have to be docked, and we'll see if you won't be more careful after that."

12. The cook certainly was a tippler, and when he saw what he had run foul of, he thought to himself, "Yes; I've put out my money to my own damage,<sup>7</sup> no doubt." He did not venture to exculpate himself, but bowed to the storm and went out without saying a word.

7. 貼錢買罪受, put my money out to my own damage; *t'ieh, lit.*, to stick on, as a placard: I have applied my money to the purchase of *tsui*, retribution for [my own] use.

13. The graduate now shifted his displeasure to CH'IN T'UNG; "How is it," asked he, "when I have told you to look after everything in the room, that my knife is not to be seen, and that my inkstone is never forthcoming when I want it? what is it that you do attend to, pray?"

14. "It's really no fault of mine, sir," answered CH'IN T'UNG; "I put everything back into its proper place whenever it is done with."

## CHAPTER XVIII.

1. The captain observed the scene as a spectator, and divining that almost all that was passing was due to his presence there, he was greatly amused; he asked the graduate in a sheepish sort of way,<sup>1</sup> "Did not those polished shoes you have on, sir, come from Canton? they are very nice."

2. The graduate, who was as angry as he could be, did not answer a word. Then said CH'EN to CH'IN T'UNG, with a dry chuckle, "Your master's service does not give you overmuch trouble, I daresay; what wages may you be getting a month?" But CH'IN T'UNG,

seeing how his master looked, did not venture to answer the question, and the whole party remained without making sign or sound until the graduate, turning to CH'IN T'UNG, called for his water-pipe.<sup>2</sup> CH'IN T'UNG could not lay his hand upon it immediately, and this put the graduate in a passion again, and he began to abuse the lad.

3. "You might just as well be blind at once," cried he; "why, there it is, and yet you can't see it." Then CH'IN T'UNG did see the pipe, and he brought it with all speed. The graduate smoked a couple of pipes, and

1. 踏趑著 *ta<sup>1</sup> shan<sup>1</sup>-cho*, in a sheepish or diffident sort of way. There is considerable difference of opinion as to the meaning of this phrase, and also as to the characters that should be employed: one authority decides in favour of the above rendering; another prefers 搭訕, and says that it means to come up to the point in an indirect way; preference has been given to the first meaning in this case simply because the authority is more trustworthy, but it must be received with caution; in another instance it seems to mean a pretension of inadvertence (*see* Chapter XXVII, 1).

2. 烟袋 *yén<sup>1</sup>-tai<sup>4</sup>*, a pipe: why *tai*, a bag, is introduced it is difficult to say.



then, without taking any notice of CH'ÏEN, he went out of the temple, followed by CH'IN T'UNG.

4. There happened to be a number of children outside the temple gate engaged in play; and very rough play.<sup>3</sup> Some were setting on the dogs to worry<sup>4</sup> the pigs; some were wrestling;<sup>5</sup> others, again, were looking on at chickens fighting, and backing<sup>6</sup> one chicken against another as the better of the two. And there were some very young children who were arguing as to the way to distinguish between cocks and hens; and there were others, older than they, explaining that hens laid eggs,<sup>7</sup> and that cocks crew.<sup>8</sup> But with this explanation the younger ones would not be satisfied.

5. Then, again, in the midst of all this bustle there was a very little child threading his way through the crowd, with no one to look after it; which the graduate observing as he passed along, he was much moved at the thought that it would be hustled by the crowd, and he told someone to take it home at once.

6. He had gone some steps farther when he saw a man carrying a small dog. It had fine drooping<sup>9</sup> ears, and he wanted to buy it; but after a good deal of bargaining, no agree-

ment could be come to regarding the price; so he continued his walk for some time longer, and then he thought he would go in.

7. The children were still outside the gate, and so taken up with their play that they did not get out of his way. The graduate, not being in the happiest of moods, got angry, and cried out:

8. "Get up and stand aside there, and let me by; put your playthings back a bit; you mustn't take up so much room with them."

9. The children were frightened and made way for him as fast as they could, and the graduate went into the temple, where finding the captain, CH'ÏEN, still making no move, he said to him, "Are you not going home to-day, sir?"

10. As a matter of fact, the man, having learned all about YING YING, was just about to start to make his report to his chief; so he answered, "Certainly, sir, I was just starting; I've been a great trouble to you for several days, and I feel I can't show my gratitude as I desire, but I shall make farther acknowledgment some other time."

3. 粗魯 *ts'u<sup>1</sup> lu<sup>3</sup>*, of play, etc., rough; of individuals, coarse, stupid-looking: *lu* not colloquially separated from *ts'u*.

4. 咬 *yao<sup>3</sup>*, to bite, is the correct form of *yao* in Part V, Lesson XXX, Note 13.

5. 摔跤 *shuai<sup>1</sup> chiao<sup>1</sup>*, to wrestle: *chiao*, *lit.*, the ankle-bone.

6. 輸贏 *shu<sup>1</sup> ying<sup>2</sup>*, to lose and win respectively, whether in gambling or any contest: *shêng<sup>4</sup>* and *pai<sup>4</sup>* are the terms for victory and defeat in warfare.

7. 下蛋, to lay eggs: *tan<sup>4</sup>*, an egg. *Ts'ao chi*, a hen; see Chapter IV, Note 15.

8. 打鳴兒 *ta ming<sup>2</sup>-rh*, to crow: *ming*, the sound made by any bird or animal; also applied to other sounds; *ta* makes a verb of it.

9. 耷拉著 *ta<sup>1</sup> la-cho*, hanging down: *ta*, to hang down; *la*, to drag; used of anything pendulous, such as a cord, a curtain, etc.



## CHAPTER XIX.

1. This said, the two men parted. The captain, you may be sure, lost no time in returning to the hills and reporting to SUN FEI-HU every particular.

2. SUN FEI-HU was greatly delighted; his expedition, it seemed to him, could not fail to succeed. So he came on<sup>3</sup> next day at the head of all the brigands in the hills,<sup>1</sup> blowing their horns;<sup>2</sup> they swarmed round the temple, investing it so closely that not a drop of water could get through, and the whole body kept on shouting that YING YING must come out and answer a question.

3. The news frightened FA PÊN out of his senses; he rushed into the old lady's court, crying out, "Do you hear, madame? there is a great band of brigands outside; their chief, SUN FEI-HU, is a murderous robber, quite impervious to any sentiment of humanity or justice, whose constant thought is of rapine and murder; and now here he is at the head of a thousand or ten thousand men, beating gongs and drums,<sup>4</sup> and shouting as loud as they can bawl that Miss YING YING

must go out and parley with them. Never in all my experience, I may say, have I met with anything so calamitous."

4. His story frightened the old lady in no ordinary degree;<sup>5</sup> away she went to YING YING's room, and toddling<sup>6</sup> in, she repeated it to her. YING YING burst into tears, crying loudly<sup>7</sup> and bitterly, unable to get out a word. The old lady at her great age was very far from clear when she had anything to speak about; says she to the bonze, "Dear me! I haven't a relative in the world that I could rely on to help me except one, my own elder brother, and he is away at Su-chou (Soochow), where he has been promoted; couldn't someone fetch him back at once, eh?"

5. "Oh! it's of no use making such suggestions as that," said FA PÊN; "the only thing to be done is to try and find out for your ladyship if any of the people living here in the temple can suggest a means of getting this force to draw off; which is doubtful, after all." "So be it," said Madame Ts'UI; "Heaven send you may find<sup>8</sup> someone; go and ask at once."

1. 可山的傀儡, all the brigands in the hills. Note the peculiar use of *k'o*, which is here equivalent to *ch'üan*, all, or *man*, full. Cf. the following: 可著身上都不舒服, I feel uncomfortable all over; 可著京城的路兒都不好走, every road in the capital is bad; 可屋子全得糊, the whole room must be papered.

2. 喇叭 *la<sup>3</sup>-pa<sup>1</sup>*, a trumpet, a long horn.

3. 蜂擁的來了 *fêng<sup>1</sup> yung<sup>3</sup>*, came on in a swarm: *fêng*, insects of the bee, wasp, or hornet tribe; 螞蜂, a wasp; 蜜蜂, a bee (see Chapter XIII, Note 10); *yung*, to crowd, throng, or push together.

4. 搥鑼擂鼓 *shai<sup>1</sup> lo<sup>2</sup> lei<sup>3</sup> ku<sup>3</sup>*, gonging and drumming: *shai*, to strike, specially the gong (*lo*); *lei<sup>3</sup>*, properly *lei<sup>2</sup>*, to beat, specially the drum.

5. 非同小可, in no ordinary degree; *lit.*, [the fright] was not (*fei*) identical with (*t'ung*) a small *k'o*: *k'o*, which is here a noun, will not bear any of the meanings usually assigned to it, and must be treated as equivalent to 事 or some similar word.

6. 蹣蹣跚跚 *tieh<sup>2</sup> hsieh<sup>4</sup>*, tottered, trotted, toddled; generally applied to the shuffling gait of old age. Both characters mean to walk, but are not used separately.

7. 譟囂 *hao<sup>2</sup> t'ao<sup>2</sup>*, to cry aloud: *hao*, to cry out; *t'ao*, *lit.*, the prattle of a child; in combination the two characters are only applied to loud weeping.

8. 巴不能殺, short for 巴不得能殺. See Part V, Lesson I, Note 10.

6. She then turned and spoke to YING YING: "If," said she, "I send you out to them, I shall be disgraced<sup>9</sup> by so doing; if I don't send you, I jeopardise the lives of one and all of us. I am thinking of asking if there is anyone in the temple who can destroy these brigands and rescue us, and if there is, of promising to marry you to him; do you say yea or nay?"

7. YING YING felt how pressing was the emergency, but she was too bashful to speak; however, there was no alternative, so she nodded her head in token of acquiescence.

8. Whereupon FA PÊN went forth and repeated what had been said to all there assembled. No one moved but one person, the graduate CHANG; he came into Madame TS'UT's court, and, addressing the old lady, said he, "Don't be afraid; I am quite able to bring these brigands under;<sup>10</sup> all you have to do is to set your heart at rest."

9. The old lady was delighted; "How comes it," asked she, "that you, who are a

man of letters, should also be skilled in war?"

10. "I have not myself, I admit, any knowledge of war," said the graduate, "but that's of no consequence; what I meant when I spoke was that I have a friend who is the *Pai Ma Chiang-chün*; he is stationed at<sup>11</sup> the P'u Kuan, and as soon as it was rumoured that these robbers were on their way I sent a messenger to let him know; he is certain to come to the rescue with some good plan<sup>12</sup> or other."

11. He only said this, however, to allay the old lady's fears for the moment. His words made her more than ever delighted; she could hardly contain herself;<sup>13</sup> what rejoices the heart is certain to be believed in; and this was quite her case: "When our difficulty is satisfactorily disposed of," said she, "I shall feel bound, you may be sure, to reward you handsomely." YING YING also felt a good deal more at her ease.

9. 丢人. Note, not "lose a man," but lose face, lose the attributes of a man, a manly character; hence, generally, to be disgraced.

10. 降伏 *hsiang<sup>2</sup> fu<sup>2</sup>*, to bring into subjection: *hsiang*, to submit, to cause to submit; *fu*, to prostrate oneself. See Part V, Lesson XIX, Note 10.

11. 駐劄 *chu<sup>4</sup> cha<sup>2</sup>*, to reside at, to be stationed at; generally, of officials; but a vessel of war may *chu*, be stationed at, a given place.

12. 計策 *chi ts'ê<sup>4</sup>*, a plan, an expedient.

13. 樂的不可支, could not contain herself for joy: *chih*, here, to withstand, to bear up against, to sustain.

## CHAPTER XX.

1. Notwithstanding all these consoling speeches of the graduate's, however, the brigands kept on bawling incessantly outside the temple; and after the brave words he had used he could do no less than turn his attention to the discovery of some expedient that might make them good;<sup>1</sup> hurrying out, he asked, "Which of you, as a first step, will carry a letter to SUN FEI-HU?" "SUN," said FA PÊN, "is a rude fellow; he is a man of no education; it's no use writing to him, and anyway it will be simpler to send him a message by word of mouth."

2. "Very good," said the graduate; "will you be able to go and say a word to him?" "I?" said FA PÊN; "I am not fit for such a mission,<sup>2</sup> and I don't know who would venture to undertake<sup>3</sup> anything so serious."

3. "All you will have to do," said the graduate, "is to tell SUN FEI-HU that Miss YING YING is just now in a sad state of trepidation; but that if he will draw off his men a bowshot from the temple, and wait two or three days, so as to give her time to get somewhat composed, she shall be sent out to him; now, away with you, and don't be frightened."

4. FA PÊN was no hero, but after fighting off<sup>4</sup> a long time he agreed to go, and he went accordingly with the message. SUN FEI-HU, though he refused at first, was at last prevailed upon by repeated entreaties to give a grudging consent to what was proposed; "But if," said he, "she be not sent out when the third day arrives, not a fowl nor a dog will I leave alive in the place."

1. 以踐其言, to make his words good: *chien*<sup>4</sup>, to tread on or in, *sc.*, the footsteps of another; hence, *chien yen*, to tread in the track of one's words, to fulfil one's promises. The expression is rather literary, but there is no exact equivalent in colloquial; the nearest is 應他所說的 (*yíng*<sup>4</sup>), but that is rather the fulfilment of a prediction.

2. 不勝其任. I am not fit for the mission, task, or duty: for *shéng*<sup>1</sup>, see Part V, Lesson VII, Note 6.

3. 承擔 *ch'êng*<sup>2</sup> *tan*<sup>1</sup>, to undertake; *lit.*, to undertake the carrying of: *tan*<sup>1</sup>, to carry on a pole; *tan*<sup>4</sup>-*tsü*, the thing so carried. See Part IV, Dialogue III, Note 123. The common expression is 擔戴不起.

4. 支吾. See Part V, Lesson LXVIII, Note 2.



## CHAPTER XXI.

1. FA PÊN carried this message back to the graduate CHANG. "If that is it," said the graduate, as soon as he had heard it, "we must not waste any time. Which of you," he asked in a loud tone, "is man enough to start at once with a letter for the *Pai Ma Chiang-chün*, to hurry him here as fast<sup>1</sup> as he can come?"

2. Not one of the bonzes present ventured to say a word, but at the back of the temple there was an old one, named HUI<sup>2</sup> MING, who lit the fires, and who, though not possessed of much brains, was very handy with his fists and his feet; such a boxer that no one that he hit cared to return his blow. FA PÊN suddenly bethought himself of him, and said he to the graduate, "HUI MING is the very man to send, but there is this against it: he is so cross-grained<sup>3</sup> that if one were to recommend<sup>4</sup> him for the mission he would be

certain to refuse it; the only way to succeed is to say something that will pique<sup>6</sup> him."

3. The graduate thought a minute, and then, observing that he had something to try, he called out, "If there is anyone here except HUI MING that has the courage to take a letter to the *Pai Ma Chiang-chün*, let him come and speak to me directly." Up came HUI MING with all speed as soon as he heard this, in a great state of mind, and insisted upon going himself. But in order yet more to excite<sup>6</sup> him, the graduate threw in another word or two: "It's no child's play," said he; "if others can't do the thing, how much less can you? supposing it breaks down, who is to bear the blame?"

4. "I have no meat<sup>7</sup> for my dumplings," replied HUI MING, with the air of a man who was not to be gainsaid; "and very insipid they taste; when I have killed this chief I shall

1. 飛速 *fei<sup>1</sup> su<sup>2</sup>*; *lit.*, with flying haste: *su*, quick, quickly.

2. 惠 *hui<sup>4</sup>*, here, a proper name; properly, kindness, benevolence, compassion; seldom used alone.

3. 軟硬不喫, cross-grained, amenable neither to command nor persuasion, a man that must be humoured.

4. 舉薦 *chü<sup>2</sup> chien<sup>4</sup>*, to recommend; *lit.*, to select for recommendation: *chü*, to raise (see Part IV, Dialogue VI, Note 27); *chien*, to introduce, to recommend; 薦信, a letter of introduction. Note the tone of *chü* in this combination.

5. 激發 *chi fa*, to pique, to rouse to action: *chi<sup>1</sup>*, to rouse, to excite to; *fa*, the putting forth, *q.d.*, of energy, temper, etc.

6. 逗 *tou<sup>4</sup>*, here, to excite, to irritate, to impel (*cf.* 逗孩子笑, to make a child laugh); the proper meaning of *tou* is to delay, to loiter, as 道兒上逗遛, to loiter on the road; so *hsing*, see Part V, Lesson XXV, Note 6: although HUI MING was already prepared to go, the graduate thought he would nevertheless, in spite of that, stir him up a little more.

7. 餡 *hsien<sup>4</sup>*, the meat or stuffing inside a dumpling; *man-t'ou*, properly, steamed bread, is occasionally made with a stuffing of chopped meat or sugar. Cf. 肉饅頭.

make mincemeat of him. Give me the letter, sir; that's all you need mind about; but now, if the *Pai Ma Chiang-chün* doesn't come, who is to be responsible, pray?"

5. "It won't affect you," said the graduate. And in order to put further pressure upon<sup>8</sup> him, FA PÊN put in his word: "There is an affair of mine," said he, "that you could dispose of for me at the same time." But HUI MING promptly rejoined that that could not be; two commissions were more than one person could charge himself with.<sup>9</sup>

6. "Well, if that's the way of it," said the graduate, who saw that his mind was so bent in the right direction that nothing could oppose him, "off with you at once."

7. HUI MING, striding along with light step and valourous air,<sup>10</sup> took leave of the graduate then and there, and rode out of the

gate, a solitary horseman; and as he galloped along he shouted, "Which of you is coming to try his strength with me? do your best now, and let us see which is the stronger man."

8. Now, the temple stood on the high shoulder of a hill,<sup>11</sup> so that once out of the gate the horse found it easy going down the hill, and he set off at full gallop, plunging<sup>12</sup> and prancing as if he was frightened.

9. Even if the robbers had given chase, being on foot of course they could not come up with him. HUI MING never stopped once to draw breath, but galloped straight to the P'u Kuan, and taking the letter out of his breast, he presented<sup>13</sup> it to the *Pai Ma Chiang-chün*, and told him the whole state of the case exactly as it stood.

8. 擠對 *chi<sup>3</sup> tui*, to put pressure upon: *tui* is said to be equivalent to 試, to try (cf. 對一對); *chi*, press him and, *tui*, try [whether he will yield to pressure].

9. 一身不能當二役; *lit.*, one [man in his own] person cannot perform two affairs.

10. 趾高氣揚, with light (or high) step and valourous air: *chih<sup>3</sup>*, the foot.

11. 起坡子 *ch'ieh<sup>4</sup> p'o-tzū*, the shoulder of a hill: *p'o*, a sloping bank; *ch'ieh*, here, deviating from the perpendicular; the dictionaries do not support this pronunciation of the character, which is properly read *tsu<sup>3</sup>* or *ch'ü<sup>1</sup>*.

12. 竄 *ts'uan<sup>1</sup>*, here apparently to plunge. See Part III, 545. Note the change of tone.

13. 呈 *ch'êng<sup>2</sup>*, to hand to a superior; *ch'êng-tzū*, a petition.

## CHAPTER XXII.

1. The perusal of the letter startled the *Pai Ma Chiang-chün*; "Ah," exclaimed he, "this is a pretty business indeed!" Without more ado, he mustered a body of infantry and cavalry, and set it in motion, and with banners waving and loud shouts his force came straight down upon the P'u-chiu Ssü.

2. The graduate heard the noise made by the men and horses, a din as if the skies were falling and the earth was being rent;<sup>1</sup> and he knew that a rescue was at hand.

3. As for SUN FEI-HU, when he espied this great movement afar off, it made his heart beat:<sup>2</sup> there was only one course open to him; he sheathed<sup>3</sup> his sword, and stealing timidly

along<sup>4</sup> to the general, he knelt down before him as he sat on his horse and implored his mercy.

4. The *Pai Ma Chiang-chün* knew what a notorious brigand he was, and how he had for years contrived to keep out of the meshes of the law; and to have let such a man go when he had fallen into his hands would have been throwing away a chance, would it not? so he gave orders that the chief himself should be put to death<sup>5</sup> then and there, but that mercy should be extended to his followers on condition that they abandoned their evil courses and, returning to honest ways, submitted to the disposition that might be made of them by the authorities.

1. 天塌地陷 *t'a'*, to fall in ruins; *hsien'*, vulgarly *hsüan'*, to fall in. Note that *t'a* can only be used of any building that falls down from the top; to collapse in consequence of the subsidence of the foundation is *t'an'* (坍).

2. 忐忑 *t'an'* *t'é'*, a term expressive of the palpitation of the heart.

3. 鞘 *ch'iao'*, a sheath, a scabbard.

4. 蹭 *ts'êng'*, to drag the feet along; generally used of the shuffling gait of old age; to walk hesitatingly or "delicately."

5. 正法 *chéng fa*, to put to death, to inflict the last penalty of the law: *lit.*, *chéng*, to execute, to carry out in the proper manner; *fa*, the law.



## CHAPTER XXIII.

1. And now, the work of suppression being completed, the graduate CHANG came out to visit the *Pai Ma Chiang-chün* and to thank him for his goodness in thus rescuing them all from death. The *chiang-chün* on his part complimented the graduate upon his ability,<sup>1</sup> and the two men having interchanged a few phrases, each declining the other's praise,<sup>2</sup> the general took off a deer's horn<sup>3</sup> thumb-ring<sup>4</sup> that he was wearing, and presented it to the graduate.

2. "We have not seen each other for many years," said he; "accept this in honour of our meeting to-day; don't refuse<sup>5</sup> it, sir, pray."

3. The graduate took the ring from him in both his hands, and, thanking him for his present, began to extol the fine workmanship of it; it had a pattern upon it, and the graduate asked if the design was artificial. The general said that it was natural. And so they went on conversing about one trifle or another,<sup>6</sup> more in number than one can recount.<sup>7</sup>

4. The graduate made his friend stay two days, but when the third day came the general said to him, "I have been trespassing greatly on your hospitality for the last two days, sir, and to-morrow being pay<sup>9</sup>-day at head-quarters,<sup>8</sup> the troops will be going up for their pay; so I must wish you good-bye."

5. The graduate did not venture to press him to stay longer, when he heard that he had public business upon his hands, but he again expressed his sincere thanks for what he had done; "I am really most concerned, sir," said he, "to think how your troops have been put about<sup>10</sup> by this *alerte*." With such words he conducted the general to the gate, and when the moment of parting came, he reiterated his thanks for his trouble.

6. The general modestly declined his compliments; "Don't mention it," said he; "may we meet again some day; accompany me no farther, I beg, sir." And so they took leave of one another.

1. 智 畧 *chih<sup>4</sup> lio<sup>4</sup>*, ability. See Part V, Lesson XXX, Note 18.

2. 謙 虛. See Part IV, Dialogue X, Note 8, Obs. 8.

3. 犄 角 *chi<sup>1</sup> chio*, the horn of any horn-bearing animal.

4. 搬 指 兒 *pan<sup>1</sup> chih<sup>1</sup>-rh*, a thumb-ring, the ring worn on the right thumb by archers: *chih* has here no tone, the emphasis being laid on *pan*.

5. 推 却 to refuse, as a present. See Part III, 678.

6. 一 席 話 a desultory conversation, a talk on miscellaneous subjects. No satisfactory explanation of the origin of this phrase can be obtained.

7. 述 *shu<sup>4</sup>*, to narrate.

8. 營 *ying<sup>2</sup>*, a military cantonment, a camp, barracks; commonly called 營 盤; also, a regiment.

9. 餉 *hsiang<sup>3</sup>*, soldier's pay.

10. 驚 師 動 衆: *chung shih*, your whole brigade, *ching tung*, have been disturbed; *shih*, not, as in Part V, Lesson II, Note 7, a teacher, but a legion or brigade, originally consisting of 2,500 men. Cf. the common polite expression 驚 動 您 納, I apologise for disturbing you.

## CHAPTER XXIV.

1. The graduate turned round and had re-entered the temple, when, behold! out of the inner gate came HUNG NIANG, hurrying along as if her mind was full of something.<sup>1</sup>

2. "What breeze blows you this way today?" asked the graduate, smiling. "Well, the fact is," said HUNG NIANG, "that my old mistress wishes to invite you to take up your quarters in the library, sir; but she hopes that you will breakfast with her first tomorrow morning."

3. "Oh! why should Madame Ts'UI give herself this trouble," exclaimed the graduate; "I really ought not to regard myself as deserving her invitation, but as she commands me to go, I shall not fail to avail myself of it."

4. Accordingly, the following day he dressed himself with very great care. And he was just going to put on his cap when CH'IN T'UNG observed that the cap was somewhat old-fashioned;<sup>2</sup> wouldn't it be better to exchange it for such a cap as was then the mode, he asked.

5. The graduate changed the cap, and his whole toilette being now perfectly *en règle*,<sup>3</sup> away he went, quite the gentleman in his bearing,<sup>4</sup> to the other side of the temple.

6. The servants hastened to thrust back<sup>5</sup> the hanging screen of the library, and the graduate entering found a picture hung upon the wall; the person represented was YING YING, and the picture<sup>6</sup> was so finely and carefully executed that it was the living image of the lady herself.

7. The graduate had been feasting his eyes upon the portrait for some time, in rapt contemplation, when Madame Ts'UI came over from her apartments. The moment she saw him she began to say how grateful she was, and so on, but the graduate, making a deep bow, modestly declined her acknowledgments:

8. "You are too complimentary, madam," said he; "what benefits others, as the proverb says, equally benefits oneself; the service I rendered was surely not so very meritorious."

1. 忙忙忉忉 *mang*, in a hurry; *tao'*, *lit.*, harassed, oppressed with care.

2. 興時, or *shih hsing'*, in the fashion: *hsing'*, to be in demand, to be fashionable; e.g., 這會兒不興窄袖口兒, narrow sleeve openings are not fashionable now.

3. 衣冠齊楚, properly dressed: *kuan'*, a cap, specially the ancient form of cap, which is now obsolete except amongst Taoist priests; *ch'i*, complete; *ch'u*, in due order; the praise is less of the clothes than of the way they are put on.

4. 斯文, gentlemanlike deportment. This expression is extremely difficult to analyse, and the student would do well to accept the fact that *ssü wên* means gentlemanly and dignified in bearing; any attempt to show how it came to have this meaning would involve a more elaborate explanation than the scope of these notes is intended to embrace. Cf. 他是個斯文人, he is a gentlemanly man; a man who is quiet, dignified, and patient.

5. 掀 *hsien'*, to lift, to raise, as the cover of a dish, a hanging screen, or a sheet of paper lying flat: 掀一篇兒, to turn over a page.

6. 行樂圖, the portrait of a person drawn when he is alive: *t'u*, the picture of one who is *hsing lo*, enjoying pleasure, i.e., who is engaged in some pursuit that interests or amuses him. The *hsing lo t'u* is generally a representation of the individual engaged in his favourite pursuit. A portrait drawn during life for use sacrificially after death is called a 喜容兒, and on the death of the individual it becomes a 影. The difference between a *hsing lo t'u* and the other two descriptions of portrait is that in the latter the person portrayed is generally sitting in a formal attitude and dressed in his official robes.



## CHAPTER XXV.

1. The servants began forthwith to put the food on the table—a *recherché* repast;<sup>1</sup> wine, meats, and everything else equally good; dried fruits and fresh; and the service all of old porcelain<sup>2 3</sup> as thin as paper.

2. The book-cases which surrounded the room were piled up with volumes as high as the ceiling, and while the breakfast was being served the graduate kept on gazing at them incessantly in one direction or another. The books were first editions, printed in the South; the paper and type<sup>4</sup> both excellent.

3. Madame Ts'UI, observing that his eyes were never away from the book-shelves, asked him, "What kind of books is it, sir, that you esteem the most?" "Well," said the graduate, "the older an edition is, the better; but there is this objection to old books, that the book-worm<sup>5</sup> breeds in them so easily, and then of course they get honeycombed and destroyed."

4. "There is every sort of reading in these," said the old lady: "the canonical books, history, philosophy, and all other kinds of literature;<sup>6</sup> and at any time that you wish to read any of them, sir, all you have to do is to take out what you want."

5. They conversed in this way until the larger dishes were brought in, and the butler

requested his mistress to do the honours. The old lady, with the aid of the chopsticks, helped the graduate to different viands, and this done she said to him, "Don't make a stranger of yourself, sir, pray; my teeth are too loose to allow of my eating these things. HUNG NIANG, go to the young lady and beg her to come and keep my visitor company."

6. YING YING, as a rule, was not an early riser, but this day, being aware that the graduate was invited to breakfast, she had been up the first thing in the morning, and having completed her toilette, she had been seated some time waiting, all forlorn, in the work-room when HUNG NIANG arrived.

7. "Your mamma begs that you'll come and keep the graduate CHANG company at breakfast, miss," said HUNG NIANG; "I do think that this way of managing a marriage shows a strong sense of economy on your mamma's part; she has always been in the habit of spending her money right and left, and now, on an occasion like this, to begin counting the cost with such care does really seem penny wise and pound foolish."

8. YING YING scolded her for talking in this way; "You are too fond of letting your tongue run on,"<sup>7</sup> said she; "if mamma were

1. 肴饌 *yao<sup>1</sup> chuan<sup>4</sup>*: *yao*, savoury meats; *chuan*, a banquet, a meal.

2. 窑 *yao<sup>2</sup>*, a kiln or furnace for firing porcelain; also, a pit, as 煤窑, a coal-mine; hence, *yao-tzū*, a brothel.

3. 瓷器 *ts'ü<sup>2</sup> ch'ü<sup>4</sup>*, porcelain; *lit.*, porcelain utensils.

4. 板 *pan<sup>3</sup>*, a block on which type for printing is cut; also, a board, as 一塊板, or *pan-tzū*. Note that *pan-tzū* alone without the numerative is an instrument of flagellation.

5. 蠹魚子 *tu<sup>4</sup>-yii-tzū*, a bookworm: *tu*, an insect, somewhat like a fish in appearance, which destroys books.

6. 經史子集 *ching<sup>1</sup> shih<sup>3</sup> tzü<sup>3</sup> chi<sup>2</sup>*: *ching*, canonical works (the *wu ching*); *shih*, historical works; *tzü*, the works of philosophers, as LIEH-TZÜ, CHUANG-TZÜ, LAO-TZÜ, etc.; *chi*, miscellaneous works.

7. 敞 *ch'ang<sup>3</sup>*, wide, open, spacious; *shuo-hua ch'ang*, to give rein or latitude to one's tongue.



to hear you, do you suppose that you wouldn't catch it? you must keep a little more within bounds, if you please."

9. Saying which she crossed over, followed by HUNG NIANG. She saluted the graduate as soon as she saw him; he returned the salute, bowing low, with his arms extended; and the whole party sat down. The old lady looked intently at the pair, ability on the one side and beauty on the other, a couple truly formed by nature to be united,<sup>8</sup> and she thought sadly to herself how nice it would have been, had her daughter not been engaged, to have married her<sup>9</sup> to the graduate; but this was at present out of the question, and there was but one alternative. "My child," said she to YING YING, "you must not treat the graduate CHANG henceforward as a stranger; you must call him brother and he must call you sister, and your affection<sup>10</sup> for each other will be the comfort of my heart."

10. As YING YING listened to these words, which declared as plainly as could be that now the scar<sup>11</sup> was healed all past pain was forgotten, she said to herself, "This is not right; why is my mother shifting round in

this way?"<sup>12</sup> And after sitting there a short time, knitting her brows in vexation,<sup>13</sup> she took leave of the graduate and departed.

11. "One's got to put one's head to it a bit now<sup>14</sup> [before anything can be done]," thought HUNG NIANG; "good things, as they say, are pretty sure to be hitched somehow;<sup>15</sup> what a pity it all is to be sure!"

12. And to the graduate likewise it seemed that the bridge had been broken down as soon as the river was crossed; he tried to speak, but he found he could not open his lips. The old lady guessed what was passing in his mind and anticipated him; "There is a difficulty in the way, sir," said she, "which you are not aware of; my girl has been engaged ever since her childhood to my nephew, CHÊNG HÊNG; your action in saving our whole family, sir, it would be hard indeed to repay; never so long as I live shall I forget your goodness, sir, and the way you sympathised with us."

13. "What the eye doesn't see," says the proverb, "the mouth has no craving for; when the ear does not hear, the heart is not troubled." The graduate was a disinterested

8. 佳偶 *chia<sup>1</sup> ou<sup>3</sup>*, an admirable match: *ou*, a pair, a match: used specially of a married couple.

9. 成就婚姻, contract a marriage: *hun<sup>1</sup>*, properly, a bridegroom; *yin<sup>1</sup>*, properly, a bride; hence, *hun yin*, marriage.

10. 友愛 is used specially with reference to fraternal affection.

11. 疤痕 *pa<sup>1</sup>-la<sup>1</sup>*, a scar: the old lady had forgotten her promise to marry YING YING to her deliverer as soon as the danger was over.

12. 變了卦, changed her plans or arrangements, came round to another way of thinking: *pien<sup>4</sup>*, to change, to transform; *kua<sup>4</sup>*, certain symbolical groups of lines of classical origin which may be called the categorical indices of Chinese philosophy, but here spoken of with reference to divination; *q.d.*, the good *kua* originally selected has been changed; *fig.* for someone's change of purpose after passing his word. For a description of the eight *kua* the student is referred to MAYERS' "Chinese Reader's Manual," p. 333.

13. 愁眉不展, a fixed air of melancholy or vexation; *lit.*, sad eyebrows that will not *chan<sup>3</sup>*, open.

14. 撓頭 *nao<sup>2</sup> t'ou*; *lit.*, to scratch the head; this is a scratch-head business, one that requires the exercise of thought.

15. 好事多磨; *lit.*, there are many annoyances attending the performance of good actions (or enjoyment of good things): *mo<sup>2</sup>*, to grind; used of continuous annoyances.

man, and when he put himself forward in the time of danger, and exerted himself, it had not been in the least degree from any hope of reward; still, when he heard the old lady talk in this way, he could not help feeling greatly disappointed, and not a single word could he bring out in reply; he lost all his self-possession, and kept on fidgeting

and rocking himself about,<sup>16</sup> looking at the good wine and the excellent<sup>17</sup> fare with which the table was covered without touching them; not a mouthful could he have eaten; and after a short interval he sadly and gravely took formal leave of Madame Ts'ui and went his way.

16. 搖離搖盪 *huang<sup>4</sup> li<sup>2</sup> huang<sup>4</sup> tang<sup>4</sup>*, fidgeting and rocking himself about: *tang*, a condition of disturbance; see also Part V, Lesson LXXXVI, Note 4, where it has a different sound and meaning.

17. 嘉 *chia<sup>1</sup>*, good, excellent, admirable; identical in meaning with 佳, *q.v.*, but the former cannot be applied to individuals.

## CHAPTER XXVI.

1. HUNG NIANG accompanied him to his own room, and seeing how very much out of spirits he was, she asked him in a low voice, "What makes you so sad, sir?"

2. "I have drunk a cup or two too much," said the graduate.

3. "Where may have you been drinking?" said HUNG NIANG, repressing<sup>1</sup> a smile; "one's unsteadiness is to be laid on the wine!<sup>2</sup> I am afraid this doesn't tally with the facts; you had better speak out now." "Well," said the graduate, "the truth is that I have been put to some trouble and all to no purpose; no good is come of it; of course it doesn't

signify whether the old lady holds to her word or not so far as she is concerned, but how am I to get over it?"

4. "Ah!" said HUNG NIANG, "then I see I wasn't out in my guess; why didn't you come to me? I've a plan in my head."

5. "Indeed?" asked the graduate eagerly, "and what may your plan be,<sup>3</sup> when things are in such a mess as they are?"

6. "Some people are clever one way and some another," said HUNG NIANG, laughing; "when I tell you what it is, I'll guarantee it will please you. You play very well on the cithern, don't you, sir? well, the cithern is

1. 抿著嘴兒 *min<sup>3</sup> cho tsui*, pursed up her mouth; the dictionaries do not recognise this meaning of *min*.

2. 沒酒三分醉, a proverb indicative of a person who feigns drunkenness or makes it a plea for indulging in vituperation or an outburst of temper, etc.

3. 著兒. See Part V, Lesson LIV, Note 15.



the instrument our young lady is fondest of hearing; you play on it this evening, and let us see what she says when she hears it."

7. The graduate sprang up; "Is it really the case?" said he; "that is a suggestion, I must say, quite in accordance with my ideas. Be it so then; this evening I'll play an air on the cithern, and you will watch and see how it affects her, and then come and tell me."

8. HUNG NIANG assented, and away she went; and in the evening, greatly to her surprise, YING YING heard all of a sudden the sound of a cithern.

9. After listening very attentively for some time, she asked HUNG NIANG, "Where is that cithern being played, and in such good cadence too?<sup>4</sup> I can't think who it can be that is playing it."

10. "It's most likely the graduate CHANG," said HUNG NIANG, "playing to relieve his feelings; I observed that when he got up from breakfast he looked very sad; I don't think he is going to stay here."

11. YING YING started as if she had sat down on a rug full of needles; then, making an effort, she said, "He can't be going off directly, surely; to-morrow, when you hear fruit cried in the street, buy some good fruit and take it to him."

12. HUNG NIANG promised to do as she was desired, and the next day she spoke to the graduate; "There's a faint sign of a beginning of things," she told him. "How does it show itself?" said the graduate.

13. "Last evening, when she heard the sound of the cithern, she looked all lost,

bewildered, as if she had something on her mind; and then she told me to buy some fruit and bring it to you: now, just think, sir; to a clever gentleman like yourself there is no need to be more particular, is there?"

14. "Very good," said the graduate; "I really am greatly obliged to you." But as he was speaking a cold fit seized him, and he shivered so from head to foot that it frightened HUNG NIANG, and she asked with a start what was the matter.

15. "I've had ague<sup>5</sup> these two days," said the graduate. "Indeed!" said HUNG NIANG. "Then you should take something for it, and keep quiet and not trouble your head about anything."

16. She was moving towards the temple gate as she spoke, and as luck would have it, there was a man there with a load of water-melons for sale. HUNG NIANG asked him how he sold them. He told her his price, but she tried to beat him down, and the man, declaring that what she offered wouldn't cover the cost price, took his pole<sup>6</sup> in his hand [as if he was going to shoulder it]; still he did not move, but waited until HUNG NIANG rose her price a little, and then he let her have the water-melons.

17. HUNG NIANG took her melons in and presented them to the graduate CHANG, asking him if he felt any better.

18. "A little better," said he; "your present comes in very nice time, and the fruit looks pretty good; won't you eat a little of it yourself?"

19. HUNG NIANG thanked him, but declined; "Water-melon doesn't agree with

4. 琴韻悠揚: *yiin*<sup>4</sup>, here a musical chord or harmonious tone; *yu*<sup>1</sup>, far-reaching, protracted; *yang*<sup>2</sup>, to raise, as the voice (see Part V, Lesson XCI, Note 6).

5. 發瘧子, to have a fit of ague: *yao*<sup>4</sup>, aguish fever.

6. 扁擔 *pien*<sup>3</sup> *tan*<sup>4</sup>, a carrying pole; so called because the pole is flattened so as not to hurt the shoulder.



me,"<sup>7</sup> said she. So when the graduate had eaten a little of it, he told CH'IN T'UNG to put the rest away.

20. There were a great many mosquitoes in the room, and they kept the graduate so constantly scratching<sup>8</sup> himself that he could get no sleep at nights; and he was now leaning with his elbow upon the small table of the stove bed, half asleep and half awake,<sup>9</sup> when he suddenly noticed some peaches that he had bought, which were standing in a bowl on the cithern stand; they were very good, and he asked HUNG NIANG, "Is the young lady fond of peaches? if she is, I'll trouble you to take her a few with my respects, in return for her present."

21. HUNG NIANG said she was, and having selected some of the best, was just going away

when the graduate called to her to wait a little; "I'll write something on a fan," said he, "and you can carry it with you at the same time."

22. "Don't write your name<sup>10</sup> on the fan," said HUNG NIANG, "for fear the old lady should see it; she is very suspicious."

23. This seemed to the graduate a sensible observation, and having rubbed his ink<sup>11</sup> and moistened<sup>12</sup> his pencil well, in the twinkling of an eye he had written a stanza<sup>13</sup> upon the fan, which, without putting his signature to it, he handed to HUNG NIANG, with the following injunction: "Whatever the young lady may say when she sees it," said he, "you can come and tell me, you know."

7. 喫怕了, I am afraid to eat them; my previous experience causes me to avoid them.

8. 抓癢癢 *chua<sup>1</sup> yang<sup>3</sup> yang*, to scratch oneself; *lit.*, to scratch an itching [place]: *yang yang*, to itch; not *yang*; *chua*, to scratch or tear with the fingers; also, to clutch, as in Part III, 448.

9. 打盹兒 *ta tun<sup>3</sup>-rh*, to nod with sleep.

10. 落款 *lao k'uan<sup>3</sup>*, to put down a name: *k'uan*, a form, a section, an article, *q.d.*, of a treaty; when used as here with *lao* it means the name or surname either of the person presenting the fan or of the recipient (distinguished as *hsia* and *shang* respectively) or of both.

11. 研墨 *yên<sup>2</sup> mo<sup>4</sup>*, to rub ink on the *yên<sup>4</sup>-t'ai*, or ink-stone.

12. 蘸 *chan<sup>4</sup>*, to dip, as a pen in the ink, bread in sauce, etc.

13. 禿頭兒的詩; *lit.*, bald-headed poetry, *i.e.*, without a heading (題目) or a name (款).

## CHAPTER XXVII.

1. Home went HUNG NIANG accordingly, and presented the peaches to YING YING; as to the fan, she thought to herself it would not be so well to give it to her mistress direct, so she laid it on the table, as it were inadvertently,<sup>1</sup> and stepped aside without making any remark.

2. YING YING's eye caught sight of it, and taking it up she immediately exclaimed, "Where did this fan come from? who wrote what is on it? I don't recognise the handwriting;<sup>2</sup> ah! no doubt it's the graduate CHANG'S; now why should he choose deliberately to show his contempt for me in this way? of course, it's in consequence of something you said to him yesterday without my knowledge; a servant girl like you! and you weren't afraid that it would be discovered? we'll see what will become of you when I tell mamma.

3. "Now don't be angry, whatever you do, miss," replied HUNG NIANG, with all haste; "I am not the one to be blamed for what has happened, and I should never have ventured to suggest it; and if your mamma were to ask me how it came about, should I ever have the courage to say that I was sent to the graduate with a present from you, miss?"

4. This embarrassed YING YING, and finding it as much out of order to be indulgent

as to be severe, she asked the girl, "Is the gentleman any better?"

5. "He is not very well," said HUNG NIANG; "and one might just as well hold one's tongue as recommend him to take medicine; then, again, if one asks him if there is anything that would be certain to put him to rights, he won't say a word."

6. YING YING pondered<sup>3</sup> what she heard, and turned it over in her mind ever so long without being able to speak; at last, with some show of shame, she came out with her idea, "I have a note here ready written," said she; "you take it to him immediately."

7. Such capriciousness as this there was no keeping in hand, and a smile involuntarily escaped HUNG NIANG as she observed it.

8. "Oh! miss," she cried, "but don't you think that it may perhaps upset him? wouldn't the sight of the note be sure to make him worse?"

9. Her words added to YING YING'S confusion, and then from being displeased she became angry, and, flying into a passion,<sup>4</sup> she flung the note on the ground.

10. HUNG NIANG just picked it up;<sup>5</sup> though she felt indignant, she held her peace; but as she thought it all over, she asked herself, "Why should she fly in a rage about everything with me when I always do every-

1. 搭起著. See Chapter XVIII, Note 1.

2. 筆跡 *pi-chi*<sup>2</sup>, handwriting: *chi*, a trace, a footmark; also written 迹 and 蹟.

3. 忖度 *ts'un*<sup>3</sup> *to*<sup>2</sup>, to reflect, to consider: *to*, elsewhere *tu*<sup>4</sup>, short for *to liang*, also to consider, to calculate, to estimate.

4. 賭氣子 *tu*<sup>3</sup> *ch'i-tzu*, to get into a rage: *tu*, to gamble, to wager; ? to stake one's passion against that of the person giving offence.

5. 檢 *chien*<sup>3</sup>, here, to pick up.

thing she bids me?<sup>6</sup> here am I fetching and carrying letters for them, slaving away; and have I been looking to get anything by it?"

11. She thought on in this way for a while, but as nothing suggested itself to her, she stifled her wrath, and went straight over to the graduate CHANG's side of the buildings.

12. Now the graduate was looking out for HUNG NIANG, and as she did not appear, he had been walking up and down<sup>7</sup> his room, trying hard to hit upon some excuse<sup>8</sup> for getting her to come; and to this end he had just desired CH'IN T'UNG to go to HUNG NIANG and ask her for a needle and thread to stitch the leaves of a book together, when she arrived with the note, communing with herself as she came along.

13. She handed the note to the graduate; he opened it, and at the first glance he perceived that, like his own message, it was a stanza of poetry; this he had to con some little time before he guessed its purport; yes, YING YING was very anxious for an interview with him! overjoyed at news that went so far beyond his expectations, he addressed himself to HUNG NIANG.

14. "By these verses," said he to her, "it

is plain that I am given a rendezvous for this evening; you advise me now as to how to go to her; had I not better jump over the garden wall?"

15. "What?" exclaimed HUNG NIANG, with simulated indignation; "what manner of talk is this? what do you mean by making up idle stories like these out of your own head? if I don't tell my old mistress so much the better for you; give you an inch and you take an ell; you are never to be satisfied."

16. "Why should I lie at all?" rejoined the graduate; "it's the strict truth;<sup>9</sup> there is not the slightest mistake about it."

17. "Well now," said HUNG NIANG to herself, "what is one to say to this? that the young lady should have been making an appointment on the sly, of all things in the world! this is singular; to go on as she did when she knew the graduate was ill, seeming not to care about it, and then to set about such a piece of business as this! who would have thought it? it certainly does beat anything one could have fancied." This cogitation ended, she took leave of the graduate and went home.

6. 低三兒下四的伺候他, to perform all the most menial offices for, to wait upon in a slavish manner. Cf. 低三兒下四的奉承人, to pay slavish court or adulation to.

7. 踱來踱去, walking backwards and forwards: *tu*<sup>4</sup>, properly *to*<sup>2</sup>, to step, to tread, to walk.

8. 想個杈兒 *hsiang ko ch'a<sup>2</sup>-rh*, looked for an opportunity or excuse: *ch'a<sup>2</sup>*, properly *ch'a<sup>4</sup>*, a branch of a tree (樹杈子), or an unexpected incident. Cf. the following: 那件事昨兒說停當了, 今兒個又出了杈兒了 (*ch'a<sup>4</sup>*).

9. 的確 *ti<sup>2</sup> ch'io<sup>4</sup>*, in plain truth, in very truth: *ti<sup>1</sup>*, a bright spot (see Part III, 19), hence, evident, manifest, clear; note the change of tone; *ch'io*, here, an adverb, really, certainly, indeed.



## CHAPTER XXVIII.

1. The graduate took out the verses again, and tried their meaning this way and that way, and the more he considered them the more they fitted in with the guess he had made; "Oh that the evening were come," thought he. And he went out to see where the sun was; it was just past noon; by-and-by it got lower down in the west; he turned round and listened to the clock, but it made no sound; what? it had stopped! He fell foul of CH'IN T'UNG; why had he not wound up<sup>1</sup> the clock? CH'IN T'UNG, duly responding, wound it up as fast as he could. Then after a bit came the twilight, and then, to the graduate's delight, the lamps were brought in, whereupon he went and took a good look over the wall; not a sign was there, however, of anyone on the other side, so he had to return to his room, and there he waited on until, just as they were setting the night watch, he fancied he heard the tinkling of a lady's ornaments;<sup>2</sup> he hurried to the wall, and mounting it once more, he saw at a glance that it was indeed YING YING

coming that way; whereon he leaped lightly and deftly down into the garden.

2. "Who is that?" asked YING YING when she saw someone in the garden; then, looking well<sup>3</sup> at him and perceiving that it was the graduate himself, she began with much gravity,<sup>4</sup> "Don't be under any false impression about me, sir; my conduct is always above-board and straightforward; you had conferred a favour upon us, and it was for this reason only that, after much reflection, I felt indisposed to show mamma that fan; so, too, my sending HUNG NIANG to make inquiries about your illness these last few days was simply to satisfy my feelings on the same ground; but I have something else to say to you that I feared if I entrusted it to HUNG NIANG she might fail to convey to you with perfect correctness, so I thought it would be safest for me to submit the recommendation I have to make to you in person. What I take the liberty of observing is this: the present Emperor,<sup>5</sup> as everyone knows, has the examinations for degree<sup>6</sup> in the highest esteem:

1. 上弦, to wind up, *sc.*, a clock: *hsien*<sup>2</sup>, the string of a bow or musical instrument; the character 絃 (*see* Part V, Lesson C, Note 2) is often used, but erroneously; *shang*, to make to ascend, *hsien*, the string or spring of the clock.

2. 環珮 *huan*<sup>2</sup> *p'ei*<sup>4</sup>, rings and girdle ornaments; hence, women's jewellery.

3. 子細 *tsü*<sup>3</sup> *hei*, attentively, minutely. The dictionaries give no explanation of this use of *tsü*, which is sometimes written 仔.

4. 正顏厲色 *chêng yen li*<sup>4</sup> *sê*, gravely; *lit.*, with correct (properly adjusted) countenance and severe looks: *li*, properly, a whetstone; hence, severe, harsh, stern.

5. 當今的老佛爺, the reigning Emperor; a phrase specially used by people about the Palace; *fo yeh* alone is perhaps more common.

6. 科甲 *k'ê*<sup>1</sup> *chia*<sup>3</sup>: *chia*, the class, first, second, or third, in the *k'ê*, or examinations for the degree of *chün-shih* or *chü-jên*, the two highest degrees. 他是科甲出身, he commenced his official career as a graduate in one of the classes of the first or second degree; *i.e.*, he obtained official employment in virtue of the literary degree he held; not by purchase or for military service.

'It is to the dashing warrior that the jewelled sword is given,' says the proverb; 'to the beauty, the pearl powder.'<sup>7</sup> You are a fine scholar; why don't you aspire to the highest prize?<sup>8</sup> and then, after obtaining it, if you were to make a successful career, you would be honoured by everybody; whereas if you continue, as at present, unavailable for any useful purpose, you'll be nothing more than any other private individual,<sup>9</sup> and people will set you down as a mediocre person of no energy."<sup>10</sup>

3. Having concluded this severe oration, she turned round and departed.

4. The graduate was just about to speak when it occurred to him that it would be as well not to provoke her while she was excited; so, indignant though he was, he kept his feelings to himself, and jumping over the wall as he had jumped over it before, he returned to his room.

5. The lady's explosion he felt to be intolerable; still, he could not tear himself away from the place, and with difficulties besetting him turn which way he would, as

great in shoal water as in deep, it came to pass that his malady attacked him again with increased violence; and on the following day FA PÊN, hearing that the visitor who had been so good to him was ill, went straight to Madame Ts'UI in great tribulation and informed her.

6. The old lady was as much concerned as FA PÊN when she heard it; she gave orders immediately that the doctor should be called in, and she sent HUNG NIANG to see what was the matter with the graduate.

7. "Do you feel any better now, sir?" asked HUNG NIANG when she came into his room. "Ah," said the graduate, "I have no experience of suffering of any sort or kind,<sup>11</sup> and yesterday I had a wrong done me that beats everything; the road to the grave, they say, is as much for the young as the old,<sup>12</sup> and I don't suppose that I shall recover."

8. It cut<sup>13</sup> HUNG NIANG to the heart to hear him talk in this way, but she forced a smile as she said, "No, no, it's not so bad as all that; keep your mind easy and take care of yourself; I have brought a dose which the

7. 寶劍贈與烈士，紅粉贈與佳人: *pao<sup>3</sup> chien<sup>4</sup>*, the jewelled sword (*chien*, properly a two-edged sword), *tséng<sup>4</sup>*, is presented, *yü<sup>3</sup>*, to, *lieh<sup>4</sup> shih<sup>4</sup>*, the dashing (*lit.*, blazing) warrior; red *fén<sup>3</sup>*, powder, is given to the pretty woman; *chia<sup>2</sup>*, good, fair, of persons or things, but used only in rather classical phrases.

8. 獨占鰲頭: (why don't you *li*, set up, a *chih hsiang*, resolution in the direction of) *tu chan*, standing forth alone on the *ao<sup>2</sup> t'ou*, head of the *ao*; *ao* is a sea monster on whose head stands a representation of the divinity who is the patron of candidates for literary honours.

9. 丁 *ting*, an individual; originally, a nail or pin, but not so used.

10. 稀鬆平常, a mediocre individual: *hsi*, watery; *sung*, dishevelled, as hair.

11. 酸鹹苦辣 *suan hsien k'u la*, things sour, salt, bitter, and pungent or acrid; hence, the vicissitudes or troubles of life.

12. 黃泉路上無老少, the road to the grave is for the young as well as the old; there is no distinction of age amongst the travellers on the road to the yellow spring: *ch'üan<sup>2</sup>*, a spring, commonly called 泉眼. The grave is likened to a hollow in the yellow clay where the springs lie.

13. 割 *ko<sup>2</sup>*, to cut, to gash.



young lady gave me for you; take it, and I'll be bound it will make you well directly."

9. While she was speaking the doctor arrived, and having duly examined the patient, he said, "The weather is unseasonable; a number of people are affected with vomiting and purging;<sup>14</sup> but this gentleman has something else the matter with him; his stomach is as hard as a stone, and the saliva is running out of his mouth;<sup>15</sup> this is symptomatic<sup>17</sup> of fever, aggravated by suppressed excitement."<sup>18</sup>

10. "The gentleman has got a cough too," cut in CH'IN T'UNG, who was standing by; "and what is a deal worse, this morning, when he was drinking some water, he threw it all out again<sup>18</sup> without being able to swallow it."

11. This irritated the graduate; "Who told you to be making nonsensical replies?" he asked; "don't speak till you are spoken to."

12. The doctor felt his pulse,<sup>19</sup> and taking out a packet of medicine, "There are two medicines in this," said he, "which must be mixed together<sup>20</sup> when taken; you will take one dose in the morning and another in the evening, and in the course of a day or two you will be sure to find that it has done you some good."

13. HUNG NIANG looked carefully at the medicines for a while, and then she asked the doctor, "Is that black paste medicine too?" "Pills, powders, and pastes,"<sup>21</sup> said the doctor, "are all medicine; the art of medicine is a profound<sup>22</sup> study, and not so easy to acquire."

14. He then took leave of the graduate CHANG: "I shall call again to-morrow or next day, sir, to see how you are,"<sup>23</sup> said he; and with these words he went his way.

14. 上吐下瀉, vomiting and purging: *hsieh*<sup>4</sup>, to purge, purging.

15. 嘴裏流黏涎子: *nien*<sup>2</sup>, thick, glutinous, as paste; *hsien*<sup>2</sup>, properly *yen*<sup>2</sup>, the saliva of a sick man or animal.

16. 夾氣傷寒, a cold (*shang han ping*, influenza), aggravated or increased (*chia*, to place between or insert; see Part III, 309) by *ch'i*, excitement.

17. 來派 *lai p'ai*, symptomatic; *p'ai*, the branch of a stream: the *p'ai*, branch or direction to which his illness will tend (*lai*, comes from), is influenza; in other words, he is sickening for a feverish cold.

18. 喝噎了 *ho ch'iang*<sup>1</sup> *liao*, choked in drinking: *ch'iang*, to eject anything that has gone down the windpipe.

19. 候脈 *hou*<sup>4</sup> (commonly *hao*<sup>4</sup>) *mo*<sup>4</sup>, to feel the pulse. See also Part V, Lesson LII, Note 6.

20. 攪和著吃 *ch'an*<sup>1</sup> *ho cho*, mixed together.

21. 丸散膏丹 *wan*<sup>2</sup> *san*<sup>3</sup> *kao*<sup>4</sup> *tan*<sup>4</sup>, pills, powders, paste (or plaster) and globules. There is apparently little difference between *wan* and *tan*.

22. 深奧 *shên ao*<sup>4</sup>, profound: *ao*, retired, deep, mysterious.

23. It may be well to note that a Chinese doctor never tells his patient that he will call again, as this is a presumptive indication that the patient is going to get worse.



## CHAPTER XXIX.

1. HUNG NIANG waited until the doctor had got a certain distance, and then in a low voice she said, "My old mistress and the young lady are greatly distressed about your illness, sir, and they have vowed a vow<sup>1</sup> that the day you recover they will sacrifice an ox to heaven."

2. "What's the use of slaying an ox?" said the graduate; "taking life won't benefit me, will it? on the reverse, I shall only be so much the worse off for it."

3. HUNG NIANG was a person of a kindly and sympathising disposition; instead of taking any notice<sup>2</sup> of the graduate's angry words, she set to work to attend on him, prepared a drink<sup>3</sup> for him and heated his medicine, and she told CH'IN T'UNG to make some gruel,<sup>4</sup> and to keep stirring it rather briskly so as not to let it burn.

4. The graduate was not comfortable; he felt an incessant tickling or itching<sup>5</sup> all over him, and it occurred to him that a bath would set him more at ease, so he desired

CH'IN T'UNG to warm some water for him. There was a well in the court all handy, with a windlass<sup>6</sup> on the stage over the well; CH'IN T'UNG rushed along to draw some water out of it, but he made such headlong haste as he ran that he nearly came down,<sup>7</sup> and HUNG NIANG, noticing in what a careless fashion he was going on, called out in alarm:

5. "Be a little more careful, pray; the well is very deep indeed; if you slip you'll find it no joke, I can tell you." CH'IN T'UNG answered her hail with a cheery laugh, and having drawn the water, he put it on the fire to get hot.

6. While he was waiting for the water the graduate began to chat with HUNG NIANG; "What is the young lady doing at home?" he asked. The question amused HUNG NIANG, but she didn't show it:

7. "When I came away," said she, designedly misleading him, "the young lady was fishing.<sup>8</sup> There is a small hill in our flower garden, with springs under it in all

1. 許愿 *hsü<sup>3</sup> yüan<sup>4</sup>*, vowed a vow: *hsü*, to promise; *yüan* (or 願), hopes, expectations. The phrase is elliptical; promised something in return for a fulfilment of hopes or desires.

2. 饒不理會, instead of taking any notice. Note this new use of *jao<sup>2</sup>*, which is not, as in Part IV, Dialogue III, 22, to pardon, or as in Chapter V, Note 18, to do something for nothing; it is here used in the sense of to forbear: forbearing and not heeding him, she, on the contrary.

3. 煎湯, prepared a drink; not necessarily soup.

4. 粥 *chou<sup>1</sup>*, properly *chu<sup>1</sup>*, a sort of gruel or thick soup made from rice, millet, etc. For 糊, see Chapter VIII, Note 9.

5. 刺撓 *tz'ü<sup>4</sup> nao<sup>2</sup>*, a tickling or tingling sensation: *tz'ü*, a thorn or prickle; *nao*, to scratch. Emphasise *tz'ü*.

6. 轆轤 *lu<sup>4</sup> lu<sup>2</sup>*, a windlass; the wooden apparatus for lowering the bucket which stands on the *ching t'ai*, or level surrounding the well's mouth. Emphasise the first *lu*.

7. 跌筋斗 *tsai kên tou*. See Part V, Lesson XXIV, Note 13. Note *tsai<sup>1</sup>*, not *tieh<sup>1</sup>*, as in Part V, Lesson LIV, Note 14. For *chi hu*, see Part V, Lesson LVI, Note 8.

8. 釣魚竿, a fishing-rod: *tiao<sup>4</sup>*, a hook, to hook; *tiao<sup>4</sup>-yü<sup>2</sup> kan<sup>1</sup>*, a hook-fish rod; *tiao yü*, to angle.

directions, and the water from these runs into a pond,<sup>9</sup> which is up to one's chin, and full of fish of all sorts; when you get well, sir, they might ask you in there to take a walk."

8. The graduate made no remark, but he thought to himself that it was hard that, under the circumstances, YING YING should find any pleasure in fishing; how was it that when he was thinking so of her she should be taking no interest in him?

9. HUNG NIANG, seeing that he was muttering<sup>10</sup> his reflections to himself, had turned to go, when all of a sudden she gave a start, and cried out, "I had as near as possible forgotten that I had another note which the young lady told me to give you, sir; please make haste and read it."

10. This information at once changed the graduate's sorrow into joy, and promptly stretching out his hand for the letter he took it and broke it open: "What!" exclaimed he, as soon as he saw what was inside it, "another piece of verse!" He had to study it attentively, but at length its meaning flashed<sup>11</sup> upon him; "She is probably<sup>12</sup> coming this evening to see how I am," said he.

11. "The young lady coming to see how you are," said HUNG NIANG; "how comes it that she never said a word about it to me? I don't think that's possible."

12. "It's the truth as plain as can be," said the graduate; "and what I take to be the case is this, that as the old lady bound us to one another as brother and sister, she is most likely coming to satisfy a feeling of sisterly affection."

13. While they were still talking CH'IN TUNG reported that the water was hot and the bath ready; on which HUNG NIANG took her leave and went home. The graduate had his bath, and felt so much the better for it that he thought he would take a turn, but just as he was going out he heard a rustling kind of sound,<sup>13</sup> and looking round he saw the cat<sup>14</sup> had caught a rat; this reminded him that there were a good many rats in the room, and lest they should frighten YING YING when she came, he gave orders to have all the rats' holes stopped up. Then, again, out in the court he found the ground all uneven,<sup>15</sup> so he told CH'IN TUNG to get some earth and make it level.<sup>16</sup>

9. 池子 *ch'ih<sup>2</sup>*, a pool, a pond, a tank; *hua-'rh ch'ih-tzu*, a flower-bed.

10. 沉吟 *ch'ên<sup>2</sup> yin<sup>2</sup>*, muttering, murmuring: *ch'ên*, to sink, hence deep down; *yin*, to hum or recite, as poetry.

11. 恍然大悟 *huang<sup>3</sup> jan*, in a flash as it were, *ta wu<sup>4</sup>*, greatly comprehended it.

12. 光景是, the probabilities are, the circumstances point to.

13. 唧唧喳喳 *ch'i' ch'a'*, two characters representing a scratching or rustling sound.

14. 貓 *mao'*, a cat.

15. 坑坑窪窪, uneven, full of pits and depressions: *k'êng'*, a pit; *wa'*, a hollow.

16. 填平了, to make level by filling in, *sc.*, with earth: *t'ien<sup>2</sup>*, to fill in or up; *p'ing*, level.



## CHAPTER XXX.

1. And there, quietly waiting for YING YING, for the time being we leave him, and discourse of HUNG NIANG, who, having returned to YING YING, informed her that though the graduate CHANG was taking medicine every day, he did not seem to improve, and that, according to the doctor, it was probably from something on his mind that he was ailing.

2. "Ah," said YING YING with a sigh, "I've thought the matter over a good deal, and I was going to visit him myself, but I feel greatly embarrassed about it?" "Really, miss," said HUNG NIANG, "there is nothing to be embarrassed about; when a person has saved all our lives, and you have engaged to honour him as your brother to boot, that you should pay him a visit now he's ill is but a proper satisfaction of affection that is due to him."

3. "Well, but," said YING YING, "though mamma did engage us to each other, it's true, as brother and sister, she watches every step I take, and if she came to learn that I had been to see how he was, there would be a nice piece of work, wouldn't there?" "So long as a thing isn't known to anybody dead or alive," said HUNG NIANG, "what is there to be afraid of? we've only got to work quietly."

4. This was quite YING YING's view of the question,<sup>1</sup> and the same evening over she

came to the graduate's quarters, attended by HUNG NIANG.

5. HUNG NIANG was a steady, respectable girl; so she left the young lady for the moment outside, while she went on a couple of paces by herself, for propriety's sake, and stepped into the room softly, so that the sick man's nerves might not be agitated. She knew better, of course, than to be winking or making any signs with her lips; she merely beckoned to the graduate with her hand, and he, knowing by this that YING YING was come, hurried forward to receive her; as he advanced he presented his compliments to her, but instead of acknowledging his salutation, YING YING, blushing exceedingly as she entered the door, hung down her head and took a seat.

6. The graduate began the conversation: "When the indisposition<sup>2</sup> of your unintelligent brother's insignificant person became comparatively serious," said he, "he is greatly indebted to his worthy<sup>3</sup> sister for sending someone to wait upon him in all things so assiduously;<sup>4</sup> and that his worthy sister should now have been put to the farther trouble of visiting him in person does indeed distress him."

7. "Why make so much of such a trifle,"<sup>5</sup> said YING YING, concealing her bashfulness; "when that great trouble came upon

i. 可心, after her own heart; suited her wishes or feelings. Cf. 可口兒, suited to one's taste; or, of tea, etc., just the right temperature for drinking; 可腦袋的帽子, a cap that fits the head.

2. 恙 *yang*<sup>4</sup>, a complaint, an ailment; used only in polite conversation: 貴恙, your complaint; *chien yang*, mine.

3. 賢 *hsien*<sup>2</sup>, worthy, virtuous; a polite form of address to men or women.

4. 慇懃, assiduously: *yin*<sup>1</sup>, careful, anxious; *ch'in*<sup>2</sup>, earnest, zealous.

5. 些須小事何足掛齒: *hsieh hsü*, a trifling and, *hsiao shih*, small matter, *ho*, how, *tsu*, sufficient, *kua ch'ih*, to hang upon the teeth (*i.e.*, to speak about). The phrase is not colloquial, but represents the affected style of conversation often adopted by people of polite manners and education.



our house, had we not been rescued<sup>6</sup> by my brother's energy unaided, how should we have been alive this day? this visit from your humble sister, expose her though it may to scorn and suspicion,<sup>7</sup> is but paid as an imperfect satisfaction of the feelings she should entertain towards a brother."

8. And so they talked on, these two, their respect and love for each other increasing, until HUNG NIANG, who was by all the while, seeing that the night was far spent, and fearful lest they should be discovered, said to the young lady, "Do come home, miss, please; it's getting rather late." YING YING knew

that she was right, so she made an effort and rose, and HUNG NIANG gave her her arm home.

9. The graduate accompanied her into the court, and there he remained standing until she was a long way off, gazing vacantly, while his thoughts were going up and down like buckets in a well: it was nearly dawn before he went back to his room.

10. From this time onward the pair met constantly; they became quite inseparable;<sup>8</sup> and the graduate continued to improve until by degrees he perfectly recovered his health.

6. 援 *yüan*<sup>2</sup>, to lead by the hand or pull out: *chiu yüan*, elegantly, to rescue.

7. 不避嫌疑; *lit.*, not shrinking from (avoiding) scornful (depreciatory, hostile) suspicion.

8. 膠 *chiao*<sup>4</sup>, gum or glue; the latter is commonly called 鰓 (*piao*<sup>4</sup>), fish glue.

## CHAPTER XXXI.

1. And now let us return to TS'UI HUAN LANG; he was in reality the son of other parents, and had been adopted<sup>1</sup> by the TS'UI family. He made no headway at all; his one characteristic was an insatiable curiosity. How he came to get wind of our friends' doings<sup>2</sup> it is impossible to say; but he did, and off he went to the old lady and gave her all the particulars.

2. Madame TS'UI was astonished<sup>3</sup> beyond measure at what he told her: "No wonder,"

said she, "that your sister and her maid have been so mysterious<sup>4</sup> about everything they said and did these last few days; I felt sure that there must be some reason for it all; you go and call HUNG NIANG here this minute."

3. HUAN LANG went and called HUNG NIANG, with whom, as it happened, YING YING was sitting at work.<sup>5</sup> It made them both jump to hear Madame TS'UI's message, but YING YING gave the girl a look of which

1. 過繼: *chi*<sup>4</sup>, unbroken succession; hence, a line of succession; *kuo chi*, to cross over to a line of succession, i.e., to be adopted into another family; *kuo chi êrh-tshí*, to adopt a son; *t'a shih kuo chi ti*, he is an adopted son.

2. 瞧出楞縫兒來; *lit.*, to discover corners and chinks: *lêng<sup>2</sup>-fêng<sup>2</sup>-rh*, something that breaks the evenness of respectable conduct; peccadilloes.

3. 詫異 *ch'a<sup>4</sup> i<sup>4</sup>*, to be astonished: the original meaning of *ch'a* seems to be to boast or talk big; *i*, different, extraordinary.

4. 鬼鬼祟祟, mysterious; like demons and elfs in their movements and actions.

5. 做活計, to do needlework: *huo chi*, *lit.*, plans for living, i.e., for gaining a livelihood; *tso huo*, to work at any manual calling.

she perfectly understood the meaning, and away she went with HUAN LANG to the old lady.

4. "What is this that you two have been doing all this time<sup>6</sup> without my knowledge?" she burst out, with a face full of wrath, as soon as she saw HUNG NIANG; "what do you mean, I ask you, by not telling me of the young lady's going to the graduate CHANG'S rooms?"

5. "I really don't understand, ma'am, what it is you are asking me about," answered HUNG NIANG; "your slave<sup>7</sup> has not so much as seen the graduate for some days past."

6. This reply made the old lady still more furious: "When you have been guilty of conduct so immoral, have you the face to deny<sup>8</sup> it as well? HUAN LANG has told me all about your goings back and forward by night [and I know it's all your fault]; if you hadn't acted as their go-between they would never have dared to do such things; you have shown no regard for the good repute of the family, and here is a fine scandal in consequence; who is the chief offender<sup>9</sup> if it isn't you?"

7. HUNG NIANG turned towards HUAN LANG and said to him in a low voice, "Now,

young gentleman, ain't you just one of those people who have got a nostril more than is natural to breathe through?<sup>10</sup> what you see in your dreams you must come out with; you chatter a great deal too much, and it's all made up of such nonsense as one hears from old women."<sup>11</sup>

8. "What are you muttering<sup>12</sup> to him there," said the old lady; "isn't it on purpose to provoke me, this, when you know how bad my hearing is?"

9. "You know, ma'am," said HUNG NIANG, speaking louder, "that the ear isn't to be trusted like the eye; the child catches up a thing here and a thing there,<sup>13</sup> and no one ought to pay the slightest attention to anything he says."

10. The old lady looked very stern as she said, "It was your doing and no one's else; the child is telling nothing but the truth; he saw<sup>14</sup> what happened with his own eyes, and yet you have the audacity to persist in denying the charge, eh? Now, I tell you, any more of this obstinacy will just get you a beating."

11. HUNG NIANG was never to be taken aback,<sup>15</sup> and as soon as she heard this awful outburst of wrath, which she was absolutely

6. 這陣子, all this time. Note *chên*, a period of time, generally a short interval; not as in Part IV, Dialogue IV, Note 63, a rank or file.

7. 奴婢 *nu pei*, your slave: *pei*, properly *pi*<sup>3</sup>, an unmarried slave girl; *nu pei* is the feminine of *hsiao*<sup>3</sup> *tí*.

8. 賴 *lai*<sup>4</sup>, to repudiate, to deny. See Part V, Lesson LIX, Note 3.

9. 罪魁 *tsui k'uei*<sup>2</sup>, the chief offender, the head of the offence. See Part V, Lesson XXIV, Note 1.

10. 三鼻子眼兒多出口氣兒, a proverb indicative of a busybody or officious person. Note *sa*<sup>1</sup>, not *san*.

11. 盡拉些個老婆舌頭, given to tittle-tattle; *lit.*, only [caring to] drag [from one place to another] old wives babble (*lit.*, tongues).

12. 齷齪 *tu' nang*<sup>2</sup>, to mutter: *nang*, or *nung*, to utter sounds the purport of which cannot be made out; *tu* is not to be found in the dictionaries.

13. 東拉西扯, catches up a thing here and there; *lit.*, pulls east and hauls west.

14. 睹 *tu*<sup>3</sup>, to observe, to see.

15. 權變 *ch'üan*<sup>2</sup> *pien*, shifts or expedients, specially of a temporary nature: *ch'üan*, here, temporary; *pien*, to change, to modify.



powerless to avert or to stop the way of,<sup>16</sup> she knew that concealment was out of the question, and with a propitiatory smile she at once replied:

12. "I have something to say, but it mightn't be proper to speak so plain; if your ladyship won't be hard on me, I'll make bold to tell you what it is."

13. "Anything you've got to say that's true," said Madame Ts'ui, "you may say, and I sha'n't be angry; but if you tell any more fibs, positively I'll show you no mercy."

14. "Well, I should say, ma'am," began HUNG NIANG, still smiling, "that it is you who have been to blame all along: in the first place, you took the young lady with you that day that you went to have the service read; now, wasn't that exposing her to the public gaze?<sup>17</sup> and didn't you bring down trouble and invite misfortune, for it was this way that SUN FEI-HU came to know what an attractive looking<sup>18</sup> young lady she is? and then, when he brought his people here to carry her off, it was you, ma'am, wasn't it, that promised to marry the young lady to anyone that would get us out of our difficulty. And later, when we were all delivered from our

perils by the graduate CHANG, didn't you change your mind and make him and the young lady brother and sister instead? now, surely, that was kicking the plank away as soon as you were across the stream, wasn't it? who is to blame if your promise hasn't been kept?"

15. "Then I must say this: although their meetings have been private, your slave can answer for it that there was never anything dishonourable<sup>19</sup> about them; your slave was always present, and if anything improper has taken place, punish her, do, and welcome."

16. "And, besides, it is good that people should marry: one strand of silk don't make a cord, as they say; nor one tree a forest; and in this case there's a providence in it, and a natural affinity combined. When they are both so willing, ma'am, why should you go out of your way to make them disgusted? it's as if you couldn't tell red from blue or black from white; and as to being angry with me, surely there is still less sense in that. One word for all; if I may make so free, I should say, while you keep one eye open, let the other eye be shut (don't take too much notice of what has happened)."

16. 塞 *sai*<sup>4</sup>, to stop up, as a hole: *sai-tzŭ*, a cork; *sai shang*, to cork up; *t'ang*<sup>2</sup>, to ward off.

17. 拋頭露面 *p'ao' t'ou lu*<sup>4</sup> (or *lou*) *mien*, of a woman, to exhibit herself to the world: *p'ao*, to cast, to throw; *lu* or *lou*, as a verb, to become manifest, to allow to be seen. A Chinese woman showing herself unnecessarily is said to throw her head [at the public], to disclose her countenance.

18. 標緻 *piao' chih*<sup>4</sup>, good looks, attractiveness: *piao*, amongst other meanings, to exhibit; *chih*, delicate, fine; *piao chih*, *lit.*, exhibition of fineness; the expression generally refers to beauty of a refined and delicate sort.

19. 劣跡 *lieh*<sup>4</sup> *chi*<sup>2</sup>; *lit.*, discreditable traces.



## CHAPTER XXXII.

1. After an interval of meditation, the old lady seemed as if she had been wakened up from a dream by what she had heard, and she sent off HUNG NIANG at once to call YING YING.

2. "What did mamma want with you?" asked YING YING, as soon as HUNG NIANG came in with the message. "We may just as well say no more about that," said HUNG NIANG; "my lady knows all that we have been doing so quietly."

3. "How came she to know?" asked YING YING in a great fright.

4. "Oh! for that matter," said HUNG NIANG, "there's but one way of keeping a thing from people, and that is not to do it; just think, miss, with HUAN LANG in the house, it would be a pity if the thing didn't get out, wouldn't it?"

5. YING YING was dreadfully agitated; "What is one to do then?" she asked hurriedly.

6. "Well, it doesn't signify now, miss," said HUNG NIANG; "all you have to do is to go to your mamma as she desires; she was angry at first, but after I had talked to her a bit she became quite cool<sup>1</sup> again, and now there is nothing whatever to be alarmed about."

7. YING YING stood up, and with fear and trembling she worked herself along, a step

at a time, over to where the old lady was; but as soon as she saw her, without being able to help herself, she hung down her head and burst into tears; the fact was that, taken up as she was by the injustice<sup>2</sup> that had been done her, she could not bring herself to speak of it.

8. Old Madame Ts'UI had a tender<sup>3</sup> heart, and her face showed it; when she saw YING YING in this predicament, she felt such love and pity for her that, instead of saying anything harsh, she looked at her mildly and pleasantly, and did her best to soothe her:

9. "Don't cry, my child," said she; "it was all your mother's own fault; there now, don't vex yourself any more; let me try and see what can be done;<sup>4</sup> we shall hit on some plan that will work, you may be sure."

10. YING YING was delighted to see the sky that had been so overcast all clear again; with a single sound of acquiescence hurriedly uttered, she dried her tears, and taking leave of her mother, returned to her work-room.

11. Now, it was all very well for the old lady to comfort her daughter by talking in this way, but as a fact she felt it to be next to impossible to make any arrangement;<sup>5</sup> that earlier<sup>6</sup> engagement perplexed<sup>7</sup> her so that she could take no line one way or another.

1. 消 *hsiao*<sup>1</sup>, to melt, to thaw, to disappear, to cause to disappear.

2. 委曲 *wei*<sup>3</sup> *ch'ü*<sup>1</sup>, a wrong, an injustice; also, to do an injustice to: *wei*, here, to bear, to sustain; *ch'ü*, crooked, wrong, to wrong.

3. 慈 *ts'ü*<sup>2</sup>, kind, as a mother to her offspring.

4. 思索, to reflect, to ponder: *so*, here, to search or look into.

5. 佈置 *pu chih*, to make arrangements, to put in place: *pu* is identical with 布, to distribute; *chih*<sup>2</sup> (not *chih*<sup>1</sup>, as in Part V, Lesson XVII, Note 14), to establish, to place, to arrange.

6. 業已. See Part III, 634.

7. 躊躇 *ch'ou*<sup>2</sup> *ch'u*<sup>2</sup>, perplexed, embarrassed, undecided; both characters have much the same meaning.

12. But for singular coincidences, however, no novel could ever be written; and the very next day she received a letter from her own brother, which on opening it she found,

after the merely formal inquiries about health<sup>8</sup> and so on at the beginning, to be devoted to an account of her nephew CHÊNG HÊNG'S *finale*.

8. 寒暄 *han<sup>2</sup> hsüan<sup>1</sup>*, cold and warm: *hsüan*, the warmth of the sun's rays. The two characters in combination are used to indicate the formal inquiries in a letter after the health of the person addressed.

### CHAPTER XXXIII.

1. The loss of his rice had left the fellow as destitute as he had been before he got it; there was no way open to him; he could no more go up to the sky than he could find a door into the earth. "Emergency," says the proverb, "will make a man climb to the house-top, or a dog leap a wall;" and one day he said to himself, "If I don't turn thief, I don't see how I am to live."

2. Accordingly, the same night he went out, sneaking stealthily along under the walls, and he had not gone a great distance before he came upon a gang of men; they looked at him, and although they saw that he was not an acquaintance, they surmised that he was in the same line as themselves, and they made him one of the company; from this time forth, lying *perdu*<sup>1</sup> by day and stirring at night, he did contrive to keep himself in meat and drink. And how should he remember that good luck will not last for ever; that in life no future is to be trusted save that of the scholar, the husbandman, the artificer, or the merchant; that no one certainly who plays the thief will have a long

career? The gang committed themselves one day, and being carried, CHÊNG HÊNG and the rest, before the magistrate, were found guilty and sentenced, every one of them, to be tattooed and banished to a penal settlement;<sup>2</sup> they set out for their destination in charge of an escort,<sup>4</sup> every convict in chains;<sup>3</sup> but CHÊNG HÊNG'S constitution was a feeble one, and before they reached the second halting place,<sup>5</sup> his strength failed him and he died from exhaustion.<sup>6</sup>

3. When she had perused the letter, Madame Ts'UI could not help feeling distressed for a while; for, however worthless the fellow who had come to such grief, she remembered that he was none the less her own nephew; after a certain time, however, it was borne in upon her that in the midst of this misfortune there was, on the other part, the best of good fortune, so far as her daughter's union with the graduate CHANG was concerned; it was the very thing that was required, and without loss of time she sent to request the graduate's attendance.

1. 伏 *fu<sup>2</sup>*, to lie *perdu*; 伏, to prostrate oneself.

2. 充軍 *ch'ung chün<sup>2</sup>*, to undergo penal servitude in a penal settlement; 充, to serve as a soldier, but only applied to the enforced military service of penal offenders in distant garrisons, who are tattooed on the arms or face, as the case may be.

3. 鐐铐 *liao<sup>4</sup> k'ao<sup>4</sup>*, fetters: 鐐, manacles, commonly called 手鐐; 铐, a fetter for the feet, commonly called 腳鐐; the latter character is not recognised by the dictionaries.

4. 起解 *chieh<sup>4</sup>*, to forward, to conduct, to transmit: 起, to loosen, as a girdle; to dissipate, as melancholy.

5. 站 *chan<sup>4</sup>*, here, a stage in a journey.

6. 拖累死了, died from the fatigue or exhaustion he had to undergo: 拖, to drag behind one; 累, fatigue, hardship.



## CHAPTER XXXIV.

1. The graduate was reading in his room; when he was told that Madame Ts'UI begged him to come to her, he did not know what to make of it; and, having likewise an unquiet conscience,<sup>1</sup> he was alarmed lest the proceedings of the last few days should have been brought to light.

2. He hastened over to the old lady, and as soon as they met and he had asked after her health, she began as follows:

3. "CHANG *hsiang-kung*, it is quite true that I did say some time ago that I would give you my daughter, and the reason why the arrangement did not take place immediately was this, that in our house there has never been a son-in-law before that was no more than a simple graduate; they have all been doctors of the *Han-lin*<sup>2</sup> at the very least; if you were to succeed in getting a *Han-lin* degree, well, it would add something to the credit of our family."<sup>3</sup>

4. "Since my mother-in-law<sup>4</sup> so orders it," replied the graduate, "her humble son-in-law is of course bound to exert himself to carry out her wishes; the matter admits of no delay, and I shall start for the capital tomorrow morning." This said, he saluted her, and she him, and they separated.

5. In the evening YING YING, attended by HUNG NIANG, came over to pay him a farewell visit. HUNG NIANG stepped forward to lend a hand to help CH'IN T'UNG to pack up, folding and smoothing out<sup>5</sup> the things, and laying them in the box; but there was a bundle that evidently could not be got into the box; in her opinion it wanted tightening up; so she told CH'IN T'UNG to press it and make it a little more compact.

6. A large vessel of wine stood in one corner<sup>6</sup> of the room; HUNG NIANG told CH'IN T'UNG to pour out half of its contents ready for drinking, and to put the other half into a smaller vessel, and to close its mouth well, and pack it in the trunk.

7. Then she noticed a pair of new shoes on the footstool by the bedside that CH'IN T'UNG said were too small and might hurt when they were worn; so she went to get them stretched on the trees.<sup>7</sup> While she was away YING YING asked the graduate if he wouldn't like some biscuits; "There are some of every kind here," said she, "and after all they will be better than nothing when you come to one of those places where there is neither a village in one direction nor an inn in the other."

1. 懷著鬼胎, possessing an unquiet conscience: *t'ai*, properly, a fetus; *huai t'ai*, to be with young.

2. 翰林: *han*, a pencil; *Han-lin*, the Imperial College of Literature, or great Literary Academy of China.

3. 壯門風 *chuang<sup>4</sup> mên fêng*, add to the credit of the family: *chuang*, strong, robust (see Part IV, Dialogue VI, 36); hence, to strengthen; for *fêng*, see Part III, 878, Obs.

4. 岳母 *yo<sup>4</sup>-mu*, a mother-in-law; commonly called 丈母娘. *Yo-fu*, a father-in-law; commonly called 丈人.

5. 疊舒展了, folded and smoothed out (the things): *tieh*, see Part III, 686; *shu*, see Part III, 825.

6. 騎角兒 *chi<sup>1</sup> chiao<sup>3</sup>-rh*, a corner: *chiao*, a corner, a point, an angle; *chi*, properly, a horn; also, single, solitary.

7. 檣頭 *hsüan<sup>4</sup>-t'ou*, boot-trees or lasts; *hsüan shang*, to place on trees; *hsüan* is, properly, anything put in to fill up a space.



8. The graduate thanked her; "Certainly," said he; "it was really very kind of you to think of it;" and he put a few into his luncheon-box.<sup>8</sup>

9. The man now brought the shoes back; and CH'IN T'UNG, observing that the box would have to be corded tighter, said to HUNG NIANG, "Will you please help me to bind this rope<sup>9</sup> more tightly round, miss? we'll make a slip-knot,<sup>10</sup> as it is untied more easily."

10. HUNG NIANG lent a hand, and between them they made it quite safe; and the graduate CHANG apologised for giving her so much trouble. And now, the things being all

packed, YING YING asked the graduate how long he would be absent.

11. "I shall return the moment the examinations are over," said he; "how should one defer a thing that is all one could wish it?"

12. And so the two went on, the greater part of the night, about how sad it was to part and how pleasant it would be to meet again;<sup>11</sup> the same words over and over thousands of times, and yet they had not said all they had to say; as the poet says, "Of the world's myriad sorrows there is none like parting, whether in life or in death."

8. 盒子 *ho-tzŭ* or *ho-'rh*, a box with a cover, the two halves of which should, strictly speaking, be the same size.

9. 繩子 *shêng<sup>2</sup>*, a rope or cord, large or small.

10. 繫活扣兒 *chi huo k'ou<sup>4</sup>-'rh*, to tie a slip-knot: *chi*, see Part V, Lesson XXXIII, Note 7; *k'ou*, not to strike, as in Part IV, Dialogue VI, Note 9, but to buckle, to loop, to knot. *K'ou-'rh* is a knot made by tying two ends together; a knot in a single piece of cord, e.g., a whip-lash, is *ko<sup>1</sup> ta<sup>1</sup>* (駝磨); see Part V, Lesson LXXIII, Note 5.

11. 悲歡離合: *pei<sup>1</sup>*, the sadness or mournfulness, *li*, of separation, *huan*, the joy, *ho*, of union.

## CHAPTER XXXV.

1. The moment the sun was up the following morning CH'IN T'UNG and the rest, with much confusion and bustle, shifted the baggage into the carts; the graduate got in, and they set off. Three light chairs were in readiness on Madame Ts'UT's side of the house, and she now came over with YING YING and HUNG NIANG, and the three of them accompanied the graduate some miles on his way, until they came to a place by the river-side

where there were vessels lying along the bank; here they all got out of their respective conveyances, and the old lady, addressing the graduate, "Take good care of yourself on the journey, sir," said she, "and may no harm befall you by land<sup>1</sup> or by water."

2. This speech ended,<sup>2</sup> she was for going on board with YING YING to see him off, but as neither lady was sufficiently strong on her legs to be able to walk alone, HUNG

1. 陸 *lu<sup>4</sup>*, dry land as opposed to water.

2. 畢 *pi<sup>4</sup>*, to finish, to bring to an end.

NIANG had to hold them up,<sup>3</sup> first one and then the other, by the arm, and in this way the mother and daughter contrived with some difficulty to cross into the vessel by the gang-board.

3. Some of the vessels had anchors<sup>4</sup> down, some were made fast by ropes<sup>5</sup> to the shore; the vessel the graduate chartered was a boat with a large stern sweep<sup>6</sup> and three very tall masts.<sup>7</sup>

4. When the party got on board they found there was a tolerably large crew; the steersman<sup>9</sup> was sitting abaft,<sup>8</sup> and a number of trackers were squatting<sup>10</sup> forward.

5. The graduate desired some of the crew to help CH'IN T'UNG with the baggage; one-half to be put in the cabin,<sup>11</sup> handy for use, and the other half, being things not constantly required, to be lowered<sup>12</sup> into the hold.

6. The two ladies remained seated a little while, and then the graduate asked how soon the vessel would start. "We shall get under way as soon as ever your things are all right, sir," answered the ship's people. When YING YING heard this she began to cry; "My lord must take special care of himself when he

gets to the capital," said she, "in his eating and drinking, at all times and seasons; and he must not be thinking too much of what may be going on elsewhere."

7. To this expression of sympathetic<sup>13</sup> interest on her part the graduate replied with like words of good counsel: "Pray be at ease about me," said he; "I shall take good care of myself in every way, you may be sure; and I needn't impress on you, my sister, that you too, living here at home, ought to be equally careful of your own health."

8. This said they parted, both in tears. YING YING, and HUNG NIANG with her, followed the old lady ashore, and they all returned in their chairs. On reaching home the young lady and her maid went to their room, after making the old lady comfortable; there YING YING's tears still continued to fall without ceasing, and she said, "Now that he's gone I cannot help thinking of him; it's such a length of time to be looking forward to; what is to be done?"

9. "You must not take on so, miss," said HUNG NIANG; "everything is hard at first; it will be all right after a few days."

3. 攙 *ch'an*<sup>1</sup>, to support. See also Chapter XXVIII, Note 20.

4. 錨 *mao*<sup>2</sup>, an anchor; *ch'ie*<sup>3</sup> *mao*, to raise anchor.

5. 纜 *lan*<sup>4</sup>, a hawser.

6. 櫓 *lu*<sup>3</sup>, a long oar worked over the stern or over the quarter.

7. 桅杆 *wei*<sup>2</sup> *kan*<sup>1</sup>, a mast; also called *wei* simply.

8. 艄 *shao*<sup>4</sup>, the stern of a ship or boat.

9. 舵工 *to*<sup>4</sup> *kung*, a steersman: *to*, the helm or rudder.

10. 蹲 *tun*<sup>1</sup>, properly *tsun*<sup>1</sup>, to squat on the heels.

11. 艙 *ts'ang*<sup>1</sup>, the hold or cabin of a vessel.

12. 繫 *hsi*<sup>4</sup> (note the change of sound), to lower with a rope attached.

13. 關切, sympathy, sympathetic: *kuan*, to affect; *ch'ieh*, here, an intensive.

## CHAPTER XXXVI.

1. And here, leaving YING YING at home, passing her days as if each was a year long, let us follow the graduate CHANG, who was seated on the vessel gazing with CH'IN T'UNG at the fine view along shore.

2. "When shall you anchor?" asked the graduate of the crew. "We shall anchor<sup>1</sup> rather early to-night," they said; "there is a whirlpool<sup>2</sup> in the stream some way on ahead, and as it's blowing very fresh, we must look out a little; Ts'ao Ch'iao is a good place to anchor."

3. While they were speaking the vessel arrived at Ts'ao Ch'iao, where a hawser was passed round a post<sup>3</sup> on the shore, and the anchor was let go. As evening drew near, the graduate had his dinner, and shortly after he turned in.

4. He was not quite asleep, just beginning to be unconscious, when, all of a sudden, he saw YING YING coming in; "It was so hot all day," said she, "that I couldn't get along as fast as I wanted, and though I tried hard to catch you up, I didn't succeed; then when I was about half-way here, there came

on such a storm<sup>4</sup> of wind and rain that though I had an umbrella<sup>5</sup> up, I was wet through and through, and with the mud up to one's instep it is very bad walking indeed; the rain doesn't stop either, and what am I to do?"

5. The graduate sprang out of bed, and a single glance showed him that the cabin was indeed well wet; he himself was splashed<sup>6</sup> all over from head to foot; however, he could see nothing for it but to wait till the sun came out, and he was in the act of spreading out YING YING's clothes on the grass to dry, when a host of people came up making a prodigious uproar; the graduate was just going to tell them that he would not have such a noise, when he woke up with a start; it was only one of those dreams of the *Nan K'o'* after all. With a loud "ah!" he got on his feet, and stepping outside, he found that it was broad daylight.

6. Two days later, as he was gazing at the land for want of something better to do, a range of high hills suddenly presented itself, and the vessel came alongside a busy place of trade;<sup>8</sup> here a number of people, all talking

1. 站船 *chan<sup>3</sup> ch'uan*, to anchor, to come to a stop. Note the tone of *chan*. The expression is probably peculiar to the North.

2. 漩窩 *hsüan<sup>4</sup> wo<sup>1</sup>*, a whirlpool; the first word meaning the whirling of water, the second a nest or lair of birds, beasts, or reptiles.

3. 樁子 *chuang<sup>1</sup>*, a post or stake driven into the ground.

4. 暴 *pao<sup>4</sup>*, violent, tempestuous. See Part III, 529.

5. 傘 *san<sup>3</sup>*, an umbrella: *ta san*, to put an umbrella up.

6. 濺 *chien<sup>4</sup>*, to splash; the rebound upwards of water falling on the ground, etc.

7. 南柯一夢 *nan k'o' i mêng*, a dream, the "baseless fabric of a vision;" for an explanation of this quotation, see MAYERS' "Chinese Reader's Manual," p. 159, No. 513.

8. 馬頭, a place of trade; also, a wharf, a landing-place, a jetty. The origin of the term appears to be unknown.



at the same time, were carrying large cases on shore, which, to the graduate's eye, looked as if they contained foreign wares that were contraband; still, to judge from the covers of the cases, they did not seem to have been packed abroad, and this made him suspect that the goods in them were no doubt being smuggled from other provinces; he sighed as he said to himself, "It's evident that smuggling is not confined to the foreigner, our own people here in China are quite as sure to engage in it;<sup>9</sup> but in that case, when we complain so of others, are we not forgetting to look at home?"

7. While this was in his thoughts he suddenly observed at a certain distance in shore a number of singular looking people. As they came nearer the graduate heard them talking, but he could not understand what they said, and he asked CH'IN T'UNG, "What language are they speaking? they are dressed exactly like circus riders."<sup>10</sup>

8. "They are foreigners," said CH'IN T'UNG; and while he and his master were still gazing at them, one of the party came on board, made his bow to the graduate CHANG, and inquired after his health in Chinese. The graduate responded in due form, and the other then went on, "I have learned to speak your language a little, sir, but I regret to say that I don't understand the written character at all; I have a piece of writing here that I am going to ask you to tell me the meaning of, if you will be so good."

9. The graduate hastened to take the

paper from him, and explained it all to him very carefully, sentence by sentence. The man thanked him for his trouble, and after some farther conversation he asked what characters those were that appear upon the copper currency of China?

10. "The Chinese characters on the one face of the cash," said the graduate, "are the style of the reign; those on the other face are seal characters, and these I do not understand very well myself."

11. As they talked on in this fashion of one thing or another, the man asked to have another thing explained to him:

12. "They said just now," said he, "that there were *t'u*<sup>11</sup> *hu* here; what is the business of a *t'u hu*?"

13. "Properly," said the graduate, "the two words mean a man who kills pigs or sheep, but in common parlance anyone that sells meat is called a *t'u hu*."

14. The man thanked him for the information and took his leave, and a few minutes after he sent over a basket<sup>12</sup> of eggs as a present. The graduate told CH'IN T'UNG to take out the eggs, to hand back the basket to the bearer, and to give him two hundred cash, and tell him to return with his, the graduate's, thanks to the donor.

15. The messenger departed, and the vessel got under way again, and they held on, sailing or tracking according to circumstances.

16. They were no great way from their second port when there appeared another

9. 在所不免; *lit.*, are among so, those which, cannot avoid [doing likewise].

10. 跑獬馬的打扮兒: *ta pan*, the dress of, *p'ao hsieh<sup>4</sup> ma ti*, circus riders; *hsieh*, a fabulous animal of the unicorn kind, supposed to be very fleet; mountebanks in a circus are said to be *p'ao hsieh ma ti* or *p'ao ma hsieh*, unicorn runners or riders.

11. 屠 *t'u*<sup>2</sup>; *see* context.

12. 筐子: *k'uang<sup>1</sup>*, an open basket with a handle.

batch of foreigners on the shore, with guns on their shoulders,<sup>13</sup> as if they were going out shooting. "What are they after?" asked the graduate with some surprise of the ship's people. "There are musk deer and all other kinds of deer<sup>14</sup> on the hills" was the answer;

"this is an open port,<sup>15</sup> and there are a number of foreign firms here, and whenever they can get away from their business the merchants go up the hills to shoot; people say that there are large bears<sup>16</sup> in the woods up there, and tigers and leopards too."

<sup>13</sup>. 扛 *k'ang*<sup>2</sup>, to carry on the shoulder.

<sup>14</sup>. 麝鹿野鹿: *chang*<sup>1</sup>, the musk deer; *p'ao*<sup>2</sup>, the roe-buck; *yeh lu*, any and every kind of deer.

<sup>15</sup>. 通商口子, an open port, a port for commercial intercourse (*t'ung shang*); the term applied to the Treaty ports of China, where there is *t'ung*, through or direct, commerce between foreigners and Chinese. The reader will forgive the anachronism of Treaty ports in the T'ang dynasty.

<sup>16</sup>. 熊 *hsiung*<sup>2</sup>, a bear.

## CHAPTER XXXVII.

1. In the midst of this chat the skipper sang out, "Look out sharp, here's a ram's horn<sup>1</sup> upon us, if I don't mistake;" and in a moment the water in the river was being whirled round and round, and a regular cyclone was blowing, sure enough. The sails filled full with the wind, and the vessel was in great danger, she heeled over so; while the crew were all rushing here and bawling there as they let everything fly to bring the sails down; fortunately, the squall lasted but a few minutes, and as soon as it was over, all hands were laughing and talking again as usual, except the graduate CHANG, who sighed sadly to himself:

2. "This bodes no good, I fear; YING YING is dead, that's what it means; and her spirit is come after me."

3. CH'IN T'UNG divined what was passing in his master's mind, and he hit most happily upon the right thing to say to comfort him: "Don't let it distress you, sir," said he; "Heaven looks after the good man; in his case, as the saying is, bad fortune will be turned to good, and if trouble come across him, he'll prosper all the same; what does a puff of wind like that signify? And so no more on this subject."

4. When the vessel came to its destination, master and servant disembarked and travelled by cart several days, halting always at night, until they reached Peking.

5. As they came within the walls of the capital they heard a din of people's voices in the streets; there was a fire<sup>2</sup> in the great street leading to the Ch'ien Mên, and think-

<sup>1</sup>. 羊角風, a whirlwind, so called from its spiral movement; 颶 *hsüan*<sup>4</sup>, just below, is also applied to the spiral movement of wind.

<sup>2</sup>. 走了水, a euphemism for a conflagration, which is too great a disaster to be spoken of directly.



ing it likely that the inns in the outer city might object to receive strangers in consequence, they looked out for a place in the city proper, and put up at a temple.

6. There was an old schoolmaster next door who was also a Hsi-lo man, and had in fact been on the most intimate terms with the graduate CHANG; he well remembered their old friendship, and as soon as he learned that the graduate was in Peking and residing in the temple, of course he felt bound to pay him a visit; so says he to his pupils, "I am going to call on a friend, but I sha'n't be away long, and see that you know your lessons thoroughly by the time I come back; if you can't say them off, look out."

7. One of the pupils, a little fellow, who was a great pet of the schoolmaster's, wanted to go with him; "You'll let me go too, sir, won't you, please?" said he. "Well," said the schoolmaster, "You may; but mind I'm not going to allow any skylarking."<sup>3</sup> Which said, he and his pupil went round to the temple.

8. CH'IN T'UNG having announced the visit to his master, the graduate, as soon as he saw his old acquaintance, came forward and gave him a hearty welcome. "It's years since we met," said he; "is all going on well with you?" "Thanks to your well-doing, it is, sir," said the old teacher; "and is it equally well in the mansion of my elder brother?"

9. The conversation continued in this strain of compliment, the speaker always depreciating himself, until the old teacher observed, "I remember that in years gone by<sup>4</sup> my brother was a considerable scholar;<sup>5</sup> during the long interval that has separated us from each other, he is no doubt still more proficient; could he favour me with the sight of a specimen of his composition?"

10. It did so happen that the verses YING YING had sent by HUNG NIANG that time were lying on the table, and the old teacher, observing a paper with writing upon it, without thinking much of the matter, took it up in his hand<sup>6</sup> to read it; but his eyesight was not strong enough, the characters were so fine, no bigger than a fly's<sup>7</sup> head; so said he, "This room is rather dark, and my eyes are so dim that I fear I shall not be able to make this out; may I be allowed to open the window?"

11. The graduate propped open the window for him; he read the verses, and when he had finished them, his whole countenance beamed with delight; he praised them without ceasing; he read them over again and again; so pleased was he with them that he could not bring himself to let them out of<sup>8</sup> his hand; at last his eyes were so dazzled with the glare of the sun that he could not open them, and the window had to be shut again.

3. 淘氣 *t'ao² ch'í*, playful, skittish, mischievous: *t'ao*, here, to fidget, to play.

4. 昔年 *hsi² nien*, in years gone by: *hsi*, formerly, anciently, old.

5. 文才茂富, your literary talent was *mao⁴*, flourishing, or highly developed, and *fu⁴*, abundant.

6. 一手拏過來, took them up nonchalantly: *i shou*, short for *i shên shou*, a stretch out of the hand, implying that the act was casual and not done with set purpose.

7. 蠅 *ying²*, a fly; commonly called *ts'ang¹ ying* (蒼蠅).

8. 釋 *shih⁴*, to free, to let go, to unloose.



12. "Seeing that the credit of the verses belongs to YING YING," thought the graduate to himself, "I feel quite ashamed at accepting the praise I am receiving;" he was just going to change the subject when the old fellow began a rambling discourse the sum of which was that the best thing a man could do was to give up all else and become a priest of Buddha. Talk of this kind suited the graduate even less<sup>9</sup> than his compliments; he forced out a few words in reply because he could not help himself, but only such as belonged to the part he was performing, that is, of a friend treating another friend with civility.<sup>10</sup>

13. They sat on together ever so long, the conversation never flagging, until the graduate began to lose all patience;<sup>11</sup> he had begun to think the man never would go. At last

the old teacher took his leave; "I must go home now," said he; "I am wanted to-day at the house of one of my pupil's friends; but I shall wait upon you again some other time."

14. The graduate, much relieved, was accompanying him out, but as they came into the court, up rushed the little pupil in great grief:

15. "I've been stung by a wasp on the elbow," he bawled out, "and it's all swollen, and hurts dreadfully."

16. This brought the teacher down upon him<sup>12</sup> sharp; "Who told you to go tearing about this place as if you were mad?"<sup>13</sup> said he; "you never can keep quiet when one takes you anywhere; another time you'll just have to be left in the school-room." Which rebuke administered, they went their way.

9. 不投機 *pu t'ou<sup>2</sup> chi*, did not hit the mark, was beside the question; *lit.*, [the talk] did not *t'ou*, when thrown, [hit] *chi*, the spring: *t'ou* (see Chapter VII, Note 12), used figuratively of tendering, making to be seen, allegiance, enmity, and much more.

10. 逢場做戲應酬朋友罷咧. Construe thus: meeting an occasion to indulge in the amusement, he showed a kindness to his friend and that was all. *Fêng*, to meet; *ch'ang<sup>2</sup>*, properly an arena, the place where various things may be done; hence, the doing of those things, the occasion of their being done; *hsi<sup>4</sup>*, properly, to perform a play; *tso hsi*, to do anything that amuses; *t'ing<sup>1</sup> hsi*, to go to the play; 戲館子, a theatre; for *ying ch'ou*, see Part IV, Dialogue X, Note 1, Obs. 4.

11. 急躁 *chi<sup>2</sup> tsao<sup>4</sup>*, impetuous, impatient: *tsao*, hasty, to hurry.

12. 埋怨 *man yian*, to grumble, to reproach, to rebuke mildly. Note *man<sup>2</sup>*, not *mai<sup>2</sup>*, as in Part V Lesson LXXV, Note 7.

13. 瘋跑 *fêng<sup>1</sup> p'ao*, running about like a lunatic: *fêng-tzŭ*, a lunatic; *fêng liao*, has gone mad, or is mad.

## CHAPTER XXXVIII.

1. When they had got some distance from the gate, CH'IN T'UNG asked his master who the old man of letters<sup>1</sup> was? "Ah," said the graduate with a sigh, "that gentleman is a fellow-townsmen of mine, a good deal my senior; in his earlier years he was reputed a man of promise, but he is old now, and he has run down<sup>2</sup> sadly; just like every other created thing, as time goes on;<sup>3</sup> nothing escapes."

2. "Run down," said CH'IN T'UNG contemptuously, "that he is indeed; why, there's no more relish in that talk of his than in beancurd made out of plain water."

3. The lad would soon have been pulled up<sup>5</sup> for his unmannerly<sup>4</sup> speech on any ordinary occasion, but at the present moment the graduate was so full of sad thoughts that he paid no attention to it; and without going in-doors again, he went off to take a turn.

4. The streets were as busy as they could be with buyers and sellers moving in all directions; of the latter there were vendors of thread, inviting custom by shaking their bells;<sup>6</sup> itinerant packmen, sounding their drums; men with articles in baskets slung under their arms;<sup>7</sup> dealers of every sort and kind. The graduate walked on to a place where two streets crossed each other, and here the sight of some druggists' shops reminding him of his old complaint, he stepped into one and asked if they had any *ch'ang-shan*? the people in the shop said they had not; then he tried another shop, and then another; but there was none to be had; and after wasting ever so much time in inquiring here and there, he cursed them in his heart for a useless lot, and went back to his temple to rest himself.

1. 學究 *hsio chiu*, a man of letters; one who *chiu*, investigates, searches into (see Part IV, Dialogue X, Note 2, Obs. 3), objects of study.

2. 衰退 *shuai' mai'*, run down, played out: *shuai*, decayed, worn out (see Part III, 600); *mai*, to wax old, to go beyond [the time of vigour], to lapse into senility.

3. 循環 *hsiün' huan'*, to revolve in an orb, the revolution of time: *hsiün*, to revolve; *huan*, to encircle, to go round.

4. 鹵莽 *lu' mang'*, unmannerly, boorish: *lu*, properly, barren land impregnated with nitre; *mang*, jungle, thick grass; hence, synonymous of uncultivated manners.

5. 挨上說了, would have come in for a reprimand. See Part IV, Dialogue III, 56.

6. 搖鈴兒 *yao' ling' rh*, shaking bells: *ling*, a small bell; here, specially of one of those small plates of brass with knotted cords attached to it which the pedlar sounds by turning his wrist; a small bell is commonly called 鈴鐺 (*tang'*). The drum mentioned below is also sounded by a turn of the wrist, and is used by vendors of miscellaneous articles.

7. 擺籃子 *k'uai' lan'*, to pass the arm through the loop or handle of a basket, etc.: *lan* is commonly applied to a smaller kind of basket than 筐子, though the dictionaries state the opposite.

## CHAPTER XXXIX.

1. And now let us see what YING YING was about at home; one day, having desired HUNG NIANG to bring her the looking-glass, she perceived that her complexion was growing sallow; "Ah," sighed she, "this is because I have been so many days without seeing his face; this strain at the heartstrings is indeed hard to bear." And so she went on sighing and sighing, day after day, without intermission.

2. It was the last quarter of the year,<sup>1</sup> and so cold that YING YING found that even with an additional wadded coat she could not keep herself warm.

3. "And my sweetheart," thought she, "in Peking there; who knows how he is getting through this inclement weather, when even the fire gives no heat?"

4. With these thoughts in her mind she went to take a look at the graduate's old quarters, HUNG NIANG accompanying her; the doors and windows were closed; within, the rooms were bare and desolate; spiders had hung their webs<sup>2</sup> from the eaves of the roof,<sup>3</sup> and looking through the window she saw that the floors were covered with dust.<sup>4</sup> YING YING gave orders to have them swept, but she still stood there ever so long, musing and melancholy.

5. "Let us go," said HUNG NIANG to her soothingly; "there is no use in our staying in this lonesome place."

6. YING YING was just turning to go when she observed a bird light on the branch of a tree, and as she paused to look at it, she heard the sound of a woman weeping hard by; "Who is that?" asked she. "It's our neighbour," said HUNG NIANG; "I have been told that her husband<sup>5</sup> has lately gone away about some business or other, and it's uncertain when he'll be home again."

7. "Ah!" said YING YING, "I can sympathise with her; when the hare dies the fox mourns! every creature feels for its kind."<sup>6</sup>

8. "Yes, indeed," continued HUNG NIANG, "and to think that this journey of the graduate's was all owing to the chatter of that child; it's he that was the cause of all this trouble." "There, there," said YING YING, rebuking her, "no more about that; let bygones be bygones."

9. They returned to their own room and sat sorrowfully talking together until it was dark, when it suddenly occurred to YING YING that she could not do better than write a letter to the graduate. HUNG NIANG brought her a pencil and the ink-stone; but

1. 十冬臘 *shih tung la*<sup>1</sup>, the names given to the tenth and two last moons of the year respectively; the twelfth moon is so called in consequence of the sacrifices, termed *la*, which are held in that month.

2. 房簷兒 *fang yen*<sup>2</sup>·rh, the eaves of a house: *yen*, the edge of the 房頂, roof.

3. 蜘蛛網 *chih<sup>1</sup> chu<sup>1</sup> wang*, a spider's web; a spider is also called 蛛蛛.

4. 塵土 *ch'en*<sup>2</sup> t'u, dust: *ch'en* is not used alone colloquially.

5. 丈夫 *chang fu*, a husband: *chang*, an elder or senior (see Chapter XXXIV, Note 4).

6. 兔死狐悲物傷其類, when the t'u<sup>1</sup>, hare, dies the hu<sup>2</sup>, fox, is mournful; wu<sup>4</sup>, created beings, shang, are wounded in the heart for, ch'i, their, lei<sup>4</sup>, kind, species. A hare is commonly called 野貓; a fox, 狐狸 (*li*<sup>2</sup>).



perceiving that the point of the pencil was worn, she got a new pencil instead.

10. "And now, don't you think, miss," said she, "that instead of sending the letter by itself, it would be better to put up some pretty present along with it?"

11. "Very good," said YING YING; "I think that I should like to send a set<sup>7</sup> of buttons."

12. "Well, miss, if I may be allowed to speak," said HUNG NIANG, "I should say that red silk handkerchief<sup>8</sup> you have there would be better than the buttons; don't you think so?"

13. No; in YING YING's opinion, presents made up in pairs would be better still; she would send<sup>14</sup> both the things.

14. Saying which, she spread out her paper and took up her pencil to write. HUNG NIANG was leaning upon the table, looking on; the table shook, and her mistress attributing its unsteadiness to her, called out, "Don't jog so; put something under the leg

of the table directly, to keep it steady."<sup>9</sup> This effected, she was just about to recommence when<sup>10</sup> one of those moths that will fly about a light<sup>11</sup> flopped into the lamp and put it out; the lamp had to be lit again, and this caused so much delay that it was some time before the letter could be finished. Then it was put up in a cover with the presents, and this being sealed,<sup>12</sup> a man was despatched with it to the post office,<sup>13</sup> who was to tell the people there to forward<sup>14</sup> it as fast as it could go to Peking; the faster the better.

15. It so happened that the letter arrived on the day before the graduate went in to the examinations; having opened<sup>15</sup> it and read it from beginning to end, he looked at the presents, and though the handkerchief seemed a little faded, still the kind motive that had prompted the person so dear to him to send it made it none the less precious, and he put it away in his trunk with more than ordinary care.<sup>16</sup>

7. 副 *fu*<sup>4</sup>, here, a set or suit.

8. 絹子 *chüan*<sup>4</sup>, a kerchief, whether for the throat or pocket; a pocket handkerchief is commonly called *shou chüan*-*rh*.

9. 墊穩了 *tien*<sup>4</sup> *wên*<sup>3</sup>, put something under to make it steady: *tien*, to put one thing under another to make the latter level or *wên*, steady.

10. 抽冷子, all of a sudden: *lêng*, in the sense of a shock (see Part V, Lesson XLV, Note 2).

11. 撲燈蛾兒, a moth; *lit.*, the knocking-lamp moth; applied indiscriminately to all moths that appear at night. The reader must excuse the introduction of moths in mid-winter.

12. 圖書, commonly, a private seal, as opposed to *yin*<sup>4</sup>, an official seal.

13. 信局子 a post office: *chü*<sup>2</sup>, an establishment, a committee, a manufactory, a depôt, an office; it has other meanings besides.

14. 寄 *chi*<sup>1</sup>, to send. See Chapter VIII, Note 17.

15. 拆開 *ch'ai*<sup>1</sup> *k'ai*, to open: *ch'ai*, to open by the application of force.

16. 珍重, to set great store or value by: *chung*, to hold in esteem, *chên*, as a precious jewel (see Part V, Lesson XVI, Note 10); *chên chung* also means to take care of, as in the expression *chên chung*, *chên chung*, take care of yourself, addressed to a person starting on a journey.

## CHAPTER XL.

1. And now, unfortunately, we have used up all the detached phrases in the original edition of the "Tzŭ Êrh Chi;" no slight addition has been made to these in the composition<sup>1</sup> of this narrative, but it is out of our power to prolong "The Story of the Promise that was kept" any farther.

2. There is no need<sup>8</sup> to tell how the graduate went in for his examinations the day after he got the letter; how, when he came out, he was congratulated upon the high degree he had taken; how office was quickly conferred<sup>2</sup> upon him; how, starting for his home in official costume,<sup>3</sup> he returned by way of the P'u-chiu Ssŭ; how YING YING's face lit up with delight when she saw how well he was looking; how Madame Ts'UI, equally pleased, received her son-in-law most handsomely;<sup>4</sup> how she made preparations<sup>5</sup> for the happy event; and how, what with hanging

lanterns and silk tapestry, and the noise<sup>6</sup> of the drums and other instruments, never was anything so gay; how the graduate CHANG, with his official cap on his head and his girdle round his waist, and YING YING with him, paid their homage to Heaven and Earth; how they pledged friends and relatives in the wedding cup; and how, when the company broke up, they, the husband and wife, went into their bridal chamber.<sup>7</sup>

3. Relation of all this would be like laying flowers over embroidery; utter superfluity. Nor is reference necessary either to the perfect harmony of their wedded life, the happiness of the entire family, or the prosperity that attended them in all things. These were a matter of course, and details of the kind will not fail to be understood by the reader, though not noted by the pen.

1. 撰 *chuan*<sup>4</sup>, to compose or compile, as a literary work.

2. 授 *shou*, to bestow, to confer, to give.

3. 衣錦: *chin*<sup>3</sup>, embroidery or brocade: 𦑔<sup>4</sup>, to wear, or dressed in (note the tone), *chin*, fine clothes.

4. 款待 *k'uan*<sup>3</sup> *tai*<sup>4</sup>, to treat courteously or handsomely: *k'uan*, here, true, sincere. See also Chapter XXVI, Note 10.

5. 張羅: to make preparations, to arrange: *chang*, to spread, *lo*, the net (see Chapter I, Note 17).

6. 喧闐 *hsüan*<sup>1</sup> *t'ien*<sup>2</sup>, a noise or din; applied only to the noise of musical instruments: *hsüan*, noise, clamour; *t'ien*, the sound of drums.

7. 洞房 *tung*<sup>4</sup>-*fang*, the bridal chamber: *tung*, a cave, a deep recess.

8. 不消: not necessary: *hsiao*<sup>1</sup>, here in the sense of to need, to require (see also Chapter XXXII, Note 1).

## PART VII.

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### THE TONE EXERCISES.



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THE following Part, as described by its Chinese title (練習燕山平仄編), is *p'ien*, a compilation, *lien hsi*, for practice in, *p'ing tsé*, the tone system (*lit.*, the smooth and the deflected tones), in vogue in the metropolitan department of *Shun-tien Fu*, classically distinguished as *Yen Shan*. It will be seen that pages 286 and 287 of Volume I (Chinese text) repeat, in the same order, but, for practice sake, without the orthography, the table of characters given on pages 10-17 of Part I of that volume, as representing the sounds of the dialect. Let these be denominated, for the moment, Sound Index characters. In the succeeding pages of Part VII of Volume I will be found a Chinese text in columns headed each one by a Sound Index character, having immediately below it a note of its meaning in Chinese; below this note, a series of four places, some occupied by characters, some blank, which represent the Tone Classes, or changes of tone to which each Syllabic Sound is liable, and may therefore be called the Tone Scale; and below the Tone Scale, a corresponding series of short exercises in the tones. The Sound Indices are ranged from left to right in their original numerical order, but if the student be at any time at fault, his search will be farther guided by the numbers placed above each character, which refer him to the Sound Table in Part I.

The note explaining the sense of the Sound Index is composed in accordance with a Chinese method of illustration which cannot be too soon taken into account; I have enlarged upon its importance in the Preface. And now as regards the Tone Scale: where the *yin*, sound, represented by the Sound Index is common to *tzŭ*, written words, in all the four tones, the Tone Scale exhibits four characters, of which the Sound Index is one, placed in the order of the tones; the *shang-p'ing* taking the upper place in the series, the *hsia-p'ing*, the second, and so on. Where no *tzŭ* is to be found under a particular tone, the interruption of the series is marked by a circle. If the student listen carefully to the teacher reading the Tone Scale of one syllable after another, he will not be long, unless his ear is unusually defective, in catching the chime of the tones, and this once caught, he will soon habituate himself to determine the tone of any *tzŭ* that he may hear pronounced for the first time.

The short exercises which follow the Tone Scale are composed of the words given in the scale, combined each with one or more such words as they most ordinarily accompany. The text of these is repeated in the following pages, with orthography and tone marks, and a careful translation. As the combination given in the explanatory Chinese note appended to each Sound Index in Volume I is itself always one of the exercises, its meaning must be looked for amongst the translations of these.

It is scarcely requisite that anything more should be said as to the manner of using these exercises or upon their utility. Different ears are differently accommodated, and it will appear to some that the law and practice of the tones is more satisfactorily understood from the study of examples of greater length, and unrestricted by the regular sequence here observed. Nothing can be simpler in such a case than to convert any number of short sentences out of Parts III or IV into tone exercises, with the aid of a native speaker. Without the assistance of the latter, acquisition of the tones is a pure impossibility.

The Tone Scale has been made to include the entire Sound Table within its limits, for the express purpose of enabling the student to test for himself the influence of tone upon the independent syllabic sound. From the notes in the order of the finals appended to these observations, he will perceive that this modification is often such as almost, if not fully, to justify us in representing the syllabic change effected by the tone as a distinct syllabic sound; but that our alphabet is hardly equal to the emergency, this distinction would have been attempted in the Peking Syllabary. It remains to direct attention to certain departures from the rule prescribed by the Tone Scale, to which the syllabic sound is subject when it is not independent, but connected with other sounds, whether as part of dissyllable or of a longer combination.

To take the last first. The student will recall the few words said about Rhythm in page 9 of Part I, Volume I. Now let him turn to the Chinese text of Part V (Volume I, page 229), and get his teacher to enunciate rapidly the words *t'ou i tsu<sup>ng</sup>-rh-yao-chin-ti shih-ch'ing*, the first and foremost of essentials, at the foot of the first column, or the words *ko-ch'u-rh-ko-ch'u-rh-ti hsiang-t'an*, particular dialect, in the second column. He will see, if he watch the speaker's voice carefully, that, even though he may be unable to declare that this or that syllable has quite passed to a new place in the Tone Scale, the syllables first uttered are not uttered with the full tone belonging to them as independent syllables. This need not alarm him. Tone is to the Chinese monosyllable pretty much what quantity is to the individual syllable in Latin. As we shall presently see, its primitive or natural conditions are so affected by position that change of position will in some cases produce entire change of tone. But, rhythmically, in long combinations such as I have instanced, and especially in attributive and adverbial constructions, there is a modulation of the voice that is not to be defined by the Tone Scale, and which nothing but practice can teach; just as rules of prosody will carry us only a certain length in Latin. It is impossible that such words as *Constantinōpōlitānus*, *mēmōrābilŭs*, *vāgābūdŭs* should have been articulated without a rhythmical emphasis more or less at variance with the apparent prescriptions of prosody. The prosody of our own vowels is the sport of circumstances; still, the fluctuation in the value of the vowels in *analysis* and *analytical*, *meteorology* and *meteorological*, is somewhat analogous to that which we are here considering.

In the matter of just accentuation, therefore, the memory will be greatly relieved if the language be treated, whenever construction will admit of it, as polysyllabic. The individual syllabic sound should be ticketed, so to speak, by its tone, as the syllable in a Latin word is by its quantity, and that it may not be forgotten, the Syllabary should be frequently consulted; but in speaking, the student may safely endeavour to reproduce any sound that forms part of a more than dissyllabic combination, rather with reference to correct rhythmical emphasis of the whole polysyllable than to strict accordance with the tone-quantity of its component parts.



A change of meaning in the *tzŭ*, monosyllabic word, in some cases involves a change of the *yin*, syllabic sound; in some, the *yin* is retained but the tone changes. In dissyllabic combinations, where the two words combined belong, as independent syllables, to the same tone class, the tone of the first or second is disturbed, in some cases slightly, in some so much as to authorise the relegation of the word to a tone class not properly its own. The following combinations read aloud will show to what extent the tone in different places of the scale will be affected under the conditions adverted to:—

- |   |  |  |                       |
|---|--|--|-----------------------|
| 1. 山西 <i>shan<sup>1</sup> hsi<sup>1</sup></i> | west of the hills (the province so named). | 3. 早起 <i>tsao<sup>3</sup> ch'í<sup>3</sup></i> | early in the morning. |
| 西山 <i>hsi<sup>1</sup> shan<sup>1</sup></i>    | the western hills.                         | 洗臉 <i>hsi<sup>3</sup> lien<sup>3</sup></i>     | to wash the face.     |
| 當差 <i>tang<sup>1</sup> ch'ai<sup>1</sup></i>  | to be employed officially.                 | 小馬 <i>hsiao<sup>3</sup> ma<sup>3</sup></i>     | a small horse.        |
| 珍珠 <i>chén<sup>1</sup> chu<sup>1</sup></i>    | pearls.                                    | 馬小 <i>ma<sup>3</sup> hsiao<sup>3</sup></i>     | the horse is small.   |
| 2. 湖南 <i>hu<sup>2</sup> nan<sup>2</sup></i>   | south of the lake (the province so named). | 4. 日月 <i>jih<sup>4</sup> yüeh<sup>4</sup></i>  | days and moons.       |
| 南湖 <i>nan<sup>2</sup> hu<sup>2</sup></i>      | the southern lake.                         | 數目 <i>shu<sup>4</sup> mu<sup>4</sup></i>       | a number.             |
| 衙門 <i>ya<sup>2</sup> mén<sup>2</sup></i>      | a public office.                           | 算計 <i>suan<sup>4</sup> chi<sup>4</sup></i>     | to reckon.            |
| 銀錢 <i>yin<sup>2</sup> ch'ien<sup>2</sup></i>  | money in general.                          | 志向 <i>chih<sup>4</sup> hsiang<sup>4</sup></i>  | ambition.             |

Under the 1st tone, I consider the voice to fall in the second syllable in *Shan-hsi*, but to be lower on *hsi* than on *shan* in *hsi shan*; to rise on the second syllable of *tang ch'ai*, and to fall on the second in *chén chu*. Under the 2nd tone, the abruptness with which the syllable closes is to me much more apparent in the last syllable than in the first. But the native teachers will not admit in either case that the tone is modified. Under the 3rd, the change is more remarkable: the first syllable is changed nearly, if not quite, to the 2nd tone; still, there is a manifest limitation proper to particular vowels. If you make a native repeat *hsiao<sup>3</sup> ma<sup>3</sup>, ma<sup>3</sup> hsiao<sup>3</sup>*, a certain number of times, you will perceive that the voice rises and falls as if the words were accented *hsiáo mā, mā hsiáo*. Where three words are joined, as in *wu<sup>3</sup> tou<sup>3</sup> mi<sup>3</sup>*, five bushels of rice, the last is the only one which is sounded with a full 3rd tone; in *tsao<sup>3</sup> ch'í<sup>3</sup> hsi<sup>3</sup> lien<sup>3</sup>*, to wash the face in the morning, the tone of *ch'í* certainly differs from that of *tsao*, but *lien* is the only word of the four that preserves the full 3rd tone. Under the 4th tone, the voice descends in the second syllable, but not so pronouncedly as under the 3rd tone. Different examples will show that this inflexion, again, is more evident with some vowels than with others; but double the *suan<sup>4</sup>* in *suan-chi*, and you will still find the second *suan* in *suan-suan*, to reckon, lower in key than the first, although the difference detected does not transfer the syllable to any other of the four tones in the scale; and it is only of these four that a native speaker conceives our dialect capable.

The words *tzŭ*, *érh*, appended to nouns, *tí*, following both nouns and verbs, and *liao*, corrupted to *la* and *lo*, also after verbs, but more frequently at the end of a sentence, cannot be allowed, while in this enclitic relation to other words, to belong to any class in the Tone Scale; but when not enclitics, they reassert their rights, as in *tzŭ<sup>3</sup> sun<sup>1</sup>*, posterity; *érh<sup>2</sup> ma<sup>3</sup>*, a stallion; *tí<sup>2</sup> ch'io<sup>4</sup>*, positively; *liao<sup>3</sup> shih<sup>4</sup>*, to finish an affair. The word *cho<sup>2</sup>* when enclitic becomes *cho<sup>4</sup>*.



## NOTES ON THE TONE RULES AFFECTING THE FINALS.

**a.**—Under the 1st tone, the *shang-p'ing*, the *a* is sounded somewhat as in *ant*, *yarn*, *mast*, very slowly pronounced. Under the 2nd, the *hsia-p'ing*, shorter and sharper, as in *artful*, *architect*. Under the 3rd, the *shang*, the *a*, commencing as under the *shang-p'ing*, gradually descends and then suddenly rises; the vowels in the words *aha!* *papa*, with the italicised consonants dropped, give some idea of the effect of this tone on the terminal *a*. Under the 4th tone, the *ch'ü*, the vowel sound begins on a higher key than under the *shang-p'ing*, and descends immediately, not protracted, but *diminuendo*; as it were, A-A-A.

**ai.**—Under the 1st tone, the two vowels in *ai* are pronounced in nearly equal time; the latter if anything quicker than the other. Under the 2nd, the *i* prevails, as when a speaker ejaculates *ay?* implying surprise and doubt. In the 3rd, it is on *a* that the voice descends, and on *i* that it remounts; the vowel sound produced somewhat resembling that in *careen*. In the 4th tone, the voice dwells on the *a*; the latter part of the diphthong being, if I may use the expression, enclitic; as though it were written *aa-y*.

**an.**—The remarks on *a* are generally applicable to this final, except that in the 2nd tone the inflexion of the vowel is more apparent, if indeed the vowel itself does not become a diphthong.

**ao.**—In this final the *a* and *o* are uttered in the 1st tone, as in *ai*, with a slight degree more prolongation of the *a* than of the *o*. Under the 2nd tone, *ao* is almost *áu*, or *áo*; indeed, in the words *ao* or *ngao*, it is nearly *ou* in *loud*. Under the 3rd tone, as the voice rises on the *o*, that vowel becomes nearly *au*, *aw*, in *caul*, *brawl*. Under the 4th tone, the *a* claims again the longer utterance, the *o* figuring but enclitically, as it were *aa . . ô*.

**eh.**—The only syllable in which this final is found is *yeh*. In the 1st tone, it might be written *ieh*, and, as in the case of *ai*, *ao*, the voice is evenly distributed over both parts of the diphthong; but in the 2nd, the *y* is an undoubted consonant, and the syllable, simply *ye* in *yet*. In the 3rd, there is the double vowel sound noticed before, commencing as though the sound to be uttered were *yea*, but rising suddenly to the sound of the *e* in *yet*. In the 4th tone, the sound is a prolonged declining *yea*. It might be otherwise expressed by Y-E-E-E.

**ê or o.**—It is under the 2nd tone that the *é* approaches the *o* in *lot*, *top*. In the rest, it is nearer the vowel sound of *learn*, *sir*, *earth*, *terse*. In the 3rd and 4th tones, the reduplication of the vowel sound is apparent; as if *lé*, for instance, were written *léé*, *lé-é-é*.

**ên.**—The vowel is reduplicated in the 3rd and 4th tones. Try to intone the word *upper* in the key of the 3rd and 4th tones, and then drop the consonants; the *u-é* remaining give a fair idea of the vowel sound required.

**êrh.**—There is properly no *shang-p'ing* tone in this sound, but, as will be seen in many instances, the vowel sound of *êrh*, when placed in enclitic relation to a word preceding it, is absorbed more or less in the vowel sound of that word. The tone is also modified. It was

called by the compiler of the Syllabary a *shang-p'ing*, in preference to any other tone, although he allowed that in strictness the *érh*, with its new sound, did not belong to any one of the four classes. In my opinion, the fusion modifies the tone not only of the *érh* itself but also of the word to which it is attached.

i.—The independent sound *i* is frequently also *yí*, but the *y* is not so apparent, if it appear at all, in the *shang-p'ing* as in the other tones. The student must beware of shortening the *i* of the *hsia-p'ing* into *ih*. The vowel preserves its length, the difference between its sound in the 1st and 2nd tones being faintly represented by that in *cheer* and *peep*. In the 3rd, the *i* is inflected, rising as if *ee-ih*; in the 4th, as if *ee*. . *e. e*.

ia.—In the 1st tone, the *i* is distinct, though not so prominent as the *a*. In the 2nd, the *a* is rather more prominent, *chia*<sup>2</sup> sounding *chya*. In the 3rd, *chia*<sup>3</sup> sounds *cheeah*; in the *chia*<sup>4</sup>, is almost *chéyaa*.

iang.—The remarks on *ia* apply equally to *iang*; but in the syllables *liang*, *niang*, the *i* in the 1st, 3rd, and 4th tones is often much nearer *ey*. In the 2nd tone, it is almost *y* consonantal; *lyang*<sup>2</sup>, *nyang*<sup>2</sup>.

iao.—The remarks on *ao*, *ia*, and *iang* apply to the effect of tone on this final. In the 1st, 3rd, and 4th tones, especially in the syllables *liao*, *niao*, the *i* becomes almost *ey*; in the 2nd, it is *y*, the *ao* becoming a sound between *ao* and *ow*.

ieh.—As in *ia*, in the 1st tone, the first vowel and the second are articulated distinctly one from the other, and with nearly equal stress. In the 2nd tone, the *i* becomes *y*, and in the 3rd and 4th, nearly *ey*. Thus, the changes in *ch'ieh* might be expressed thus:—*ch'iyeh*, *ch'yeh*, *ch'eyéh*, *ch'éyeh*. In *lieh*, *mieh*, *nieh*, in all except the 2nd tone, usage seems very capricious; the same native sounding *i* at one time as *ee*, and at another as *ey*.

ien.—The remarks regarding the vowel *i* in *ieh* apply equally to the *i* in *ien*. The *en* is nearly as uncertain as the *an* in *üan*, frequently becoming *an* under the 3rd, and yet more frequently under the 4th, tone.

ih.—The difference between the *i* in the 1st and that in the 2nd tone is faintly represented by that between the same vowels in *children* and *chip*. In the other two it is inflected as in *a*, *é*, etc.; beginning like the *ee* in *cheek*, and rising suddenly to the *i* in *ill*; then descending gradually in the 4th. Drop the consonants in the word *limit*, and prolong the utterance of the latter vowel, to form some idea of the sound of the final *ih*<sup>4</sup>.

in.—As in *ih*. Take the vowel sound in *thin*, *thick* as approaching those under the 1st and 2nd tones, and unite the vowel sounds in the first two syllables of *initial* for the 3rd, and of *incident* for the 4th, tone.

io.—When preceded by *hs* and *l*, this final is in Peking as often *üo* or *üeh* as *io*; after *n*, more rarely. Under the 3rd tone, *lio* is pronounced *li-ó*; under the 4th, *nio* is rather *nyó-ó-ó*.

iu.—In the 1st tone, the two sounds *ee* and *oo*, of which *iu* is compounded, are distinct and even, as in *ai*, *ao*, *ia*. In the 2nd, the *iu* is nearly *yew*, but shorter, as though written



*yewh*. In the 3rd, the voice descends on the *ee*, to rise sharply on the *ook*; and in the 4th, dwells on the *ee*, and breaks off on the *oo* in a lower key.

*iung*.—This syllable is only found in the 1st and 2nd tones. The vowel *i* is not so distinct as in *ia*, *ieh*: in the 1st tone and in the 2nd, *i* is nearly *y*; read *hsiung*<sup>2</sup>, almost *syung*. The *u* or *oo* sound inclines to *ó* in *home* in the 1st, but is *oo* in the 2nd tone, and pronounced short, as if the final *g* were nearly a *k*, or a French nasal.

*o*.—In the 1st tone, the *o* is nearly as in *roll*; in the 2nd, it is shorter, as in *shot*, a slight reduplication of the vowel sound following, somewhat as if it were *óók*. In the 3rd tone, a second vowel is also perceptible, but rather resembling *á*. In the 4th, the change of vowel is very slightly felt, the dominant sound being *o*, which is prolonged *diminuendo*. In the single *o*, or *ngo*, the nasal pronunciation of it, much as it modifies the vowel sound, does not affect the tone.

*ou*.—In the 1st tone, *ou* is much as in *round*; in the 2nd, shortened, as in *lout*, but with a certain inflexion, as though it were *owoo* or *owuh*. This is more clear in the 3rd and 4th tones, which might be expressed *ou-óó*<sup>3</sup>, *ou-oo*<sup>4</sup>.

*ü*.—In the 1st tone, the *ü* as in the French *pureté*; in the second, as in the French *tut*, *salut*. In the 3rd and 4th, the reduplication and inflexion of the vowel noticed in *a*, *i*, *o* is perceptible, as though *ü*<sup>3</sup> were *ü-üh*, and *ü*<sup>4</sup>, *ü - ü - ü*.

*üan*.—This presents the same difficulties as *ien*, so far as the vowel *a* is concerned. The *a* of the 1st tone, pronounced sometimes broad, as in the syllables ending in *an*, is flattened sometimes to the *a* in *mat*, and sometimes modified so as to be nearly the *e* in then: *uen* is the orthography of MORRISON and others. The native who was my guide, whatever might be his pronunciation under the 1st, made little difference under the 2nd, uttering the *an* as in the English *can*, *mantle*. In the 3rd, the uncertainty between *a* and *e* is greater than in the 4th tone, which prefers the *a*. In both, the vowels are distinguished much as in *ia*, *ieh*, etc.; as it were *üan*<sup>3</sup>, *üaan*<sup>4</sup>.

*üeh*.—In the 1st tone, the voice pauses evenly on *ü* and *eh*, which last vowel is pronounced as in *sentry*. In the 2nd, *eh* is as in *set*, and is much clearer than the *ü*. In the 3rd, the *eh* of the 1st tone is prolonged, the *ü* shortened. In the 4th, the *ü* is more prominent to the ear, and the stress of the voice is laid upon it; but the *eh* is very prolonged.

*ün*.—The *ün*<sup>1</sup> is the French *une*; in *ün*<sup>2</sup>, the vowel sound resembles that in *lutte*, slightly inflected, as if an *i*, very faint and rapidly pronounced, intervened between *ü* and *n*. In *ün*<sup>3</sup> and *ün*<sup>4</sup>, there is the reduplication of the vowel before noticed.

*u*.—The *u*<sup>1</sup> resembles *oo* in *coon*; the *u*<sup>2</sup>, *oo* in *cook*. In *u*<sup>3</sup>, *u*<sup>4</sup>, the vowel is reduplicated like *a*, *i*, *o*, above; *u*<sup>3</sup>, as if *ü-üh*; *u*<sup>4</sup>, as *ü-uh* or *oo-ook*.

*ua*.—In the 1st tone, the *ua* is certainly nearly *óā*; in the 2nd, the *o* almost disappears, becoming *oo*, *u*, or *w*; in the 3rd, it is again apparent, prominence being given to the *a* or *ah*, which is very short. In the 4th, it seems to depend on the initial consonants which vowel shall be sounded; *shua*<sup>4</sup> sounds *shóaa*, but *hua*<sup>4</sup> is *húaa*.



**uai.**—What applies to *ua* is more or less true of *uai*, so far as the *u* is concerned; but in the 1st tone, the division is between *u* and the diphthong *ai*; in the 2nd, *u* is consonantal and *ai* shortened; in the 3rd, the voice descends on *u* and rises sharp on *a*, to which *i* is enclitic; in the 4th, the voice rises on the *u*, and dies away on the *ai*, dwelling more on the first vowel. In the 1st, 3rd, and 4th tones, *u* might often be *o*; and in the 2nd, *w*.

**uan.**—The division of the vowel sounds is as in *ua*. In the 3rd tone, the final is almost *uán*; in the 4th, *án*, like *awn* in *awning*, or *ohn* in the German *ohne*.

**uei.**—In the 1st tone, the vowel sounds are nearly *oowei*; in the 2nd, *wey*; in the 3rd, *ò-w.éi*; in the 4th, *óo-w.e.i*, the *i* leaning enclitically on the *e*. The *u* in all four tones in *hwei* is nearer *w* than in *hui*.

**uên, un.**—The double vowel might be written for all four tones, but is more remarkable in the 3rd and 4th. In the 1st, the *u* or *oo* sound is dominant, prolonged as in *pool*, *moon*; in the 2nd, the *u* is nearly the vowel in *put*, *foot*; but in the 3rd tone, the vowel sounds are well divided, as if *oo-ún* or *ù-én*; and in the 4th, as if *óo-ǔn* or *ú-én*, the latter part declining gradually as if *ũ-é-n*.

**ui.**—As observed under *uei*, there is a difference between that final and *ui*. This is most perceptible in the syllable *hui*, and under the 2nd tone; in others, *ui* is nearly, if not quite, *uei*. The syllable *chui* might otherwise be written *chōō-ēy*<sup>1</sup>, *chooy*<sup>2</sup>, *choo-éy*<sup>3</sup>, *chóo-ey*<sup>4</sup>. The same native will be found to pronounce this differently at different times.

**un.**—In the 1st tone, there is a perceptible inflexion of the vowel, but slighter than in *huén*, *kuén*. In the 2nd, it is nearly the *un* in the Italian *punto*, pronounced quickly, though a certain reduplication is still to be perceived. In the 3rd and 4th tones, this inflexion is acted on by the tones as in *an* and other finals noticed before.

**ung.**—The remarks on *un* apply generally to *ung*; but in the 2nd tone, the inflexion of the vowel is less apparent. The *g* final is faint in the same tone; indeed, *ung*<sup>2</sup> is something between the final sounds of the French *long* and *longue*. The sound is rather *u* than *ō* in *yung*.

**uo.**—The three syllables to which I have assigned this final in the Syllabary are *huo*, *kuo*, *shuo*. I must admit that it is only in the last that the *u* asserts itself as a vowel; in the rest, it has the power of *w*. In *shuo*, the tones might be expressed thus: *shūōh*<sup>1</sup>, *shwōh*<sup>2</sup>, *shuō*<sup>3</sup>, *shú-ōh*<sup>4</sup>.

**ũ.**—The difficulty here is in representing the vowel sound; this determined, the inflexions of it by the tone resemble those in the other final vowels. The word *sy-rup*, with the italicised consonants struck out, might represent *szű*<sup>1</sup>; *such*, *szű*<sup>2</sup>; the 3rd and 4th might be otherwise written *szű-űh*, *szű-ű-h*; but our alphabet aids us less in this than in any sound in the Table.

There remain unnoticed a few finals, the tone rules affecting which do not differ from those already laid down for others. Those under *an* suffice for *ang* and *éng*, under *ai* for *ei*, under *eh* for *en*, under *ih* and *in* for *ing*, under *ieh* for *üo*, and under *ua* and *uan* for *uang*.

## EXERCISES IN THE TONES.

The larger numbers and characters to the left of the page correspond with those in the Sound Table prefixed to the Tone Exercises in Volume I (pages 286 and 287), and are followed by a general explanation of their meaning. The examples in smaller type, which are, in fact, a repetition of the exercises, are literally translated.

1. 阿 *a*, a particle, sometimes affirmative, sometimes interjectional; as the last, partly interrogative.

是阿 *shih<sup>4</sup> a<sup>1</sup>* . . . . . It is so indeed.

阿甚麼 *a<sup>3</sup> shên<sup>2</sup> mo<sup>2</sup>* . . . . . Ah! What?

阿哥 *a<sup>4</sup> ko<sup>1</sup>* . . . . . (The Manchu *a-gê*) elder brother. The sons of a reigning Emperor are called *ako*; the eldest being *ta ako*, the second *êrh ako*, and so on.

2. 愛 *ai*, *ngai*, to love.

哀求 *ai<sup>1</sup> ch'iu<sup>2</sup>* . . . . . To implore; to cry to in tribulation.

塵埃 *ch'ên<sup>2</sup> ngai<sup>2</sup>* . . . . . Fine dust.

高矮 *kao<sup>1</sup> ngai<sup>3</sup>* . . . . . Tall and short; of things, high and low.

愛惜 *ai<sup>4</sup> hsi<sup>4</sup>* . . . . . To love.

3. 安 *an*, *ngan*, peace; comfort; health; well-being.

平安 *p'ing<sup>2</sup> an<sup>1</sup>* . . . . . Peace; freedom from trouble.

俺們 *an<sup>3</sup> mên<sup>1</sup>* . . . . . A provincial form of the pronoun *we*.

河岸 *ho<sup>2</sup> ngan<sup>4</sup>* . . . . . The bank or shore of a river.

4. 昂 *ang*, *ngang*, high; rising.

腌臢 *ang<sup>1</sup> tsang<sup>1</sup>* . . . . . Dirty.

昂貴 *ang<sup>2</sup> kuei<sup>4</sup>* . . . . . High in price.

5. 傲 *ao*, *ngao*, to boil (not used alone in speaking).

熬菜 *ao<sup>1</sup> ts'ai<sup>4</sup>* . . . . . To boil meat, vegetables, etc.

熬夜 *ao<sup>2</sup> yeh<sup>4</sup>* . . . . . To work at night; to burn midnight oil.

綿襖 *mien<sup>2</sup> ao<sup>3</sup>* . . . . . A quilted (*lit.*, cotton) *ao* (an article of dress worn by both sexes; it may be long or short).

狂傲 *k'uang<sup>2</sup> ao<sup>4</sup>* . . . . . Conceited and supercilious; arrogant.

6. 乍 *cha*, suddenly; unexpectedly.

渣滓 *cha<sup>1</sup> tzu<sup>3</sup>* . . . . . Dregs; leavings of things eaten or drunk.

割文 *cha<sup>2</sup> wên<sup>2</sup>* . . . . . A despatch to an inferior.

一拃 *yi<sup>4</sup> cha<sup>3</sup>* . . . . . A span.

乍見 *cha<sup>4</sup> chien<sup>4</sup>* . . . . . To see, or meet, unexpectedly.

7. 茶 *ch'a*, tea.

- 叉手 *ch'a<sup>1</sup> shou<sup>3</sup>* . . . . . The two hands clasped together.  
 茶酒 *ch'a<sup>2</sup> chiu<sup>3</sup>* . . . . . Tea and wine; said of a meal prepared for guests.  
 叉腰 *ch'a<sup>3</sup> yao<sup>1</sup>* . . . . . To place the hands on the hips; to stand a-kimbo.  
 樹杈 *shu<sup>4</sup> ch'a<sup>4</sup>* . . . . . The fork formed by a bough at the point it branches off from the stem.

8. 窄 *chai*, narrow.

- 齋戒 *chai<sup>1</sup> chieh<sup>4</sup>* . . . . . Fasting and purification.  
 住宅 *chu<sup>4</sup> ch'ai<sup>2</sup>* . . . . . [Speaking of another's] a residence.  
 寬窄 *k'uan<sup>1</sup> ch'ai<sup>3</sup>* . . . . . Broad and narrow; the breadth of.  
 欠債 *ch'ien<sup>4</sup> ch'ai<sup>4</sup>* . . . . . To be in debt.

9. 柴 *ch'ai*, fuel; being wood, weeds, or any similar firing.

- 拆毀 *ch'ai<sup>1</sup> hui<sup>3</sup>* . . . . . To demolish, as houses, furniture, etc.  
 柴炭 *ch'ai<sup>2</sup> t'an<sup>4</sup>* . . . . . Wood and charcoal.  
 樣冊子 *yang<sup>4</sup> ch'ai<sup>3</sup> tsü* . . . . . A book of patterns, such as milliners use.

10. 斬 *chan*, to decapitate; the *chan* in *chan chiao*, [capital punishment by] beheading or strangling. Observe that *chan* standing by itself is read *chan<sup>3</sup>*, but being followed by *chiao<sup>3</sup>*, a word in the 3rd tone, becomes *chan<sup>2</sup>*. In the example of the 3rd tone, therefore, *chan<sup>3</sup>*, the numerative of lamps, has been substituted for it.

- 沾染 *chan<sup>1</sup> jan<sup>3</sup>* . . . . . Steeped in; saturated with; hence, morally, contaminated.  
 一盞燈 *yi<sup>4</sup> chan<sup>3</sup> t'eng<sup>1</sup>* . . . . . A lamp.  
 驛站 *yi<sup>4</sup> chan<sup>4</sup>* . . . . . Government post stations; courier offices.

11. 產 *ch'an*, to produce, as females, the earth, etc.

- 攪雜 *ch'an<sup>1</sup> tsai<sup>2</sup>* . . . . . To mix up, so that the component parts are undistinguishable; said of fluids or solids; also used figuratively.  
 嘴饞 *tsui<sup>3</sup> ch'an<sup>2</sup>* . . . . . Gluttonous.  
 產業 *ch'an<sup>3</sup> yeh<sup>4</sup>* . . . . . An estate; property producing an income.  
 懺悔 *ch'an<sup>4</sup> hui<sup>3</sup>* . . . . . To reform (*neut.*); *lit.*, to reform and see the error of one's ways.

12. 章 *chang*, a rule; a law.

- 章程 *chang<sup>1</sup> ch'eng<sup>2</sup>* . . . . . Regulations.  
 生長 *sh'eng<sup>1</sup> chang<sup>3</sup>* . . . . . To be born and to grow up.  
 帳目 *chang<sup>4</sup> mu<sup>4</sup>* . . . . . Bills; debts. Both forms of this character are admissible.

13. 唱 *ch'ang*, to sing.

- 娼妓 *ch'ang<sup>1</sup> chi<sup>4</sup>* . . . . . A prostitute.  
 長短 *ch'ang<sup>2</sup> t'uan<sup>3</sup>* . . . . . Long and short; length.  
 木廠 *mu<sup>4</sup> ch'ang<sup>3</sup>* . . . . . A woodyard.  
 歌唱 *ko<sup>1</sup> ch'ang<sup>4</sup>* . . . . . To sing.



14. 兆 *chao*, a presage.

- 招呼 *chao<sup>1</sup> hu<sup>1</sup>* . . . . . To hail; to call to.  
 着急 *chao<sup>2</sup> chi<sup>2</sup>* . . . . . Eager, in a good sense; also, over-eager, impatient.  
 察找 *ch'a<sup>2</sup> chao<sup>3</sup>* . . . . . To make search for.  
 先兆 *hsien<sup>1</sup> chao<sup>4</sup>* . . . . . A presage; an omen.

15. 吵 *ch'ao*, the wrangle (of two or of more).

- 吵嚷 *ch'ao<sup>1</sup> jang<sup>3</sup>* . . . . . Noise of loud voices; *jang* is here atonic.  
 窩巢 *wo<sup>1</sup> ch'ao<sup>2</sup>* . . . . . Nest of birds; lair of beasts; den of thieves.  
 煎炒 *chien<sup>1</sup> ch'ao<sup>3</sup>* . . . . . To fry in oil, fat, etc.  
 錢鈔 *ch'ien<sup>2</sup> ch'ao<sup>4</sup>* . . . . . Cash and paper; or, a cash-note, but this is oftener called a *ch'ien-p'iao*.

16. 這 *chê*, the pronoun *this*.

- 遮掩 *chê<sup>1</sup> yen<sup>3</sup>* . . . . . To screen, as another's faults.  
 摺奏 *chê<sup>2</sup> tsou<sup>4</sup>* . . . . . To report to the Throne in a *chê*, memorial.  
 再者 *tsai<sup>4</sup> chê<sup>3</sup>* . . . . . Again (in argument); farther; what is more, etc.  
 這個 *chê<sup>4</sup> ko<sup>4</sup>* . . . . . This one.

17. 車 *ch'é*, a cart, a carriage, etc.

- 車馬 *ch'é<sup>1</sup> ma<sup>3</sup>* . . . . . Carts and horses.  
 拉扯 *la<sup>1</sup> ch'é<sup>3</sup>* . . . . . To drag; also, to implicate.  
 裁撤 *ts'ai<sup>2</sup> ch'é<sup>4</sup>* . . . . . To do away with; to dismiss part of an establishment; to abrogate a law, etc.

18. 這 *chei*, this.

- 這塊兒 *chei<sup>4</sup> k'uai<sup>4</sup> êrh* . . . . . Here, in this place; *chei* is simply short for *chê yi*, this one. Observe *k'uai-êrh*, pronounced *k'uai<sup>4</sup>rh*.

19. 真 *chén*, true.

- 真假 *chén<sup>1</sup> chia<sup>3</sup>* . . . . . True and false; the truth of anything.  
 枕頭 *chén<sup>3</sup> t'ou<sup>2</sup>* . . . . . A pillow; *lit.*, to pillow the head.  
 地震 *ti<sup>4</sup> chén<sup>4</sup>* . . . . . An earthquake.

20. 臣 *ch'én*, a public servant in his relation to the Sovereign; not applied, except historically, to any but the higher officers of State.

- 嗔怪 *ch'én<sup>1</sup> kuai<sup>4</sup>* . . . . . To rebuke sternly; to censure gravely, either to the face or behind the back.  
 君臣 *chiin<sup>1</sup> ch'én<sup>2</sup>* . . . . . Sovereign and minister.  
 硃砂 *k'o<sup>1</sup> ch'én<sup>3</sup>* . . . . . Hideous; very unsightly; of persons or things.  
 趁著 *ch'én<sup>4</sup> cho<sup>4</sup>* . . . . . Taking advantage of, *sc.*, circumstances, opportunity, etc.

21. 正 *chéng*, upright.

- 正月 *chéng<sup>1</sup> yieh<sup>4</sup>* . . . . . The first moon of the year (*chéng<sup>1</sup>*).  
 整齊 *chéng<sup>3</sup> ch'i<sup>2</sup>* . . . . . Regular; in symmetrical order.  
 邪正 *hsieh<sup>2</sup> chéng<sup>4</sup>* . . . . . Of lines, roads, etc., straight and diverging; hence, figuratively, moral and depraved, orthodox and heterodox.

22. 成 *ch'êng*, accomplishment, as opposed to failure.

- 稱呼 *ch'êng<sup>1</sup> hu<sup>1</sup>* . . . . . To address a person, or speak of one (by such or such a term of respect).
- 成敗 *ch'êng<sup>2</sup> pai<sup>4</sup>* . . . . . Accomplishment or failure.
- 懲辦 *ch'êng<sup>3</sup> pan<sup>4</sup>* . . . . . To punish, punishment of, crime.
- 斗秤 *tau<sup>3</sup> ch'êng<sup>4</sup>* . . . . . Measures and weights; *lit.*, pecks and steelyards.

23. 吉 *chi*, of good omen.

- 雞犬 *chi<sup>1</sup> ch'ian<sup>3</sup>* . . . . . Poultry and dogs; *e.g.*, none left in a country that has been devastated; the place of them to be shunned by a compounder of certain medicines, because his operations should be conducted in quiet.
- 吉凶 *chi<sup>2</sup> hsiung<sup>1</sup>* . . . . . Auspicious and inauspicious.
- 自己 *tsü<sup>4</sup> chi<sup>3</sup>* . . . . . Oneself.
- 記載 *chi<sup>4</sup> tsai<sup>4</sup>* . . . . . To put on record in a history, essay, etc.

24. 奇 *chi*, strange.

- 七八 *chi<sup>1</sup> pa<sup>1</sup>* . . . . . Seven, eight.
- 奇怪 *chi<sup>2</sup> kuai<sup>4</sup>* . . . . . Strange; curious; how strange.
- 起初 *chi<sup>3</sup> ch'u<sup>1</sup>* . . . . . At the beginning.
- 氣血 *chi<sup>4</sup> hsüeh<sup>3</sup>* . . . . . The constitution; *lit.*, breath and blood.

25. 家 *chia*, a house; a home; the family.

- 住家 *chiu<sup>4</sup> chia<sup>1</sup>* . . . . . To live at home.
- 夾帶 *chia<sup>2</sup> tai<sup>4</sup>* . . . . . To carry privily; *lit.*, under the arm.
- 盔甲 *k'uei<sup>1</sup> chia<sup>3</sup>* . . . . . Casque and coat of mail; armour.
- 價錢 *chia<sup>4</sup> ch'ien<sup>2</sup>* . . . . . The price of.

26. 恰 *ch'ia*, to coincide with exactly.

- 招花 *ch'ia<sup>1</sup> hua<sup>1</sup>* . . . . . To pick a flower off its stem.
- 卡子 *ch'ia<sup>3</sup> tsü<sup>1</sup>* . . . . . A Customs barrier; also, the clasp of a belt.
- 恰巧 *ch'ia<sup>4</sup> ch'iao<sup>3</sup>* . . . . . In the nick of time; in exact coincidence.

27. 楷 *ch'iai* (also *k'ai*), the stalk of grass.

- 楷書 *ch'iai<sup>3</sup> shu<sup>1</sup>* . . . . . The written character in which despatches are copied; say, round hand.

28. 江 *chiang*, a river; rather of large streams than small.

- 大江 *ta<sup>4</sup> chiang<sup>1</sup>* . . . . . The great river; *sc.*, the Yangtze.
- 講究 *chiang<sup>3</sup> chiu<sup>1</sup>* . . . . . To look into curiously, minutely, fastidiously, particularly; hence, in some cases, the result of such care; *e.g.*, if one *chiang chiu*, is particular, about one's room, one's room is *chiang-chiu*.
- 匠人 *chiang<sup>4</sup> jên<sup>2</sup>* . . . . . A workman; an artisan.

29. 搶 *ch'iang*, to carry off with violence.

- 腔調 *ch'iang<sup>1</sup> tiao<sup>4</sup>* . . . . . Sound in accord; in tune, whether of speaking or singing; also, figuratively, of things.
- 牆壁 *ch'iang<sup>2</sup> pi<sup>4</sup>* . . . . . Properly, a partition wall, but used of any wall of a house.
- 搶奪 *ch'iang<sup>3</sup> to<sup>2</sup>* . . . . . To rob; to steal.
- 戢木 *ch'iang<sup>4</sup> mu<sup>4</sup>* . . . . . Wooden supports.

30. 交 *chiao*, to interchange.

- 交代 *chiao<sup>1</sup> tai<sup>4</sup>* . . . . . To hand over to a successor in office; also, to give orders to a servant or subordinate.
- 嚼過 *chiao<sup>2</sup> kuo<sup>4</sup>* . . . . . One's bread; *lit.*, to eat, = the *food*, needed to enable one to *pass* one's days, = to live, or one's daily expenses of a necessary kind.
- 手腳 *shou<sup>3</sup> chiao<sup>3</sup>* . . . . . Hand and foot. Observe *shou<sup>3</sup>* becomes nearly *shou<sup>2</sup>* before *chiao<sup>3</sup>*.
- 叫喊 *chiao<sup>4</sup> han<sup>3</sup>* . . . . . To call out loud; to call to a person.

31. 巧 *ch'iao*, cunning; but also, clever, of men; ingenious, of things.

- 敲打 *ch'iao<sup>1</sup> ta<sup>3</sup>* . . . . . To beat, as drums, gongs, etc.; to knock at a door.
- 橋梁 *ch'iao<sup>2</sup> liang<sup>2</sup>* . . . . . A bridge; *lit.*, bridge beams.
- 巧妙 *ch'iao<sup>3</sup> miao<sup>4</sup>* . . . . . Of men, clever; of inventions, ingenious.
- 俏皮 *ch'iao<sup>4</sup> pi<sup>2</sup>* . . . . . Of women only, well-looking; also, well-dressed; used *fig.* of fair words that cover censorious allusions.

32. 街 *chieh*, a street.

- 街道 *chieh<sup>1</sup> tao<sup>4</sup>* . . . . . Public ways.
- 完結 *wan<sup>2</sup> chieh<sup>2</sup>* . . . . . To complete; completed.
- 解開 *chieh<sup>3</sup> k'ai<sup>1</sup>* . . . . . To untie; to explain. Cf. *solvere*.
- 借貸 *chieh<sup>4</sup> tai<sup>4</sup>* . . . . . To borrow.

33. 且 *ch'ieh*, moreover.

- 切肉 *ch'ieh<sup>1</sup> jou<sup>4</sup>* . . . . . To slice meat, cutting vertically.
- 茄子 *ch'ieh<sup>2</sup> tzu<sup>4</sup>* . . . . . (Amongst other things) the brinjal, or egg-plant.
- 况且 *k'uang<sup>4</sup> ch'ieh<sup>3</sup>* . . . . . Moreover; farther.
- 姬妾 *chi<sup>1</sup> ch'ieh<sup>4</sup>* . . . . . Concubines; in speaking of one alone, *ch'ieh* would be used without *chi*.

34. 見 *chien*, to perceive.

- 奸臣 *chien<sup>1</sup> ch'en<sup>2</sup>* . . . . . A traitorous or disloyal minister.
- 裁減 *ts'ai<sup>2</sup> chien<sup>3</sup>* . . . . . To diminish number or quantity.
- 見面 *chien<sup>4</sup> mien<sup>4</sup>* . . . . . To have an interview with; during a *tête-à-tête*.

35. 欠 *ch'ien*, to owe; to be deficient in.

- 千萬 *ch'ien<sup>1</sup> wan<sup>4</sup>* . . . . . A thousand myriads=any number; with a negative, on no account.
- 錢財 *ch'ien<sup>2</sup> ts'ai<sup>2</sup>* . . . . . Money; wealth.
- 深淺 *shên<sup>1</sup> ch'ien<sup>3</sup>* . . . . . Deep and shallow; the depth of.
- 該欠 *kai<sup>1</sup> ch'ien<sup>4</sup>* . . . . . To owe.



36. 知 *chih*, to know.

- 知道 *chih<sup>1</sup> tao<sup>4</sup>* . . . . . To know.  
 值班 *chih<sup>2</sup> pan<sup>1</sup>* . . . . . To be on duty in one's turn.  
 指點 *chih<sup>3</sup> tien<sup>3</sup>* . . . . . To point out; to indicate.  
 志向 *chih<sup>4</sup> hsiang<sup>4</sup>* . . . . . Ambition; *lit.*, direction or aim of one's resolution.

37. 尺 *ch'ih*, the Chinese foot, = about 14 inches English.

- 紅赤赤 *hung<sup>2</sup> ch'ih<sup>1</sup> ch'ih<sup>1</sup>* . . . . . Red as red can be.  
 遲誤 *ch'ih<sup>2</sup> wu<sup>4</sup>* . . . . . To fail, or ruin, by unpunctuality.  
 尺寸 *ch'ih<sup>3</sup> ts'un<sup>4</sup>* . . . . . Feet and inches; the length of; commonly pronounced *ch'ih<sup>2</sup> ts'un<sup>4</sup>*.  
 翅膀 *ch'ih<sup>4</sup> pang<sup>3</sup>* . . . . . A bird's wings.

38. 斤 *chin*, the Chinese pound.

- 斤兩 *chin<sup>1</sup> liang<sup>3</sup>* . . . . . Pound and ounce; see "Chinese Weights and Measures," Part III, p. 213.  
 錦繡 *chin<sup>3</sup> hsiu<sup>4</sup>* . . . . . Embroidery, in gold, silk, etc.  
 遠近 *yiiian<sup>3</sup> chin<sup>4</sup>* . . . . . Far and near; distance.

39. 親 *ch'in*, nearly related or allied.

- 親戚 *ch'in<sup>1</sup> ch'i<sup>4</sup>* . . . . . Connexions by marriage.  
 勤儉 *ch'in<sup>2</sup> chien<sup>3</sup>* . . . . . Industrious and frugal.  
 寢食 *ch'in<sup>3</sup> shih<sup>2</sup>* . . . . . Sleep and food; part of a proverb in which anxiety of mind is said to interfere with both rest and appetite.  
 狗嘔 *kou<sup>3</sup> ch'in<sup>4</sup>* . . . . . The dog is vomiting; a dog's vomit.

40. 井 *ching*, a well.

- 眼睛 *yen<sup>3</sup> ching<sup>1</sup>* . . . . . The eyes; *lit.*, the pupil of the eye.  
 井泉 *ching<sup>3</sup> ch'üan<sup>2</sup>* . . . . . Wells and springs; but with *shui*, the water of either or both, as distinguished from river water.  
 安靜 *an<sup>1</sup> ching<sup>4</sup>* . . . . . Quiet; tranquil; said of the mind, of a scene, of a state of things.

41. 輕 *ch'ing*, light, as opposed to heavy.

- 輕重 *ching<sup>1</sup> chung<sup>4</sup>* . . . . . Light and heavy (morally or materially); also, the weight of things; value of character, counsels, etc.  
 陰晴 *yin<sup>1</sup> ch'ing<sup>2</sup>* . . . . . (Of the sky) clouded or fine; rainy or fine; the weather.  
 請安 *ch'ing<sup>3</sup> an<sup>1</sup>* . . . . . To inquire after the health of; hence, a form of salutation.  
 慶弔 *ching<sup>4</sup> tiao<sup>4</sup>* . . . . . Congratulations and condolences.

42. 角 *chio*, a horn.

- 角色 *chio<sup>2</sup> sé<sup>4</sup>* . . . . . The particular business in which a man is engaged; the class he belongs to. You ask, what is his *chio sé*? The word *sé* here meaning class, description.

43. 卻 *ch'io*, to stop abruptly. Observe the other form of this character in the example below.

- 推却 *tui<sup>1</sup> ch'io<sup>4</sup>* . . . . . To decline; to refuse.

44. 酒 *chiu*, Chinese wine or spirit in general.究辦 *chiu<sup>1</sup> pan<sup>4</sup>* . . . . . To inquire into and punish an offence.酒肉 *chiu<sup>2</sup> jou<sup>4</sup>* . . . . . Wine and meat; the dinner one gives his friends. Such a man is a *chiu-jou* friend; *sc.*, not in one's intimacy, or, not a friend with whom one would be intimate.救護 *chiu<sup>4</sup> hu<sup>4</sup>* . . . . . To succour, as people in poverty, danger, etc.45. 秋 *ch'iu*, autumn.春秋 *ch'un<sup>1</sup> ch'iu<sup>1</sup>* . . . . . Spring and autumn; the title of a certain historical work attributed to Confucius.央求 *yang<sup>1</sup> ch'iu<sup>2</sup>* . . . . . To beseech; *yang* intensifies *ch'iu*, but is not so strong as *ai*, which see, above.飯糗了 *fan<sup>4</sup> ch'iu<sup>3</sup> liao* . . . . . The rice is [boiled to] gruel; the *liao* becomes in fact *lo*, nearly *lo<sup>4</sup>*.46. 窘 *chiung*, straitened; of space or fortune.窘迫 *chiung<sup>3</sup> p'o<sup>4</sup>* . . . . . Hard pressed, by circumstances, want of means, etc.47. 窮 *ch'iuung*, extremity; the farthest verge.貧窮 *p'in<sup>2</sup> ch'iuung<sup>2</sup>* . . . . . Very poor; poverty.48. 卓 *cho*, a table. See Part III, 143.桌凳 *cho<sup>1</sup> têng<sup>4</sup>* . . . . . Tables and stools or benches.清濁 *ch'ing<sup>1</sup> cho<sup>2</sup>* . . . . . Clear and muddy; hence, perspicuity and obscurity.49. 綽 *ch'o*, roomy; hence, comfortable.擗碰 *ch'o<sup>1</sup> p'êng<sup>4</sup>* . . . . . To poke and to bump against; hence, collision in general.寬綽 *k'uan<sup>1</sup> ch'o<sup>4</sup>* . . . . . In easy circumstances.50. 晝 *chou*, day, as distinguished from night.週圍 *chou<sup>1</sup> wei<sup>2</sup>* . . . . . Surrounding; all round.車軸 *ch'é<sup>1</sup> chou<sup>2</sup>* . . . . . The axle-tree.臂肘 *pei<sup>4</sup> chou<sup>3</sup>* . . . . . The arm; *lit.*, the upper and lower parts of the arm.晝夜 *chou<sup>4</sup> yeh<sup>4</sup>* . . . . . Day and night.51. 抽 *ch'ou*, to draw towards one.抽查 *ch'ou<sup>1</sup> ch'a<sup>2</sup>* . . . . . To examine one article of a lot.綢緞 *ch'ou<sup>2</sup> tuan<sup>4</sup>* . . . . . Silk and satin; silk manufactures.醜俊 *ch'ou<sup>3</sup> chün<sup>4</sup>* . . . . . Ugly and fair.香臭 *hsiang<sup>1</sup> ch'ou<sup>4</sup>* . . . . . Good smells and bad.52. 句 *chü*, a short clause.居處 *chü<sup>1</sup> ch'u<sup>3</sup>* . . . . . A dwelling-place; one's abode. Note *ch'u*, in this sense, properly *ch'u<sup>4</sup>*. See under 62, below.賭局 *tu<sup>3</sup> chü<sup>2</sup>* . . . . . A gambling table or establishment.保舉 *pao<sup>3</sup> chü<sup>3</sup>* . . . . . To recommend for promotion. Note *pao<sup>3</sup>*, which becomes *pao<sup>2</sup>* before *chü<sup>3</sup>*.句段 *chü<sup>4</sup> tuan<sup>4</sup>* . . . . . Clauses and sentences; *q.d.*, such or such a piece of writing will not make them—is not constructed so as to make sense.

53. 取 *ch'ü*, to take, as opposed to presenting.

- 冤屈 *yüan<sup>1</sup> ch'ü<sup>1</sup>* . . . . . Wronged; oppressed.  
 溝渠 *kou<sup>1</sup> ch'ü<sup>2</sup>* . . . . . Ditches and gutters; drains in general.  
 取送 *ch'ü<sup>3</sup> sung<sup>4</sup>* . . . . . To take and to present.  
 來去 *lai<sup>2</sup> ch'ü<sup>4</sup>* . . . . . Coming and going.

54. 捐 *chüan*, to contribute in aid of the necessities of the Government.

- 捐納 *chüan<sup>1</sup> na<sup>4</sup>* . . . . . To contribute in aid of Government necessities; *lit.*, to contribute and present.  
 舒捲 *shu<sup>1</sup> chüan<sup>3</sup>* . . . . . Open, as the hand, and closed, as the fist; *chüan*, to roll up.  
 家眷 *chia<sup>1</sup> chüan<sup>4</sup>* . . . . . One's family; said of one's wife alone, or of wife and children.

55. 全 *ch'üan*, complete.

- 圈點 *ch'üan<sup>1</sup> tien<sup>3</sup>* . . . . . Circles and points; the former marking the sentence, the latter, the clauses in the sentence; or, to punctuate with circles.  
 齊全 *ch'i<sup>2</sup> ch'üan<sup>2</sup>* . . . . . Completeness; *lit.*, in regular order and complete.  
 犬吠 *ch'üan<sup>3</sup> fei<sup>4</sup>* . . . . . A dog's bark; the dog barks.  
 勸戒 *ch'üan<sup>4</sup> chieh<sup>4</sup>* . . . . . To warn; *lit.*, to counsel and warn against, *sc.*, a vice or bad habit.

56. 絕 *chüeh*, to cut off.

- 噉嘴 *chüeh<sup>1</sup> tsui<sup>3</sup>* . . . . . To protrude the lips; to pout.  
 斷絕 *tuan<sup>4</sup> chüeh<sup>2</sup>* . . . . . To cut off.  
 馬撩蹠子 *ma<sup>3</sup> liao<sup>4</sup> chüeh<sup>3</sup> tsü* . . . . The horse kicks; *liao* meaning to lift.  
 倔喪 *chüeh<sup>4</sup> sang<sup>4</sup>* . . . . . Churlish.

57. 缺 *ch'üeh*, vacant; deficient.

- 補缺 *pu<sup>3</sup> ch'üeh<sup>1</sup>* . . . . . To fill up a vacancy.  
 瘸腿 *ch'üeh<sup>2</sup> t'ui<sup>3</sup>* . . . . . Lamé.  
 確然 *ch'üeh<sup>4</sup> jan<sup>2</sup>* . . . . . Positively so.

58. 君 *chün*, the Sovereign.

- 君王 *chün<sup>1</sup> wang<sup>2</sup>* . . . . . The Sovereign; *wang* being used in its ancient and classical sense.  
 菌子 *chün<sup>3</sup> tsü* . . . . . Rice with the husk on. The term is unknown in Peking.  
 俊秀 *chün<sup>4</sup> hsin<sup>4</sup>* . . . . . Fine, of person or talents.

59. 羣 *ch'ün*, properly, a drove, a flock; also, a party of persons.

- 成羣 *ch'êng<sup>2</sup> ch'ün<sup>2</sup>* . . . . . To make a group or party.

60. 爵 *chüo*, nobility; high position.

- 爵位 *chüo<sup>2</sup> wei<sup>4</sup>* . . . . . Position, where the person spoken of is of somewhat high rank.

61. 郤 *ch'üo*. See above, 43, *ch'io*.



62. 主 *chu*, lord; master; host.

- 猪羊 *chu<sup>1</sup> yang<sup>2</sup>* . . . . . Pigs and sheep; farming stock.  
 竹子 *chu<sup>2</sup> tzu<sup>2</sup>* . . . . . The bamboo.  
 賓主 *pin<sup>1</sup> chu<sup>3</sup>* . . . . . Guest and host.  
 住處 *chu<sup>4</sup> ch'u<sup>4</sup>* . . . . . One's abiding place; one's residence.

63. 出 *ch'u*, to go forth; to go out of.

- 出外 *ch'u<sup>1</sup> wai<sup>4</sup>* . . . . . To leave home for a place at a certain distance.  
 廚房 *ch'u<sup>2</sup> fang<sup>2</sup>* . . . . . A kitchen.  
 處分 *ch'u<sup>3</sup> fên<sup>4</sup>* . . . . . The punishment of official delinquency; *ch'u<sup>3</sup>*, to regulate; hence, to punish an official, *sc.*, by fine or disgrace.  
 住處 *chu<sup>4</sup> ch'u<sup>4</sup>* . . . . . One's abiding place.

64. 抓 *chua*, to clap the hand, paw, claw, upon.

- 抓破 *chua<sup>1</sup> p'o<sup>4</sup>* . . . . . To tear by clapping the hand, etc., upon.  
 雞爪子 *chi<sup>1</sup> chua<sup>3</sup> tzu<sup>2</sup>* . . . . . A fowl's claw.

65. 欸 *ch'ua*, any whistling sound produced by the rapid movement of something through the air.

- 欸一聲 *ch'ua<sup>1</sup> i<sup>4</sup> shêng<sup>1</sup>* . . . . . There was a whiz, a whir, or any sudden sound.

66. 拽 *chuai*, properly, to draw, or drag, towards one.

- 拽泥 *chua<sup>1</sup> ni<sup>2</sup>* . . . . . To fling mud at; how *chuai<sup>1</sup>* comes to mean *fling* is not explained.  
 鴨蹊 *ya<sup>1</sup> chua<sup>3</sup>* . . . . . A duck waddles; the waddle of a duck.  
 拉拽 *la<sup>1</sup> chua<sup>4</sup>* . . . . . To drag or draw a person, thing, or animal.

67. 揣 *ch'uai*, to feel with the fingers.

- 懷揣 *hua<sup>2</sup> ch'uai<sup>1</sup>* . . . . . To stick [a thing] in the breast of one's garment; [a thing] stuck in the breast.  
 揣摩 *ch'uai<sup>3</sup> mo<sup>2</sup>* . . . . . To feel for, with the hand; or, *fig.*, of a person speculating, to guess.  
 蹬踹 *têng<sup>1</sup> ch'uai<sup>4</sup>* . . . . . To kick a succession of short kicks.

68. 專 *chuan*, special; individual.

- 專門 *chuan<sup>1</sup> mén<sup>2</sup>* . . . . . *Lit.*, the only entrance; one particular pursuit; devotion to one pursuit.  
 轉移 *chuan<sup>3</sup> yi<sup>2</sup>* . . . . . Transfer of things from place to place; of cases, *sc.*, by correspondence between co-ordinate jurisdictions.  
 經傳 *ching<sup>1</sup> chuan<sup>4</sup>* . . . . . The ancient classics of China and the commentary, *lit.*, the tradition.

69. 穿 *ch'uan*, to bore through; hence, to get into one's clothes.

- 穿戴 *ch'uan<sup>1</sup> tai<sup>4</sup>* . . . . . What one wears on the body and carries on one's head; apparel.  
 車船 *ch'e<sup>1</sup> ch'uan<sup>2</sup>* . . . . . Carts and junks; carriage by land and water.  
 痰喘 *t'an<sup>2</sup> ch'uan<sup>3</sup>* . . . . . An asthmatic affection; *t'an*, the phlegm, the effort to expectorate which produces the *ch'uan*.  
 串通 *ch'uan<sup>4</sup> t'ung<sup>1</sup>* . . . . . In collusion with.

70. 壯 *chuang*, stout; hearty.裝載 *chuang<sup>1</sup> tsai<sup>4</sup>* . . . . . To load; to put into; to contain.粗裝 *ts'u<sup>1</sup> chuang<sup>3</sup>* . . . . . Bulky; or, simply, of large dimensions.壯健 *chuang<sup>4</sup> chien<sup>4</sup>* . . . . . Robust.71. 牀 *ch'uang*, a bed.牕戶 *ch'uang<sup>1</sup> hu<sup>4</sup>* . . . . . A window. Observe that this *ch'uang<sup>1</sup>* is written in several ways; the vulgar form is as here.牀鋪 *ch'uang<sup>2</sup> p'u<sup>4</sup>* . . . . . Bed and bedding.闖入 *ch'uang<sup>3</sup> ju<sup>4</sup>* . . . . . To burst one's way into.創始 *ch'uang<sup>4</sup> shih<sup>3</sup>* . . . . . To found; to invent; to originate.72. 追 *chui*, to pursue.追趕 *chui<sup>1</sup> kan<sup>3</sup>* . . . . . To overtake.廢墜 *fei<sup>4</sup> chui<sup>4</sup>* . . . . . To go to rack and ruin.73. 吹 *ch'ui*, to blow with the breath.吹打 *ch'ui<sup>1</sup> ta<sup>3</sup>* . . . . . Beating drums and playing on wind instruments.垂手 *ch'ui<sup>2</sup> shou<sup>3</sup>* . . . . . To let the hands hang down; hands so hanging.74. 准 *chun*, to authorise.准駁 *chun<sup>3</sup> po<sup>2</sup>* . . . . . Approval and disapproval.75. 春 *ch'un*, spring.春夏 *ch'un<sup>1</sup> hsia<sup>4</sup>* . . . . . Spring and summer.純厚 *ch'un<sup>2</sup> hou<sup>4</sup>* . . . . . Morally sound; sincere.蠢笨 *ch'un<sup>3</sup> pin<sup>4</sup>* . . . . . Loutish and stupid.76. 中 *chung*, central; inner.中外 *chung<sup>1</sup> wai<sup>4</sup>* . . . . . Within and without; in the capital and the provinces; native and foreigner.腫痛 *chung<sup>3</sup> tung<sup>4</sup>* . . . . . Swollen and painful.輕重 *ch'ing<sup>1</sup> chung<sup>4</sup>* . . . . . Light and heavy; the weight of.77. 充 *ch'ung*, to represent; to act as.充當 *ch'ung<sup>1</sup> tang<sup>1</sup>* . . . . . Representing; filling the place of.虫蟻 *ch'ung<sup>2</sup> yi<sup>3</sup>* . . . . . Creeping things; *lit.*, reptiles and ants.寵愛 *ch'ung<sup>3</sup> ai<sup>4</sup>* . . . . . To be specially fond of; to love fondly.鐵銃子 *t'ieh<sup>3</sup> ch'ung<sup>4</sup> tzü* . . . . . A petard; small iron ordnance without any carriage.78. 搨 *ch'uo*, to strike with a point.搨撞 *ch'uo<sup>1</sup> p'êng<sup>4</sup>* . . . . . Collision in general; *lit.*, blow with the point and laterally.79. 額 *é*, a limit, as of number or quantity.太阿 *t'ai<sup>4</sup> é<sup>1</sup>* . . . . . An obsolete official title; the name of a sword in history.額數 *é<sup>2</sup> shu<sup>4</sup>* . . . . . A fixed number.爾我 *érh<sup>3</sup> é<sup>3</sup>* . . . . . You and I (the ancient pronunciation of *wo*, I, being *ngo* or *ngé*).善惡 *shan<sup>4</sup> é<sup>4</sup>* . . . . . Virtuous and vicious.

80. 恩 *ên*, *ngên*, favour.恩典 *ên<sup>1</sup> tien<sup>3</sup>* . . . . . Grace; *lit.*, law or rule of grace; originally, grace of the Sovereign.搥倒 *ên<sup>4</sup> tao<sup>3</sup>* . . . . . To keep [a man] down on the ground by force.81. 哼 *êng*, a sound; humph!哼阿 *êng<sup>1</sup> a<sup>1</sup>* . . . . . To hum and to haw.82. 兒 *êrh*, a son.兒女 *êrh<sup>2</sup> nü<sup>3</sup>* . . . . . Sons and daughters.耳朵 *êrh<sup>3</sup> to<sup>4</sup>* . . . . . The ear; *to<sup>4</sup>*, properly *to<sup>3</sup>*.二三 *êrh<sup>4</sup> san<sup>1</sup>* . . . . . Two or three.83. 法 *fa*, a means.發遣 *fa<sup>1</sup> ch'ien<sup>3</sup>* . . . . . To send into exile.法子 *fa<sup>2</sup> tzü* . . . . . Means; plans; resources.頭髮 *t'ou<sup>2</sup> fa<sup>3</sup>* . . . . . The hair of the head.法門 *fa<sup>4</sup> mên<sup>2</sup>* . . . . . The gate of a Buddhist temple.84. 反 *fan*, to turn back or over.翻騰 *fan<sup>1</sup> t'êng<sup>2</sup>* . . . . . To turn topsy-turvy.煩惱 *fan<sup>2</sup> nao<sup>3</sup>* . . . . . Distressed in mind.反倒 *fan<sup>3</sup> tao<sup>4</sup>* . . . . . Upset; turned over; on the contrary.喫飯 *ch'ih<sup>1</sup> fan<sup>4</sup>* . . . . . To eat rice; generally, to eat any meal.85. 方 *fang*, square.方圓 *fang<sup>1</sup> yüan<sup>2</sup>* . . . . . Square and round.房屋 *fang<sup>2</sup> wu<sup>1</sup>* . . . . . House and rooms; the house [is clean, is dirty, etc.].訪查 *fang<sup>3</sup> ch'a<sup>2</sup>* . . . . . To make inquiry into.放肆 *fang<sup>4</sup> ssü<sup>4</sup>* . . . . . To give way to violence, evil passions; to commit disorderly acts.86. 非 *fei*, the wrong, as opposed to the right.是非 *shih<sup>4</sup> fei<sup>1</sup>* . . . . . Right and wrong; also, tittle-tattle, scandal, mischief.肥瘦 *fei<sup>2</sup> shou<sup>4</sup>* . . . . . Fat and lean.賊匪 *tsei<sup>2</sup> fei<sup>3</sup>* . . . . . Banditti, rebels, etc.使費 *shih<sup>3</sup> fei<sup>4</sup>* . . . . . Expenses; *sc.*, in the way of fees, etc.87. 分 *fên*, to divide.分開 *fên<sup>1</sup> kai<sup>1</sup>* . . . . . To divide into shares, portions, etc.墳墓 *fên<sup>2</sup> mu<sup>4</sup>* . . . . . A grave; a graveyard.脂粉 *chih<sup>1</sup> fên<sup>3</sup>* . . . . . Red pigment and white; cosmetics in general.職分 *chih<sup>2</sup> fên<sup>4</sup>* . . . . . The duties of one's office.88. 風 *fêng*, wind.風雨 *fêng<sup>1</sup> yu<sup>3</sup>* . . . . . Wind and rain.裁縫 *ts'ai<sup>2</sup> fêng<sup>2</sup>* . . . . . To cut and to sew. N.B.—*Ts'ai<sup>2</sup>-fêng<sup>4</sup>*, a tailor.供奉 *kung<sup>4</sup> fêng<sup>4</sup>* . . . . . Make tender of [service], *sc.*, in the palace; said of the attendance of high officers on the Sovereign, or of worship to deities; anciently, and still politely, to offer, to present, a thing.



89. 佛 *fo*, Buddha.

佛老 *fo<sup>2</sup> lao<sup>3</sup>* . . . . . Buddha and LAO CHŪN; the latter, the founder of the Tao sect.

90. 否 *fou*, not so.

浮沉 *fou<sup>2</sup> ch'ên<sup>2</sup>* . . . . . Floating and sinking.

然否 *jan<sup>2</sup> fou<sup>3</sup>* . . . . . Whether so or not.

埠口 *fou<sup>4</sup> k'ou<sup>3</sup>* . . . . . Any port on sea or river.

91. 夫 *fu*, a man; a husband.

夫妻 *fu<sup>1</sup> ch'i<sup>1</sup>* . . . . . Husband and wife.

扶持 *fu<sup>2</sup> ch'ih<sup>2</sup>* . . . . . To hold oneself up by, *e.g.*, a staff: *fu*, to hold up, as by the arm; *ch'ih*, to grasp in the hand.

斧鉞 *fu<sup>3</sup> yüeh<sup>4</sup>* . . . . . Axes; *yüeh*, a battle-axe.

父母 *fu<sup>4</sup> mu<sup>3</sup>* . . . . . Father and mother.

92. 哈 *ha*, the sound *ha*.

哈哈笑 *ha<sup>1</sup> ha<sup>1</sup> hsiao<sup>4</sup>* . . . . . To laugh heartily.

蝦蟆 *ha<sup>2</sup> mo<sup>4</sup>* . . . . . A frog; *mo*, commonly *ma*.

哈吧狗 *ha<sup>3</sup> pa<sup>1</sup> kou<sup>3</sup>* . . . . . A lap-dog.

哈什馬 *ha<sup>4</sup> shih<sup>2</sup> ma<sup>3</sup>* . . . . . Dried frogs, or some such eatable, brought from Manchuria.

93. 害 *hai*, grave injury, moral or material.

咳聲 *hai<sup>1</sup> shêng<sup>1</sup>* . . . . . The exclamation *hai*!

孩子 *hai<sup>2</sup> tzu<sup>3</sup>* . . . . . A child.

江海 *chiang<sup>1</sup> hai<sup>3</sup>* . . . . . The waters; *lit.*, rivers and seas.

利害 *li<sup>4</sup> hai<sup>4</sup>* . . . . . A strong intensive, used more commonly of evil things than good; also, profit and damage.

94. 寒 *han*, cold.

顛預 *man<sup>1</sup> han<sup>1</sup>* . . . . . Dilatorily, undecidedly; the two characters are not used apart.

寒涼 *han<sup>2</sup> liang<sup>2</sup>* . . . . . Cold.

叫喊 *chiao<sup>4</sup> han<sup>3</sup>* . . . . . To call to; to call out.

滿漢 *man<sup>3</sup> han<sup>4</sup>* . . . . . Manchus and Chinese.

95. 碎 *hang*, to beat the ground preparatory to building a wall.

打碎 *ta<sup>3</sup> hang<sup>1</sup>* . . . . . To beat the ground preparatory to building a wall.

各行 *ko<sup>4</sup> hang<sup>2</sup>* . . . . . Every trade.

項圈 *hang<sup>4</sup> ch'üan<sup>1</sup>* . . . . . A neck-ring worn by a child; *hang*, properly, the neck, but not colloquially used in northern mandarin.

96. 好 *hao*, good; to love; to be addicted to; to be in the habit of.

蒿草 *hao<sup>1</sup> tsao<sup>3</sup>* . . . . . Jungle; specially, aromatic weeds used for burning; *sc.*, artemisia.

絲毫 *ssü<sup>1</sup> hao<sup>2</sup>* . . . . . The floss of silk; a particle of any kind; very common with a negative; *q.d.*, not a particle.

好不好 *hao<sup>3</sup> pu<sup>4</sup> hao<sup>3</sup>* . . . . . Is it well (or good) or not? (Commonly implying that it is.)

好喜 *hao<sup>4</sup> hsi* . . . . . To be addicted to [any pursuit, good or evil]. N.B.—*Hsi* is atonic.

97. 黑 *hé, hei*, black.

黑白 *hei<sup>1</sup> pai<sup>2</sup>* . . . . . Black and white; used also figuratively as with us; *q.d.*, he can't tell black from white, = good from bad.

黑豆 *hei<sup>3</sup> tou<sup>4</sup>* . . . . . Black beans; black pulse.

98. 很 *hén*, originally, wilful, litigious, but commonly a strong intensive; often written with the 94th Radical.

傷痕 *shang<sup>1</sup> hén<sup>2</sup>* . . . . . The scar of a wound.

好得很 *hao<sup>3</sup> tē<sup>2</sup> hén<sup>3</sup>* . . . . . Exceedingly good.

恨怨 *hén<sup>4</sup> yüan<sup>4</sup>* . . . . . Animosity: *hén*, properly, wrath that one feels; *yüan*, that one vents.

99. 恆 *héng*, constant; enduring.

哼哈 *hêng<sup>1</sup> ha<sup>1</sup> or eng<sup>1</sup> a<sup>1</sup>* . . . . . To hum and to haw; the guardians at the door of a temple.

恆久 *hêng<sup>2</sup> chiu<sup>3</sup>* . . . . . Enduring for a long time.

兇橫 *hsiung<sup>1</sup> hêng<sup>4</sup>* . . . . . Ferocious; brutal.

100. 河 *ho*, a river.

喫喝 *ch'ih<sup>1</sup> ho<sup>1</sup>* . . . . . To eat and drink.

江河 *chiang<sup>1</sup> ho<sup>2</sup>* . . . . . Rivers in general.

賀喜 *ho<sup>4</sup> hsi<sup>3</sup>* . . . . . To congratulate.

101. 後 *hou*, after, in time or place.

齣鹹 *hou<sup>1</sup> hsien<sup>2</sup>* . . . . . Briny salt; salt in the extreme.

公侯 *kung<sup>1</sup> hou<sup>2</sup>* . . . . . The two first titles of the ancient five orders of nobility, as distinct from imperial nobility: *kung*, generally translated duke, belongs to both orders; *hou*, marquis.

牛吼 *niu<sup>2</sup> hou<sup>3</sup>* . . . . . The lowing of oxen; *hou*, also the roar of a lion.

前後 *ch'ien<sup>2</sup> hou<sup>4</sup>* . . . . . Before and behind, in time or place.

102. 戶 *hu*, a door.

忽然 *hu<sup>1</sup> jan<sup>2</sup>* . . . . . Of a sudden.

茶壺 *ch'a<sup>2</sup> hu<sup>2</sup>* . . . . . A tea-pot.

龍虎榜 *lung<sup>2</sup> hu<sup>3</sup> pang<sup>3</sup>* . . . . . Dragon and tiger affiche; the list published of graduates who obtain degrees as licentiates or doctors. Note *hu<sup>3</sup>*, but *hu<sup>2</sup>* before *pang<sup>3</sup>*.

戶口 *hu<sup>4</sup> k'ou<sup>3</sup>* . . . . . A family; population; *lit.*, the mouths in a house.

103. 花 *hua*, flowers.

花草 *hua<sup>1</sup> ts'ao<sup>3</sup>* . . . . . Flowers and grass, or herbs; vegetation.

泥滑 *ni<sup>2</sup> hua<sup>2</sup>* . . . . . The mud is slippery.

話敗人 *hua<sup>3</sup> pai<sup>4</sup> jén<sup>2</sup>* . . . . . To speak ill of a person behind his back, whether your censure be merited or not.

說話 *shuo<sup>1</sup> hua<sup>4</sup>* . . . . . To speak; to talk.

104. 壞 *huai*, to injure seriously; to destroy.

懷想 *huai<sup>2</sup> hsiang<sup>3</sup>* . . . . . To think; to cherish a thought.

損壞 *sun<sup>3</sup> huai<sup>4</sup>* . . . . . To spoil, be spoiled, more or less; said of things.

105. 換 *huan*, to exchange.

- 歡喜 *huan<sup>1</sup> hsi<sup>3</sup>* . . . . . To rejoice; to delight in.  
 連環 *lien<sup>2</sup> huan<sup>2</sup>* . . . . . Several rounds [of musketry or artillery]; also, of the involution of circles in a pattern; *q.d.*, ring on ring.  
 鬆緩 *sung<sup>1</sup> huan<sup>3</sup>* . . . . . Slackened, as zeal, industry.  
 更換 *keng<sup>1</sup> huan<sup>4</sup>* . . . . . To change.

106. 黃 *huang*, yellow.

- 荒亂 *huang<sup>1</sup> luan<sup>4</sup>* . . . . . Wild disorder; *e.g.*, that occasioned by a bad year, by brigandage, etc.  
 青黃 *ch'ing<sup>1</sup> huang<sup>2</sup>* . . . . . Green and yellow; said of ripening corn.  
 撒謊 *sa<sup>1</sup> huang<sup>3</sup>* . . . . . To tell lies.  
 一晃兒 *yi<sup>2</sup> huang<sup>4</sup> 'rh* . . . . . A flash; its duration, = a moment.

107. 回 *hui*, to turn back.

- 石灰 *shih<sup>2</sup> hui<sup>1</sup>* . . . . . Lime.  
 回去 *hui<sup>2</sup> ch'ü<sup>4</sup>* . . . . . To go back. Note the two forms of *hui*.  
 後悔 *hou<sup>4</sup> hui<sup>3</sup>* . . . . . To repent.  
 賄賂 *hui<sup>4</sup> lu<sup>4</sup>* . . . . . Bribes.

108. 混 *huén, hun*, mingled in confusion.

- 昏暗 *hun<sup>1</sup> an<sup>4</sup>* . . . . . Dark, as a cloudy day; obscure, of a man's meaning.  
 鬼魂 *kuei<sup>3</sup> hun<sup>2</sup>* . . . . . The spirit of man after death.  
 渾厚 *hun<sup>3</sup> hou<sup>4</sup>* . . . . . *Lit.*, stupidly honest; that *will* not see another's faults; not used in a bad sense.  
 混亂 *hun<sup>4</sup> luan<sup>4</sup>* . . . . . In great confusion; of things tumbled together; also, *fig.* of the state of a country.

109. 紅 *hung*, red.

- 烘烤 *hung<sup>1</sup> k'ao<sup>3</sup>* . . . . . To heat before the fire.  
 紅綠 *hung<sup>2</sup> lü<sup>4</sup>* . . . . . Red and green, as trees in blossom; *lüt*<sup>4</sup> also read *lu<sup>4</sup>*.  
 欺哄 *ch'i<sup>1</sup> hung<sup>3</sup>* . . . . . To deceive.  
 煉汞 *lien<sup>4</sup> hung<sup>4</sup>* . . . . . To smelt quicksilver.

110. 火 *huo*, fire.

- 劃口子 *huo<sup>1</sup> k'ou<sup>3</sup> tzu<sup>3</sup>* . . . . . An indentation on the body, as a harelip; a gap in a wall; an opening at the end of a seam.  
 死活 *ssü<sup>3</sup> huo<sup>2</sup>* . . . . . Dead or alive; whether he will live or not [one cannot tell].  
 水火 *shui<sup>3</sup> huo<sup>3</sup>* . . . . . Water and fire; a poor man *has* these = these and nothing beside; they are said to be *wu<sup>2</sup> ch'ing<sup>2</sup>*, unnatural, unreasonable, in cases of flood or fire; *q.d.*, they make no distinction of persons. Note *shui<sup>3</sup>* changes to *shui<sup>2</sup>* before *huo<sup>3</sup>*.  
 貨物 *huo<sup>4</sup> wu<sup>4</sup>* . . . . . Merchandise.



111. 西 *hsi*, west.

- 東西 *tung<sup>1</sup> hsi<sup>1</sup>* . . . . . East and west; a thing.  
 酒席 *chin<sup>3</sup> hsi<sup>2</sup>* . . . . . A dinner (to guests).  
 喜歡 *hsi<sup>3</sup> huan<sup>1</sup>* . . . . . To like; to be pleased with.  
 粗細 *ts'u<sup>1</sup> hsi<sup>4</sup>* . . . . . Coarse and fine; the quality of anything coarse or fine.

112. 夏 *hsia*, summer.

- 瞎子 *hsia<sup>1</sup> tzu* . . . . . A blind man; personally addressed as *hsien-shêng*.  
 雲霞 *yii<sup>2</sup> hsi<sup>2</sup>* . . . . . Cloud and mist.  
 春夏 *ch'un<sup>1</sup> hsi<sup>4</sup>* . . . . . Spring and summer.

113. 向 *hsiang*, towards; in the direction of.

- 香臭 *hsiang<sup>1</sup> ch'ou<sup>4</sup>* . . . . . Fragrance and stench.  
 詳細 *hsiang<sup>2</sup> hsi<sup>4</sup>* . . . . . Minutely; detailedly.  
 思想 *ssü<sup>1</sup> hsiang<sup>3</sup>* . . . . . To think; bethink you!  
 方向 *fang<sup>1</sup> hsiang<sup>4</sup>* . . . . . Direction taken or to be taken.

114. 小 *hsiao*, small.

- 消滅 *hsiao<sup>1</sup> chien<sup>3</sup>* . . . . . To diminish; to fall off.  
 學徒 *hsiao<sup>2</sup> t'u<sup>2</sup>* . . . . . An apprentice.  
 大小 *ta<sup>4</sup> hsiao<sup>3</sup>* . . . . . Great and small; the size of.  
 談笑 *t'an<sup>2</sup> hsiao<sup>4</sup>* . . . . . To chat and laugh.

115. 些 *hsieh*, few; little of.

- 些微 *hsieh<sup>1</sup> wei<sup>1</sup>* . . . . . A trifle; in a small degree.  
 靴鞋 *hsieh<sup>1</sup> hsi<sup>2</sup>* . . . . . Boots and shoes; *hsieh*, commonly written 鞋.  
 流血 *liu<sup>2</sup> hsieh<sup>3</sup>* . . . . . To bleed; bleeding.  
 謝恩 *hsieh<sup>4</sup> ên<sup>1</sup>* . . . . . To thank for favour shown.

116. 先 *hsien*, before, in time.

- 先後 *hsien<sup>1</sup> hou<sup>4</sup>* . . . . . Before and after.  
 清閒 *ch'ing<sup>1</sup> hsien<sup>2</sup>* . . . . . Tranquil; undisturbed by cares, noise, etc.  
 危險 *wei<sup>2</sup> hsien<sup>3</sup>* . . . . . Dangerous.  
 限期 *hsien<sup>4</sup> ch'i<sup>1</sup>* . . . . . A given date; a limited period.

117. 心 *hsin*, the heart; also, the mind.

- 心性 *hsin<sup>1</sup> hsi<sup>4</sup>* . . . . . The nature of the heart or mind; its character, morally.  
 尋東西 *hsin<sup>2</sup> tung<sup>1</sup> hsi<sup>1</sup>* . . . . . To ask for a thing and give nothing in return.  
 書信 *shu<sup>1</sup> hsin<sup>4</sup>* . . . . . A note; a letter.

118. 姓 *hsing*, family name; surname.

- 星宿 *hsing<sup>1</sup> su<sup>4</sup>* . . . . . The stars; *lit.*, star-constellation.  
 行爲 *hsing<sup>2</sup> wei<sup>2</sup>* . . . . . Conduct; actions.  
 睡醒 *shui<sup>4</sup> hsi<sup>3</sup>* . . . . . Asleep or awake; to wake up.  
 姓名 *hsing<sup>4</sup> ming<sup>2</sup>* . . . . . Surname and name.

119. 學 *hsio*, to learn.學問 *hsio<sup>2</sup> wên<sup>4</sup>* . . . . . Acquired knowledge; learning; *lit.*, learning and asking.120. 修 *hsiu*, to repair; to prepare.修理 *hsiu<sup>1</sup> li<sup>3</sup>* . . . . . To put in order, e.g., mechanism, roads, etc.糟朽 *tsao<sup>1</sup> hsiu<sup>3</sup>* . . . . . Rotten.領袖 *ling<sup>3</sup> hsiu<sup>4</sup>* . . . . . Collar and cuff, or sleeve; also, *fig.* for the best hand, the managing man.121. 兄 *hsiung*, elder brother.兄弟 *hsiung<sup>1</sup> tî<sup>4</sup>* . . . . . Elders and juniors in a family.狗熊 *kou<sup>3</sup> hsiung<sup>2</sup>* . . . . . A dog-bear; a bear said to resemble a dog.122. 須 *hsü*, necessary; must.必須 *pi<sup>4</sup> hsü<sup>1</sup>* . . . . . Must; is sure to.徐圖 *hsü<sup>2</sup> t'u<sup>2</sup>* . . . . . To take time in devising; to deliberate.應許 *ying<sup>1</sup> hsi<sup>3</sup>* . . . . . To promise.接續 *chieh<sup>1</sup> hsü<sup>4</sup>* . . . . . In connexion with or continuation of the foregoing; *lit.*, receiving, taking up, and continuing.123. 喧 *hsüan*, the uproar of a crowd.喧嚷 *hsüan<sup>1</sup> jang<sup>3</sup>* . . . . . Clamour of many voices.懸掛 *hsüan<sup>2</sup> kua<sup>4</sup>* . . . . . To be suspended; as a hanging lamp, a sign-board.揀選 *chien<sup>3</sup> hsüan<sup>3</sup>* . . . . . To select [officials for promotion]. Note *chien<sup>3</sup>* changes to *chien<sup>2</sup>*.候選 *hou<sup>4</sup> hsüan<sup>4</sup>* . . . . . [Of officials] awaiting selection.124. 雪 *hsüeh*, snow.靴鞋 *hsüeh<sup>1</sup> hsieh<sup>2</sup>* . . . . . Boots and shoes. See under 115, *hsieh<sup>2</sup>*.穴道 *hsüeh<sup>3</sup> tao<sup>4</sup>* . . . . . In anatomy, the space between the joints; the points at which, in acupuncture, the needle is introduced; applied in geomancy to the features of ground.雨雪 *yü<sup>3</sup> hsüeh<sup>3</sup>* . . . . . Rain and snow. Note *yü<sup>3</sup>* changes to *yü<sup>2</sup>*.鑽穴 *tsuan<sup>1</sup> hsüeh<sup>4</sup>* . . . . . To excavate, as a mine; of wild beasts, to dig a den to lie in.125. 巡 *hsün*, to go rounds.熏蒸 *hsün<sup>1</sup> chêng<sup>1</sup>* . . . . . Of steamy vapour (after rain, off a fen, etc.).巡察 *hsün<sup>2</sup> ch'a<sup>3</sup>* . . . . . To go rounds, as a watch, a cruiser, etc.營汛 *ying<sup>2</sup> hsün<sup>4</sup>* . . . . . A military post; collectively, the military in a particular locality; *lit.*, battalions, or cantonments and minor stations.126. 學 *hsüo* (also, as in 119, *hsio*; also, *hsüeh*), to learn.學生 *hsüo<sup>2</sup> shêng<sup>1</sup>* . . . . . A pupil; a student.127. 衣 *i*, *yi*, clothes.衣裳 *i<sup>1</sup> shang<sup>1</sup>* . . . . . Clothes in general; originally, *i*, of the upper clothing, *shang*, of the lower.一個 *i<sup>2</sup> ko<sup>4</sup>* . . . . . One. See "The Numeratives," Part III, p. 4.尾巴 *i<sup>3</sup> pa<sup>1</sup>* . . . . . The tail of beasts, fish, etc. Note *i<sup>3</sup>* properly *wei<sup>3</sup>*.容易 *yung<sup>2</sup> i<sup>4</sup>* . . . . . Easy; *yung* also read *jung*.

128. 染 *jan*, to dye.

然否 *jan<sup>2</sup> fou<sup>3</sup>* . . . . . Is it thus or not? also, Whether it be so or not [is uncertain].

沾染 *chan<sup>1</sup> jan<sup>3</sup>* . . . . . Thoroughly saturated with; deep dyed in; used literally, but also *fig.* of vicious habits.

129. 嚷 *jang*, to talk too loud; to be noisy.

嚷嚷 *jang<sup>1</sup> jang<sup>1</sup>* . . . . . To blab; to let out secrets.

瓤子 *jang<sup>2</sup> tsü* . . . . . The inside of a melon, pulp, seeds, and juice; also, the works of a watch, etc.

嚷鬧 *jang<sup>2</sup> nao<sup>4</sup>* . . . . . To quarrel; to have altercation with a man; to make a row, as one man or many.

謙讓 *ch'ien<sup>1</sup> jang<sup>4</sup>* . . . . . To decline anything offered one; to decline praise as unworthy of it.

130. 繞 *jao*, to wind round (*act.* and *neut.*).

饒裕 *jao<sup>2</sup> yü<sup>4</sup>* . . . . . Affluence; *lit.*, plenty to eat and more.

圍繞 *wei<sup>2</sup> jao<sup>3</sup>* . . . . . To enwreath; to wrap round; also, *fig.* of a siege.

繞住 *jao<sup>4</sup> chu<sup>4</sup>* . . . . . To deprive of the power of movement by tying; also, *fig.* of affairs. Cf. complication; hand-tied.

131. 熱 *jé, jo*, hot.

惹事 *jé<sup>3</sup> shih<sup>4</sup>* . . . . . To make or provoke trouble.

冷熱 *leng<sup>3</sup> jé<sup>4</sup>* . . . . . Cold and hot; cold and heat; temperature. See Part III, 227.

132. 人 *jén*, man.

人物 *jén<sup>2</sup> wu<sup>4</sup>* . . . . . Men and all other created things; also, a "man," in a good sense.

容忍 *jung<sup>2</sup> jén<sup>3</sup>* . . . . . Forbearing; tolerant; *jung* also read *yung*.

責任 *tsé<sup>2</sup> jén<sup>4</sup>* . . . . . Responsibility; *lit.*, the blame-bearing, the blame-trust.

133. 扔 *jéng*, to throw from one.

扔棄 *jéng<sup>1</sup> ch'í<sup>4</sup>* . . . . . To fling away as useless; *jéng<sup>1</sup>* also read *jéng<sup>3</sup>* in other combinations.

134. 日 *jih*, the sun; the day.

日月 *jih<sup>4</sup> yüeh<sup>4</sup>* . . . . . Sun and moon; also, days and months.

135. 若 *jo*, if.

若論 *jo<sup>4</sup> lun<sup>4</sup>* . . . . . If it be argued; also, if one is speaking of a subject, as regards, with reference to.

136. 肉 *jou*, meat; flesh.

揉的一聲 *jou<sup>1</sup> t'í<sup>1</sup> í<sup>4</sup> shéng<sup>1</sup>* . . . . . There was a sudden whirl, or any like sound, not loud; *jou*, properly, to rub between the hands.

剛柔 *kang<sup>1</sup> jou<sup>2</sup>* . . . . . Hard and soft; morally, firm and yielding.

骨肉 *ku<sup>3</sup> jou<sup>4</sup>* . . . . . Bone and flesh; also, *fig.* of near relationship, but then *ku<sup>2</sup>*.

137. 如 *ju*, if; like as; also, in accordance with.

如貼 *ju<sup>1</sup> t'ieh<sup>1</sup>* . . . . . Of management of private affairs, satisfactory; also, of health, good.

如若 *ju<sup>2</sup> jo<sup>4</sup>* . . . . . If.

強入 *ch'iang<sup>2</sup> ju<sup>3</sup>* . . . . . To force wares on a buyer; to force one's things into a house; to force an object into a hole that is too small for it. Note *ch'iang<sup>2</sup>* becomes *ch'iang<sup>2</sup>* before *ju<sup>3</sup>*.

出入 *ch'u<sup>1</sup> ju<sup>4</sup>* . . . . . To go out and come in; hence, expenditure and revenue; also, in judicial sentences, *ch'u*, lenient, *ju*, severe.



138. 軟 *juan*, soft.  
 軟弱 *juan<sup>3</sup> jo<sup>4</sup>* . . . . . Soft and weakly; feeble.
139. 瑞 *jui*, blessings; prosperity.  
 花蕊 *hua<sup>1</sup> jui<sup>3</sup>* . . . . . The stamens and pistil of a flower.  
 祥瑞 *hsiang<sup>2</sup> jui<sup>4</sup>* . . . . . Prosperous condition, *sc.*, of a State.
140. 潤 *jun*, moistened.  
 潤澤 *jun<sup>4</sup> tsé<sup>2</sup>* . . . . . [Of weather] soft, slightly damp; *tsé<sup>2</sup>* also *tsé<sup>4</sup>*.
141. 榮 *jung*, anciently, the beauty of flowers, plants, etc., as distinguished from that of trees.  
 榮耀 *jung<sup>2</sup> yao<sup>4</sup>* . . . . . Brilliant, *e.g.*, as a *cortège*, etc.; oftener used of externals, but also of virtue, ability, etc.; *yao<sup>4</sup>* also read *yo<sup>4</sup>*.  
 罷毛 *jung<sup>3</sup> mao<sup>2</sup>* . . . . . Down of birds' feathers; the shorter hair of camels, etc.
142. 嘎 *ka*, the *ca* in cachinnation.  
 嘎嘎的笑 *ka<sup>1</sup> ka<sup>1</sup> t'í<sup>1</sup> hsiao<sup>4</sup>* . . . . A roar of laughter.  
 打嘎兒 *ta<sup>3</sup> ka<sup>2</sup> 'rh* . . . . . To play at ball; *ka-'rh* is a wooden ball struck with a stick.  
 嘎雜子 *ka<sup>3</sup> tsa<sup>2</sup> tzi* . . . . . A cross-grained fellow; not sympathetic; a strong term of abuse.  
 雞嘎嘎蛋兒 *chi<sup>1</sup> ka<sup>4</sup> ka<sup>4</sup> ta<sup>n4</sup> 'rh* . . . Cry of a hen laying.
143. 卡 *k'a*, *ch'ia*, a post in a pass.  
 卡倫 *k'a<sup>1</sup> lun<sup>2</sup>* . . . . . An inland Customs station or frontier guard house; also read *ch'ia<sup>2</sup>* or *k'a<sup>3</sup>*.
144. 改 *kai*, to change.  
 該當 *kai<sup>1</sup> tang<sup>1</sup>* . . . . . Ought rightly to be.  
 改變 *kai<sup>3</sup> pien<sup>4</sup>* . . . . . To change, *sc.*, laws, fashions, etc., for good or evil.  
 大概 *ta<sup>4</sup> kai<sup>4</sup>* . . . . . A general outline; generally; probably.
145. 開 *k'ai*, to open.  
 開閉 *k'ai<sup>1</sup> pi<sup>4</sup>* . . . . . Open or closed; *sc.*, a gate, a shop, etc.  
 慷慨 *k'ang<sup>3</sup> k'ai<sup>3</sup>* . . . . . Liberal; large-hearted. Note *k'ang<sup>3</sup>* nearly *k'ang<sup>1</sup>* before *k'ai<sup>3</sup>*.
146. 甘 *kan*, sweet.  
 甘苦 *kan<sup>1</sup> k'u<sup>3</sup>* . . . . . Sweet and bitter.  
 追趕 *chui<sup>1</sup> kan<sup>3</sup>* . . . . . To go after; to pursue.  
 才幹 *ts'ai<sup>2</sup> kan<sup>4</sup>* . . . . . Abilities.
147. 看 *k'an*, to see; to look at.  
 看守 *k'an<sup>1</sup> shou<sup>3</sup>* . . . . . To keep guard over.  
 刀砍 *tao<sup>1</sup> k'an<sup>3</sup>* . . . . . To strike with a sword.  
 看見 *k'an<sup>4</sup> chien<sup>4</sup>* . . . . . To see.
148. 剛 *kang*, hard; hardness; also, firm.  
 剛纔 *kang<sup>1</sup> ts'ai<sup>2</sup>* . . . . . Just now; just then. It is thought by some that this character is corruptly used for 將 (*chiang<sup>1</sup>*).  
 剛剛兒 *kang<sup>1</sup> kang<sup>2</sup> ér<sup>h</sup>* . . . . . Only just; exactly.  
 土塢子 *t'u<sup>3</sup> kang<sup>3</sup> tzi* . . . . . A rise in the level of ground. Note *t'u<sup>3</sup>* becomes *t'u<sup>2</sup>* before *kang<sup>3</sup>*.  
 抬杠 *t'ai<sup>2</sup> kang<sup>4</sup>* . . . . . To carry a bier; vulgarly, to dispute, to argue angrily.

149. 炕 *k'ang*, a stove-bed.

- 康健 *k'ang<sup>1</sup> chien<sup>4</sup>* . . . . . At ease in mind and in vigorous health.  
 扛擡 *k'ang<sup>2</sup> t'ai<sup>2</sup>* . . . . . To carry, as luggage on the shoulder, *k'ang*; with poles between two men, *t'ai*; or, generally, of portage.  
 慷慨 *k'ang<sup>3</sup> k'ai<sup>3</sup>*. See under 145.  
 火炕 *huo<sup>3</sup> k'ang<sup>4</sup>* . . . . . The stove-bed of brick used in the north of China.

150. 告 *kao*, to tell to.

- 高低 *kao<sup>1</sup> ti<sup>1</sup>* . . . . . High and low; the height of; also, of persons, difference of degree or ability.  
 稿案 *kao<sup>3</sup> an<sup>4</sup>* . . . . . Official papers; the correspondence, archives, of an office.  
 告訴 *kao<sup>4</sup> su<sup>4</sup>* . . . . . To inform; to tell to; *su* alone is, properly, to complain.

151. 考 *k'ao*, to examine, as candidates for degree, for employment in clerkships, etc.

- 屍骨 *k'ao<sup>1</sup> ku<sup>3</sup>* . . . . . The *os coxendicis*.  
 考察 *k'ao<sup>3</sup> ch'a<sup>2</sup>* . . . . . To examine; to search.  
 依靠 *i<sup>1</sup> k'ao<sup>4</sup>* . . . . . To depend on, as a friend on a friend, or a subordinate on a superior authority.

152. 給 *kei*, properly *chi*, to give; hence, *to* and *for*.

- 放給 *fang<sup>4</sup> kei<sup>3</sup>* . . . . . To issue, as grain, money, clothes, etc., to the poor, pay to troops, etc.

153. 刻 *k'ei*, properly *k'é*, to engrave; only pronounced as here in *k'ei sou*.

- 刻搜 *k'ei<sup>1</sup> sou<sup>1</sup>* . . . . . To annoy; to act vexatiously to.

154. 根 *kén*, root.

- 根本 *kén<sup>1</sup> pên<sup>3</sup>* . . . . . The very beginning, *fons et origo*; the cradle of a race; the family of a man; the origin of a case: *kén*, properly, the root of a tree below, *pên*, above, the soil.  
 鬪眼 *tou<sup>1</sup> kén<sup>2</sup>* . . . . . The "chaff" of mountebanks, strolling story-tellers, etc.  
 艮卦 *kén<sup>4</sup> kua<sup>4</sup>* . . . . . The symbol or diagram *kén*; the seventh of the *pa kua*, eight diagrams, which may be called the categorical indices of Chinese philosophy: *kén*, generally indicative of immobility; stable.

155. 肯 *k'én*, to wish; to choose.

- 肯不肯 *k'én<sup>3</sup> pu<sup>4</sup> k'én<sup>3</sup>* . . . . . Will you . . . ? *lit.*, will you or won't you? but, in effect, not so strong.  
 一搯子 *i<sup>2</sup> k'én<sup>4</sup> tui* . . . . . A bundle of anything that one requires both hands to encircle.

156. 更 *kéng*, more; to change.

- 更改 *kéng<sup>1</sup> kai<sup>3</sup>* . . . . . To change; to alter.  
 道埂子 *tao<sup>4</sup> kéng<sup>3</sup> tui* . . . . . Any raised footpath left by the side of a field.  
 更多 *kéng<sup>4</sup> to<sup>1</sup>* . . . . . More; a greater number or quantity.

157. 坑 *k'éng*, a hollow; a ditch; a pit.

- 坑坎 *k'éng<sup>1</sup> k'an<sup>3</sup>* . . . . . A dip in a road.

158. 各 *ko, k'ê*, each; every.哥哥 *ko<sup>1</sup> ko<sup>1</sup>* . . . . . Elder brother.影格 *ying<sup>3</sup> ko<sup>2</sup>* . . . . . Copy-slips: *ying*, a shadow; hence, an appearance; *ko*, here in the sense of lines laid down for guidance. The Chinese copy-slip is in columns of characters separated by lines, and the student traces the characters through a sheet of paper laid over the copy-slip.各自各兒 *ko<sup>2</sup> tzu<sup>4</sup> ko<sup>3</sup> 'rh* . . . . . By oneself.幾個 *chi<sup>3</sup> ko<sup>4</sup>* . . . . . Some; a certain number; how many?159. 可 *k'o, k'ê*, to be right; to be able; with adjectives and in attributive constructions, much what the termination *bilis* is in Latin.磕頭 *k'o<sup>1</sup> t'ou<sup>2</sup>* . . . . . To *kotow*.瞌睡 *k'o<sup>2</sup> shui<sup>4</sup>* . . . . . To nod with sleep.饑渴 *chi<sup>1</sup> k'o<sup>3</sup>* . . . . . Hunger and thirst.賓客 *pin<sup>1</sup> k'o<sup>4</sup>* . . . . . A guest.160. 狗 *kou*, a dog.溝渠 *kou<sup>1</sup> ch'ü<sup>2</sup>* . . . . . Ditches: *kou*, large and artificial; *ch'ü*, small waterways; generally, the drains of a city.小狗兒的 *hsiao<sup>3</sup> kou<sup>2</sup> 'rh ti<sup>1</sup>* . . . . (To a child) You young dog! (not abusive).猪狗 *chi<sup>1</sup> kou<sup>3</sup>* . . . . . Pigs and dogs, said of dirty people; also, *lit.*=domestic animals in general.足殼 *tsu<sup>2</sup> kou<sup>4</sup>* . . . . . Sufficient.161. 口 *k'ou*, the mouth.掘破了 *k'ou<sup>1</sup> p'o<sup>4</sup> liao<sup>3</sup>* . . . . . To work a hole through with the finger. Note *liao* enclitic, nearly *lo<sup>4</sup>*.口舌 *k'ou<sup>3</sup> shê<sup>2</sup>* . . . . . Altercation.叩頭 *k'ou<sup>4</sup> t'ou<sup>2</sup>* . . . . . To knock the head on the ground; to *kotow*.162. 古 *ku*, ancient.料估 *liao<sup>4</sup> ku<sup>1</sup>* . . . . . To estimate, as cost, amount of materials.骨頭 *ku<sup>2</sup> t'ou<sup>4</sup>* . . . . . A bone; one's bones. Observe *ku*, properly *ku<sup>3</sup>*, here *ku<sup>2</sup>*; *t'ou* properly *t'ou<sup>2</sup>*, here *t'ou<sup>4</sup>*.古今 *ku<sup>3</sup> chin<sup>1</sup>* . . . . . Ancient and modern; in past times and at present.堅固 *chien<sup>1</sup> ku<sup>4</sup>* . . . . . Stable, sound, strong, as a city wall, a ship, etc.163. 苦 *k'u*, bitter.窟窿 *k'u<sup>1</sup> lung<sup>1</sup>* . . . . . A hole.甜苦 *t'ien<sup>2</sup> k'u<sup>3</sup>* . . . . . Sweet and bitter; also, *fig.* of one's lot in life.褲子 *k'u<sup>4</sup> tzu<sup>1</sup>* . . . . . Trowsers.164. 瓜 *kua*, gourd.瓜果 *kua<sup>1</sup> kuo<sup>3</sup>* . . . . . Gourds and fruit; collective of such productions.多寡 *to<sup>1</sup> kua<sup>3</sup>* . . . . . Many and few; how many? the number of.懸掛 *hsüan<sup>2</sup> kua<sup>4</sup>* . . . . . To suspend, be suspended, in space.



165. 跨 *k'ua*, to bestride.

- 誇獎 *k'ua<sup>1</sup> chiang<sup>1</sup>* . . . . . To praise, oneself or another. Note *ch'iang<sup>1</sup>* properly *ch'iang<sup>3</sup>*.  
 倮子 *k'ua<sup>3</sup> tsü* . . . . . A person remarkable for country accent, unfashionable dress, etc.  
 跨馬 *k'ua<sup>4</sup> ma<sup>3</sup>* . . . . . To ride with both legs on the same side.

166. 怪 *kuai*, singular; strange; monstrous.

- 乖張 *kuai<sup>1</sup> chang<sup>1</sup>* . . . . . Of a person with ways of his own; one who does not get on well with others.  
 拐騙 *kuai<sup>3</sup> p'ien<sup>4</sup>* . . . . . To do one out of anything; to beguile (as kidnappers) children, slaves, etc.  
 怪道 *kuai<sup>4</sup> tao<sup>4</sup>* . . . . . Not strange! No wonder! The sentence is elliptical.

167. 快 *k'uai*, quick.

- 搥癢癢 *k'uai<sup>2</sup> yang<sup>3</sup> yang* . . . . . To scratch an itching. Note that *k'uai*, properly *k'uai<sup>3</sup>*, becomes *k'uai<sup>2</sup>* before *yang<sup>3</sup>*, and that the second *yang* is atonic.  
 快慢 *k'uai<sup>4</sup> man<sup>4</sup>* . . . . . Quick and slow; the speed of.

168. 官 *kuan*, an official.

- 官員 *kuan<sup>1</sup> yüan<sup>3</sup>* . . . . . An official; *yüan* meaning the same thing as *kuan*.  
 管理 *kuan<sup>3</sup> lü<sup>3</sup>* . . . . . To manage; to take care of. Note *kuan<sup>3</sup>* becomes *kuan<sup>2</sup>* before *lü<sup>3</sup>*.  
 習慣 *hsi<sup>2</sup> kuan<sup>4</sup>* . . . . . To be practised in; to be expert at; to be well used to.

169. 寬 *k'uan*, wide; roomy.

- 寬窄 *k'uan<sup>1</sup> chai<sup>3</sup>* . . . . . Wide and narrow; the breadth of.  
 款項 *k'uan<sup>3</sup> hsiang<sup>4</sup>* . . . . . Larger and smaller items; expenditure.

170. 光 *kuang*, lustre; brightness.

- 光明 *kuang<sup>1</sup> ming<sup>2</sup>* . . . . . Bright; intelligent.  
 廣大 *kuang<sup>3</sup> ta<sup>4</sup>* . . . . . Extensive.  
 遊逛 *yu<sup>2</sup> kuang<sup>4</sup>* . . . . . To stroll; to exercise; to travel, as a tourist.

171. 況 *k'uang*, moreover.

- 誑騙 *k'uang<sup>1</sup> p'ien<sup>4</sup>* . . . . . To humbug; to cheat; to swindle.  
 狂妄 *k'uang<sup>2</sup> wang<sup>4</sup>* . . . . . Arrogant and wrong-doing; said of persons in high station.  
 況且 *k'uang<sup>4</sup> ch'ieh<sup>3</sup>* . . . . . Moreover; in addition.

172. 規 *kuei*, a pair of compasses.

- 規矩 *kuei<sup>1</sup> chü<sup>4</sup>* . . . . . Proper custom or conduct; *lit.*, compasses and rule, but then *chü<sup>3</sup>*.  
 詭詐 *kuei<sup>3</sup> cha<sup>4</sup>* . . . . . Artful; deceitful.  
 富貴 *fu<sup>4</sup> kuei<sup>4</sup>* . . . . . Rich; *lit.*, rich and honourable.

173. 愧 *k'uei*, to be ashamed.

- 虧欠 *k'uei<sup>1</sup> ch'ien<sup>4</sup>* . . . . . To be in debt.  
 葵花 *k'uei<sup>2</sup> hua<sup>1</sup>* . . . . . The sunflower.  
 傀儡 *k'uei<sup>3</sup> lei<sup>3</sup>* . . . . . A marionette; *lit.*, an ugly doll. Note *k'uei<sup>3</sup>* becomes *k'uei<sup>2</sup>* before *lei<sup>3</sup>*.  
 慚愧 *ts'an<sup>2</sup> k'uei<sup>4</sup>* . . . . . Shame.

174. 棍 *kuên, kun*, a staff.翻滾 *fan<sup>1</sup> kuên<sup>3</sup>* . . . . . Topsy-turvy, like things in a pot of boiling water.棍子棒子 *kuên<sup>4</sup> tsü pang<sup>4</sup> tsü* . . . Sticks and staves, such as children might use in play, or ruffians in a fray.175. 困 *k'uen, k'un*, one of the eight *kua*. See under 154, *kên*.坤道 *k'uen<sup>1</sup> tao<sup>4</sup>* . . . . . Earth, or terrestrial matter; the female principle, as distinct from the male.閨闈 *kuei<sup>1</sup> k'uen<sup>3</sup>* . . . . . Whatever belongs to woman; used often like our phrase *the sex*; also, as feminineness.乏困 *fa<sup>2</sup> k'uen<sup>4</sup>* . . . . . Tired and sleepy.176. 工 *kung*, labour.工夫 *kung<sup>1</sup> fu<sup>1</sup>* . . . . . Labour; also, the time it occupies; hence, leisure.金礦 *chin<sup>1</sup> kung<sup>3</sup>* . . . . . Gold mines.通共 *t'ung<sup>1</sup> kung<sup>4</sup>* . . . . . The whole of any thing or number.177. 孔 *k'ung*, hollow.空虛 *k'ung<sup>1</sup> hsi<sup>1</sup>* . . . . . Cleaned out; empty.面孔 *mien<sup>4</sup> k'ung<sup>3</sup>* . . . . . The cavities of the face, eyes, ears, nostrils, etc.; the face generally.閒空 *hsien<sup>2</sup> k'ung<sup>4</sup>* . . . . . With nothing to do; leisure.178. 果 *kuo*, fruit.飯鍋 *fan<sup>4</sup> kuo<sup>1</sup>* . . . . . A pan to cook rice in.國家 *kuo<sup>2</sup> chia<sup>1</sup>* . . . . . The State; *lit.*, State-family.結果 *chieh<sup>2</sup> kuo<sup>3</sup>* . . . . . The fruit is formed; also, *fig.* of a result; also, *ne plus ultra*.過去 *kuo<sup>4</sup> ch'ü<sup>4</sup>* . . . . . To pass by.179. 闊 *k'uo*, wide.寬闊 *k'uan<sup>1</sup> k'uo<sup>4</sup>* . . . . . Extensive; *e.g.*, as a country.180. 拉 *la*, to draw; to drag.拉扯 *la<sup>1</sup> ch'ê<sup>3</sup>* . . . . . To drag, *sc.*, a person; also, *fig.*, to implicate; also, of the relationship of someone with one's relation; *q.d.*, such a person dragged into relationship.遲遲 *lú<sup>2</sup> 'a<sup>4</sup>* . . . . . Slovenly in dress; in business, the opposite of 俐羅 (*li<sup>4</sup> lo<sup>1</sup>*), prompt, decided.喇叭 *la<sup>3</sup> pa<sup>1</sup>* . . . . . A trumpet.蠟燭 *la<sup>4</sup> chu<sup>2</sup>* . . . . . Properly, a wax candle; but used of all candles.181. 來 *lai*, to come.來去 *lai<sup>2</sup> ch'ü<sup>4</sup>* . . . . . To come and go.倚賴 *î<sup>3</sup> lai<sup>4</sup>* . . . . . To rely on.182. 懶 *lan*, idle.盤髮 *lan<sup>1</sup> san<sup>1</sup>* . . . . . Dawdling; *lit.*, of hair dishevelled.貪婪 *t'an<sup>1</sup> lan<sup>2</sup>* . . . . . Covetous.懶惰 *lan<sup>3</sup> to<sup>4</sup>* . . . . . Idle.燦爛 *ts'an<sup>3</sup> lan<sup>4</sup>* . . . . . Properly, bright, as fire-light; variegated in colour.

183. 浪 *lung*, a wave.

- 檳榔 *ping<sup>1</sup> lang<sup>1</sup>* . . . . . The betel or areca nut.  
 狼虎 *lang<sup>2</sup> hu<sup>3</sup>* . . . . . Wolves and tigers; when *fig.* of ravenous appetite or gluttony, *hu* is atonic; also, *fig.* of temerity.  
 光朗 *kuang<sup>1</sup> lang<sup>3</sup>* . . . . . Bright; unblemished; *e.g.*, as fine jeweller's work.  
 波浪 *po<sup>1</sup> lang<sup>4</sup>* . . . . . Waves.

184. 老 *lao*, old.

- 打撈 *ta<sup>3</sup> lao<sup>1</sup>* . . . . . To fish up, or try to fish up, out of water, whether person or thing, visible or invisible.  
 勞苦 *lao<sup>2</sup> k'u<sup>3</sup>* . . . . . Fatigue, bodily rather than mental.  
 老幼 *lao<sup>3</sup> yu<sup>4</sup>* . . . . . Old and young.  
 旱澇 *han<sup>4</sup> lao<sup>4</sup>* . . . . . Drought and inundation.

185. 勒 *lé* (also *lei*, see under 186), originally, a bit; it has other meanings, but is not used colloquially except in combination with a verb, as here.

- 勒索 *lé<sup>1</sup> so<sup>3</sup>* . . . . . To "squeeze;" to extort anything from; *lé<sup>1</sup>* more commonly *lê<sup>2</sup>*.  
 歡樂 *huan<sup>1</sup> lê<sup>4</sup>* . . . . . To rejoice, to make merry, as a large party together.

186. 累 *léi*, *lei*, to entangle; to embarrass.

- 勒死 *lei<sup>1</sup> ssü<sup>3</sup>* . . . . . To strangle.  
 雷電 *lei<sup>2</sup> tien<sup>4</sup>* . . . . . Thunder and lightning.  
 累次 *lei<sup>3</sup> tz'u<sup>4</sup>* . . . . . Time after time.  
 族類 *tsu<sup>2</sup> lei<sup>4</sup>* . . . . . One's relatives; *q.d.*, the whole tribe.

187. 冷 *lêng*, cold.

- 稜角 *lêng<sup>2</sup> chio<sup>2 4</sup>* . . . . . *Lit.*, edge and corner; *fig.* for extremity, *q.d.*, nothing to lay hold of; *chio* also *chiao<sup>3</sup>*.  
 冷熱 *lêng<sup>3</sup> jo<sup>4</sup>* . . . . . Cold and hot; temperature.  
 發愣 *fa<sup>1</sup> lêng<sup>4</sup>* . . . . . To be absent; to stare idiot-like; to be taken aback.

188. 立 *li*, to stand upright.

- 玻璃 *po<sup>1</sup> li<sup>1</sup>* . . . . . Glass; *li<sup>1</sup>* properly *li<sup>2</sup>*.  
 分離 *fên<sup>1</sup> li<sup>2</sup>* . . . . . Separated, as members of a family dispersed.  
 禮貌 *li<sup>3</sup> mao<sup>4</sup>* . . . . . Politeness; manners.  
 站立 *chan<sup>4</sup> li<sup>4</sup>* . . . . . To stand up, as persons.

189. 倆 *lia*, vulgar for *liang*, two.

- 倆三 *lia<sup>3</sup> sa<sup>1</sup>* . . . . . Two or three.

190. 兩 *liang*, the Chinese ounce.

- 商量 *shang<sup>1</sup> liang<sup>1</sup>* . . . . . To consult together.  
 涼熱 *liang<sup>2</sup> jo<sup>4</sup>* . . . . . Cool and hot.  
 斤兩 *chin<sup>1</sup> liang<sup>3</sup>* . . . . . Catties and ounces.  
 原諒 *yüan<sup>2</sup> liang<sup>4</sup>* . . . . . To pardon.



191. 了 *liao*, to end; to complete.

- 無聊 *wu<sup>2</sup> liao<sup>2</sup>* . . . . . In despair; *lit.*, without resource.  
 了斷 *liao<sup>3</sup> tuan<sup>4</sup>* . . . . . To decide definitely, as a case in court; the decision of a case.  
 材料 *ts'ai<sup>2</sup> liao<sup>4</sup>* . . . . . Materials; *e.g.*, building materials.

192. 裂 *lieh*, arrayed in order.

- 罷咧 *pa<sup>4</sup> lieh<sup>1</sup>* . . . . . An interjection, common at the end of a sentence, = that's all about it.  
 瞎咧咧 *hsia<sup>1</sup> lieh<sup>2</sup> lieh<sup>2</sup>* . . . . . Whining of small children; in grown-up people, maudlin, as of the speech of a drunken man; also, to talk nonsense. *N.B.*—Emphasise the first *lieh*.  
 咧嘴 *lieh<sup>3</sup> tsui<sup>3</sup>* . . . . . To draw down the corners of the mouth in a way indicative of contempt or hostility. Note *lieh* nearly *lieh<sup>2</sup>*.  
 擺列 *pai<sup>3</sup> lieh<sup>4</sup>* . . . . . To array at given distances; *e.g.*, a rank of soldiers.

193. 連 *lien*, to unite.

- 連上 *lien<sup>1</sup> shang* . . . . . United; coupled; to couple.  
 憐恤 *lien<sup>2</sup> hsi<sup>4</sup>* . . . . . To compassionate.  
 臉面 *lien<sup>3</sup> mien<sup>4</sup>* . . . . . The face.  
 練習 *lien<sup>4</sup> hsi<sup>2</sup>* . . . . . To practise; practised in.

194. 林 *lin*, a forest; a grove.

- 淋拉起來 *lin<sup>1</sup> la<sup>1</sup> ch'i<sup>3</sup> lai<sup>2</sup>* . . . . . Began to drizzle.  
 樹林子 *shu<sup>4</sup> lin<sup>2</sup> tzu* . . . . . A forest.  
 房樑 *fang<sup>2</sup> lin<sup>3</sup>* . . . . . The cross-beams of a roof.  
 租賃 *tsu<sup>1</sup> lin<sup>4</sup>* . . . . . To hire [a room or house].

195. 另 *ling*, additional.

- 零碎 *ling<sup>2</sup> sui<sup>4</sup>* . . . . . Fragments; odds and ends.  
 領袖 *ling<sup>3</sup> hsiu<sup>4</sup>*. See under 120, *hsiu*.  
 另外 *ling<sup>4</sup> wai<sup>4</sup>* . . . . . Separately; additionally.

196. 略 *lio*, originally, to lay out ground, *e.g.*, in fields. See *lieh* (202), *lio* (204).

- 謀略 *mou<sup>2</sup> lio<sup>4</sup>* . . . . . Strategical combinations; plan of a campaign.

197. 留 *liu*, to detain; to keep.

- 遛打 *liu<sup>1</sup> ta* . . . . . To stroll; *ta* atonic.  
 收留 *shou<sup>1</sup> liu<sup>2</sup>* . . . . . To take in, to give hospitality to, a person for a certain length of time.  
 楊柳 *yang<sup>2</sup> liu<sup>3</sup>* . . . . . The willow.  
 五六 *wu<sup>3</sup> liu<sup>4</sup>* . . . . . Five or six.

198. 騾 *lo*, a mule.

- 捋起袖子 *lo<sup>1</sup> ch'i<sup>3</sup> hsiu<sup>4</sup> tzu* . . . . . To tuck up the sleeves.  
 騾馬 *lo<sup>2</sup> ma<sup>3</sup>* . . . . . Mules and horses.  
 裸身 *lo<sup>3</sup> shên<sup>1</sup>* . . . . . Stark naked.  
 駱駝 *lo<sup>4</sup> 'o<sup>2</sup>* . . . . . A camel.

199. 陋 *lou*, mean, in spirit or appearance; used only in combination.

- 樓衣裳 *lou<sup>1</sup> i<sup>1</sup> shang<sup>1</sup>* . . . . . To hold up the skirts of one's long dress.  
 樓房 *lou<sup>2</sup> fang<sup>2</sup>* . . . . . A house with an upper story.  
 酒篋 *chiu<sup>3</sup> lou<sup>3</sup>* . . . . . Wine baskets; large wicker bottles lined with oiled paper. Note *chiu<sup>3</sup>* does not here become *chiu<sup>2</sup>*.  
 鄙陋 *pi<sup>4</sup> lou<sup>4</sup>* . . . . . Mean-spirited; vulgar-minded; ungentlemanlike in conduct.

200. 律 *lï*, a statute.

- 驢馬 *lï<sup>2</sup> ma<sup>3</sup>* . . . . . Asses and horses.  
 屢次 *lï<sup>3</sup> tz'ü<sup>4</sup>* . . . . . Several times; repeatedly.  
 律例 *lï<sup>4</sup> li<sup>4</sup>* . . . . . Statutes and minor enactments.

201. 戀 *lian*, affection for one's family, birthplace, etc.

- 依戀 *i<sup>1</sup> lian<sup>4</sup> or lien<sup>4</sup>* . . . . . To cling affectionately to family, home, friends, etc.

202. 略 *lüeh*. See *lio* (196). It is hard to say when this character is pronounced *lüeh* and when *lio*.

- 忽略 *hu<sup>1</sup> lüeh<sup>4</sup>* . . . . . From carelessness, from indifference . . . .

203. 掄 *lün*, to whirl round.

- 混掄 *huén<sup>4</sup> lün<sup>1</sup>* . . . . . Whirling madly round, *sc.*, a staff or the like.  
 淋淫 *lün<sup>2</sup> shih<sup>1</sup>* . . . . . Soaked with rain. See under 194, *lin*.  
 淋淫 *lün<sup>3</sup> tzi* . . . . . A characterless word meaning a weal.

204. 略 *lio*. See *lio* (196) and *lüeh* (202).

- 大略 *ta<sup>4</sup> lio<sup>4</sup>* . . . . . General outline.

205. 路 *lu*, a road.

- 嘟嚕 *tu<sup>1</sup> lu<sup>1</sup>* . . . . . A bunch of grapes, cash, fish, etc.; a sound like *turrah*, of common occurrence in Mongolian; hence, applied to thick guttural speech of any man.  
 爐灶 *lu<sup>2</sup> tsao<sup>4</sup>* . . . . . A kitchen fire.  
 船櫓 *ch'uan<sup>2</sup> lu<sup>3</sup>* . . . . . The stern paddle of a junk, commonly called a "yuloh."  
 道路 *tao<sup>4</sup> lu<sup>4</sup>* . . . . . Roads and ways.

206. 亂 *luan*, confused; disorderly.

- 雜亂 *tsa<sup>2</sup> luan<sup>4</sup>* . . . . . Of things jumbled together.

207. 論 *lun*, to speak of; to discuss a matter.

- 車輪 *ch'ê<sup>1</sup> lun<sup>2</sup>* . . . . . The wheel of a cart.  
 囫圇 *hu<sup>2</sup> lun<sup>3</sup>* . . . . . In the gross, without distinction of quality; of bolting down a fruit whole; commonly *hu<sup>2</sup> lun*.  
 無論 *wu<sup>2</sup> lun<sup>4</sup>* . . . . . Not to speak of=setting apart something already spoken of.

208. 龍 *lung*, the dragon.

- 窟窿 *k'ui<sup>1</sup> lung<sup>1</sup>* . . . . . A hole.  
 龍虎榜 *lung<sup>2</sup> hu<sup>3</sup> pang<sup>3</sup>* . . . . . The published list of passed graduates; *lit.*, the roll, or placard, of dragons and tigers. *See* note on *hu<sup>3</sup>* (102).  
 瓦隴 *wa<sup>3</sup> lung<sup>3</sup>* . . . . . The lines or furrows between the tiles of a roof. Note *wa<sup>3</sup>* nearly *wa<sup>2</sup>*.  
 胡弄局 *hu<sup>4</sup> lung<sup>4</sup> chü<sup>2</sup>* . . . . . Of any thing or affair which *seems* all right, but has been so made or managed as to be worthless: *hu<sup>4</sup> lung*, to take in by words or deeds; *chü*, properly, a chess-board.

209. 馬 *ma*, the horse.

- 爹媽 *tieh<sup>1</sup> ma<sup>1</sup>* . . . . . Daddy and mammy.  
 麻木 *ma<sup>2</sup> mu<sup>4</sup>* . . . . . Numb, as a foot asleep, a paralytic limb.  
 馬鞍 *ma<sup>3</sup> an<sup>1</sup>* . . . . . A saddle.  
 打罵 *ta<sup>3</sup> ma<sup>4</sup>* . . . . . Blows and curses; abuse.

210. 買 *mai*, to buy.

- 葬埋 *tsang<sup>4</sup> mai<sup>2</sup>* . . . . . To bury.  
 收買 *shou<sup>1</sup> mai<sup>3</sup>* . . . . . To buy things brought to one for sale.  
 發賣 *fa<sup>1</sup> mai<sup>4</sup>* . . . . . For sale; to sell or expose to sale.

211. 慢 *man*, slow.

- 顛頂 *man<sup>1</sup> han<sup>1</sup>* . . . . . Dilatory; the opposite of 簡決 (*chien chieh*), to decide promptly, summarily.  
 隱瞞 *yin<sup>3</sup> man<sup>2</sup>* . . . . . Close, as the opposite of talkative, outspoken.  
 豐滿 *feng<sup>1</sup> man<sup>3</sup>* . . . . . Abundant, *sc.*, as a dinner; *feng tsu*, plentiful, as a year.  
 快慢 *k'uai<sup>4</sup> man<sup>4</sup>* . . . . . Quick and slow; the speed of.

212. 忙 *mang*, hurried; hasty.

- 白茫茫 *pai<sup>2</sup> mang<sup>1</sup> mang<sup>1</sup>* . . . . . The brightness of a large sheet of water. Cf. *hao hao*, Part V, Lesson XCI, Note 4.  
 急忙 *chi<sup>2</sup> mang<sup>2</sup>* . . . . . Haste (not hurry); without loss of time.  
 鹵莽 *lu<sup>3</sup> mang<sup>3</sup>* . . . . . In a rough-and-tumble style; applied by an ancient philosopher to his own carelessness as a farmer. Observe *lu<sup>3</sup>* nearly *lu<sup>2</sup>* before *mang<sup>3</sup>*.

213. 毛 *mao*, hair.

- 貓狗 *mao<sup>1</sup> koi<sup>3</sup>* . . . . . Cats and dogs; in such phrases as what a noise they make, etc.  
 羽毛 *yü<sup>3</sup> mao<sup>2</sup>* . . . . . Feathers; *lit.*, feathers and hair.  
 卯刻 *mao<sup>3</sup> k'ei<sup>4</sup>* . . . . . The fourth of the 12 two-hour periods of the Chinese day; say, 5 to 7 A.M.  
 相貌 *hsiang<sup>4</sup> mao<sup>4</sup>* . . . . . Appearance of the face; the countenance.

214. 美 *mei*, beautiful (of woman's beauty).

- 煤炭 *mei<sup>2</sup> t'an<sup>4</sup>* . . . . . Coal and charcoal.  
 美貌 *mei<sup>3</sup> mao<sup>4</sup>* . . . . . Handsome countenance (of a woman).  
 愚昧 *yü<sup>2</sup> mei<sup>4</sup>* . . . . . Stupid; used of one's own humble opinion.



215. 門 *mén*, a gate; a door.

捫 綵 *mén<sup>1</sup> sun<sup>1</sup>* . . . . . Groping, as in the dark: *mén*, to press the hand on; *sun*, to move it, smoothing or patting the object.

門 扇 *mén<sup>2</sup> shan<sup>4</sup>* . . . . . The leaf of a door.

憂 悶 *yu<sup>1</sup> mén<sup>4</sup>* . . . . . Sad: *yu*, grief; *mén*, joylessness.

216. 夢 *méng*, a dream.

蒙 了 去 *méng<sup>1</sup> liao ch'ü* . . . . . To make away with; to swindle out of.

結 盟 *chieh<sup>2</sup> méng<sup>2</sup>* . . . . . To bind oneself by an oath, to Heaven or to man.

勇 猛 *yung<sup>3</sup> méng<sup>3</sup>* . . . . . Ardour in fight, in study, etc. Note *yung<sup>3</sup>* nearly *yung<sup>2</sup>* before *méng<sup>3</sup>*.

睡 夢 *shui<sup>4</sup> méng<sup>4</sup>* . . . . . To dream.

217. 米 *mǐ*, rice with the husk off.

眯 縫 眼 *mǐ<sup>1</sup> fēng<sup>2</sup> yen<sup>3</sup>* . . . . . Eyes nearly closed by nature.

迷 惑 *mǐ<sup>2</sup> huo<sup>4</sup>* . . . . . Blindness of a vicious mind; all abroad, as a person who has lost his way.

米 糧 *mǐ<sup>3</sup> liang<sup>2</sup>* . . . . . Food in general; as we say, bread.

機 密 *chǐ<sup>1</sup> mǐ<sup>4</sup>* . . . . . Close, in word or deed.

218. 苗 *miao*, the young blade of corn, etc.

喵喵的貓叫 *miao<sup>1</sup> miao<sup>1</sup> ti mao<sup>1</sup> chiao<sup>4</sup>* The mewling of cats.

禾 苗 *ho<sup>2</sup> miao<sup>2</sup>* . . . . . The young blade of corn.

藐 小 *miao<sup>3</sup> hsiao<sup>3</sup>* . . . . . Small; of insignificant dimension; used contemptuously or not. Observe *miao<sup>3</sup>* nearly *miao<sup>2</sup>* before *hsiao<sup>3</sup>*.

廟 宇 *miao<sup>4</sup> yü<sup>1</sup>* . . . . . Temples in general; *yü<sup>1</sup>* properly *yü<sup>3</sup>*.

219. 滅 *miēh*, to extinguish.

咩咩的羊叫 *miēh<sup>1</sup> miēh<sup>1</sup> ti yang<sup>2</sup> chiao<sup>4</sup>* The baa-ing of sheep.

滅 火 *miēh<sup>4</sup> huo<sup>3</sup>* . . . . . To extinguish a light or a fire.

220. 面 *mien*, the face.

綿 花 *mien<sup>2</sup> hua<sup>1</sup>* . . . . . Cotton.

勉 力 *mien<sup>3</sup> li<sup>4</sup>* . . . . . To exert oneself.

臉 面 *lien<sup>3</sup> mien<sup>4</sup>* . . . . . The face.

221. 民 *min*, the people, as distinct from the Government.

民 人 *min<sup>2</sup> jén<sup>2</sup>* . . . . . The people; one of the people, as distinct from the Bannermen.

憐 憫 *lien<sup>2</sup> min<sup>3</sup>* . . . . . To feel pity; *lien hsü* (see *lien<sup>2</sup>*, under 193) is to show pity.

222. 名 *ming*, a name.

姓 名 *hsing<sup>4</sup> ming<sup>2</sup>* . . . . . Name and surname.

性 命 *hsing<sup>4</sup> ming<sup>4</sup>* . . . . . Life; as in the phrase, cases of life and death, etc.

223. 謬 *miu*, perverse.

謬 妄 *miu<sup>4</sup> wang<sup>4</sup>* . . . . . Atrocious and wrong; e.g., aspirations or actions.

224. 末 *mo*, the end or tip.

- 摩不著 *mo<sup>1</sup> pu<sup>4</sup> chao<sup>2</sup>* . . . . . To fail to find or discover (*mo<sup>2</sup>*, to grope for).  
 蘑菇 *mo<sup>2</sup> ku<sup>1</sup>* . . . . . A mushroom.  
 塗抹 *t'u<sup>2</sup> mo<sup>3</sup>* . . . . . To blot out a character.  
 始末 *shih<sup>3</sup> mo<sup>4</sup>* . . . . . From beginning to end (of a story).

225. 謀 *mou*, to plot; a plan.

- 圖謀 *t'u<sup>2</sup> mou<sup>2</sup>* . . . . . To lay plans, for good or for evil.  
 某人 *mou<sup>3</sup> jén<sup>2</sup>* . . . . . A certain man; So-and-so.

226. 木 *mu*, a tree.

- 模樣 *mu<sup>2</sup> yang<sup>4</sup>* . . . . . Style, appearance, of men or things; *mu<sup>2</sup>* alone, a mould.  
 父母 *fu<sup>4</sup> mu<sup>3</sup>* . . . . . Father and mother.  
 草木 *ts'ao<sup>3</sup> mu<sup>4</sup>* . . . . . Plants and trees; the vegetable kingdom.

227. 那 *na*, the demonstrative pronoun *that*.

- 在這兒那 *tsai<sup>4</sup> ché<sup>4</sup> 'rh na<sup>1</sup>* . . . . Here; in this place. Note *na*, simply an expletive.  
 拏賊 *na<sup>2</sup> tsei<sup>2</sup>* . . . . . To seize a thief.  
 那個 *na<sup>3</sup> ko<sup>4</sup>* . . . . . Which one? Which?  
 那裏 *na<sup>4</sup> li* . . . . . That place; there. Note *li<sup>3</sup>* in *li-t'ou*; but in *na<sup>4</sup>-li*, there, nearly *li<sup>4</sup>*; also in *na<sup>3</sup>-li*, where? the latter *na* consequently remaining *na<sup>3</sup>*.

228. 奶 *nai*, milk.

- 牛奶 *nin<sup>2</sup> nai<sup>3</sup>* . . . . . Cow's milk.  
 耐時 *nai<sup>4</sup> shih<sup>2</sup>* . . . . . Putting up with the fortunes of the hour.

229. 男 *nan*, the male; man.

- 喃喃嚶語 *nan<sup>1</sup> nan<sup>1</sup> i<sup>4</sup> yü<sup>3</sup>* . . . . The babbling of a person in a dream.  
 男婦 *nan<sup>2</sup> fu<sup>4</sup>* . . . . . Men and women; politely said of persons of both sexes suffering by any general calamity.  
 災難 *tsai<sup>1</sup> nan<sup>4</sup>* . . . . . Calamity. Note *nan*, difficult, read *nan<sup>2</sup>*.

230. 囊 *nang*, a bag; a purse.

- 唧嚶 *tu<sup>1</sup> nang<sup>1</sup>* . . . . . To mumble; to talk indistinctly; to babble, as a baby.  
 囊袋 *nang<sup>2</sup> tai<sup>4</sup>* . . . . . A money bag or purse hung from the waist.  
 攞了一刀子 *nang<sup>3</sup> liao i<sup>4</sup> tao<sup>1</sup> tzu* . . . . To have run a knife into [a man]. Note *liao* enclitic.  
 纏鼻子 *nang<sup>4</sup> pi<sup>2</sup> tzu* . . . . . Applied to the sound of a voice, a nasal twang, or voice impeded by a cold.

231. 鬧 *nao*, properly, noise of voices; very commonly, to be angry; also, of things that should not happen, to happen; as we say, war, plague, or less matters, *broke out*.

- 撓着 *nao<sup>1</sup> cho* . . . . . Fingering; fiddling with.  
 錢鈸 *nao<sup>2</sup> po<sup>2</sup>* . . . . . Cymbals, great and small.  
 煩惱 *fan<sup>2</sup> nao<sup>3</sup>* . . . . . In great trouble.  
 熱鬧 *jo<sup>4</sup> nao<sup>4</sup>* . . . . . Noisy, bustling, as a fair, a street, etc.

232. 內 *nei*, inside.  
 內外 *nei<sup>4</sup> wai<sup>4</sup>* . . . . . Within and without; inner and outer; native and foreigner.  
 凍餓 *tung<sup>4</sup> nei<sup>3</sup>* . . . . . Cold and hunger (approaching starvation).
233. 嫩 *nén*, tender, as meat, young sprouts; the bones and flesh of a young child are *nén*.  
 老嫩 *lao<sup>3</sup> nèn<sup>4</sup>* . . . . . Tough and tender, of meat, young plants.
234. 能 *néng*, to be able.  
 才能 *ts'ai<sup>2</sup> néng<sup>2</sup>* . . . . . Capacity; ability.  
 道兒溝 *tao<sup>4</sup> ér<sup>h</sup> néng<sup>4</sup>* . . . . . The roads are sticky.
235. 你 *ni*, thou.  
 泥土 *ní<sup>2</sup> t'u<sup>3</sup>* . . . . . Dirt, as on a travel-soiled dress, in an unclean room, etc.  
 擬議 *ní<sup>3</sup> í<sup>4</sup>* . . . . . To suggest; to propose for, or after, deliberation.  
 藏匿 *ts'ang<sup>2</sup> ní<sup>4</sup>* . . . . . To hide (*act.* and *neut.*) with evil intent.
236. 娘 *niang*, a mother; in the plural, women.  
 爹娘 *tiéh<sup>1</sup> niang<sup>2</sup>* . . . . . Daddy and mammy.  
 蘊釀 *yün<sup>4</sup> niang<sup>4</sup>* . . . . . Brewing up, as for a storm; fermenting, as liquor.
237. 鳥 *niao*, a bird.  
 嗶嗶的貓叫 *niao<sup>1</sup> niao<sup>1</sup> ti mao<sup>1</sup> chiao<sup>4</sup>* Cats' mewling.  
 鳥獸 *niao<sup>3</sup> shou<sup>4</sup>* . . . . . Birds and beasts.  
 屎尿 *shih<sup>3</sup> niao<sup>4</sup>* . . . . . Filth; *lit.*, dung and urine.
238. 捏 *nieh*, to work with the fingers.  
 捏弄 *nieh<sup>1</sup> nung<sup>4</sup>* . . . . . To mould, as clay; to knead, as dough.  
 呆獸 *nieh<sup>2</sup> tai<sup>1</sup>* . . . . . Loutish; stupid in appearance.  
 罪孽 *tsui<sup>4</sup> nieh<sup>4</sup>* . . . . . The retribution of sin done in a previous existence = ill-fortune.
239. 念 *nien*, to think of; to remember; also, to read.  
 拈花 *nien<sup>1</sup> hua<sup>1</sup>* . . . . . To pick flowers.  
 年月 *nien<sup>2</sup> yüeh<sup>4</sup>* . . . . . Years and months.  
 捻匪 *nien<sup>3</sup> fei<sup>3</sup>* . . . . . The Nien-fei, *lit.* Filchers, a banditti who infested the borders of Shantung and Honan. Observe the *nien<sup>3</sup>* nearly *nien<sup>2</sup>* because followed by *fei<sup>3</sup>*.  
 念誦 *nien<sup>4</sup> sung<sup>4</sup>* . . . . . To recite, as the Buddhist priest his books.
240. 您 *nin*, in Peking a polite form of the second person.  
 您納 *nin<sup>2</sup> na<sup>4</sup>* . . . . . The same as *nin*.
241. 寧 *ning*, tranquility. This character was properly written 寧, but being the second in MIEN NING, the name of the Emperor the style of whose reign was Tao Kuang, was altered as the law requires. The form below is also admissible.  
 安甯 *an<sup>1</sup> ning<sup>2</sup>* . . . . . In a state of peace.  
 搗壞 *ning<sup>3</sup> huai<sup>4</sup>* . . . . . To spoil by fiddling with or wrenching.  
 佞口 *ning<sup>4</sup> k'ow<sup>3</sup>* . . . . . A specious, glib talker; *lit.*, an eloquent mouth, = a smooth tongue.



242. 虐 *nio*, tyrannical.

暴虐 *paó<sup>4</sup> nio<sup>4</sup>* . . . . . Passionate and tyrannical; tyranny.

243. 牛 *niu*, the ox.

妞兒 *niu<sup>1</sup> 'rh* . . . . . One's little girl.

牛馬 *niu<sup>2</sup> ma<sup>3</sup>* . . . . . Oxen and horses; one's cattle.

鈕扣 *niu<sup>3</sup> k'ou<sup>4</sup>* . . . . . Buttons of a Chinese dress; *k'ou-tzü* are, strictly, flat buttons; *niu-tzü*, round.

拗不過來 *niu<sup>4</sup> pu kuo<sup>4</sup> lai<sup>2</sup>* . . . . There is no bringing him round or over.

244. 挪 *no*, to move from one place to another.

挪移 *no<sup>2</sup> i<sup>3</sup>* . . . . . To shift one's residence; of officials, to misapply public money.

懦弱 *no<sup>4</sup> jo<sup>4</sup>* . . . . . Imbecile; of no ability.

245. 耨 *nou*, to weed.

耕耨 *k'ing<sup>1</sup> nou<sup>4</sup>* . . . . . To till and to weed; agricultural operations.

246. 女 *nü*, woman.

男女 *nan<sup>2</sup> nü<sup>3</sup>* . . . . . Male and female; man and woman; husband and wife.

247. 虐 *nüeh*. See *nio* (242).248. 虐 *nüo*. See *nio* (242).249. 奴 *nu*, a slave; when alone, not applied to women.

奴僕 *nu<sup>2</sup> p'u<sup>2</sup>* . . . . . A slave; one's slaves in general; also, one's servants.

努力 *nu<sup>3</sup> li<sup>4</sup>* . . . . . To exert oneself.

喜怒 *hsi<sup>3</sup> nu<sup>4</sup>* . . . . . Temper 不常 (*pu ch'ang*) uneven.

250. 暖 *nuan* (also *nan*), warm, as weather, clothes, room, etc.

暖和 *nuan<sup>3</sup> ho<sup>2</sup>* . . . . . Warm; also read *nan<sup>3</sup> huo<sup>4</sup>*.

251. 嫩 *nun*. See *nén* (233).

老嫩 *lao<sup>3</sup> nun<sup>4</sup>*. See *nén<sup>4</sup>*, under 233.

252. 濃 *nung*, of liquids, thick; especially with reference to colours.

濃淡 *nung<sup>2</sup> tan<sup>4</sup>* . . . . . (Of colours) deep and faint.

擺弄 *pai<sup>3</sup> nung<sup>4</sup>* . . . . . To busy oneself about, as one's garden, etc.; also, to meddle with, to fiddle with.

253. 訛 *o*, *ngo*, to deceive [people].

哦一聲 *o<sup>1</sup> i shêng<sup>1</sup>* . . . . . To give an *o* of assent.

訛錯 *o<sup>2</sup> ts'o<sup>4</sup>* . . . . . Error, in reporting, copying, etc.

善惡 *shan<sup>4</sup> o<sup>4</sup>* . . . . . Virtue and vice; the virtuous and the vicious.

254. 偶 *ou*, *ngou*, properly, an image; hence, of times concurring; accidentally.

毆打 *ou<sup>1</sup> ta<sup>3</sup>* . . . . . To beat.

偶然 *ou<sup>3</sup> jan<sup>2</sup>* . . . . . Accidentally; *q.d.*, it occurred thus.

嘔氣 *ou<sup>4</sup> ch'i<sup>4</sup>* . . . . . To provoke a man to anger by one's words; *lit.*, to spit [that which causes] wrath.

255. 罷 *pa*, to cause to cease.八九 *pa<sup>1</sup> chin<sup>3</sup>* . . . . . Eight or nine.提拔 *t'i<sup>2</sup> pa<sup>2</sup>* . . . . . To prefer, or give a chance to, one man before another.把持 *pa<sup>3</sup> ch'ih<sup>2</sup>* . . . . . To engross power, business. There is another expression for usurpation of high authority.罷了 *pa<sup>4</sup> liao* . . . . . It is ended; or, that is all about it.256. 怕 *p'a*, to fear.趴下 *p'a<sup>1</sup> hsiā* . . . . . To crouch, as a dog; to go down on one's hands and knees.扒桿兒 *p'a<sup>2</sup> kan<sup>1</sup> 'rh* . . . . . To climb up a mast or pole.恐怕 *k'ung<sup>3</sup> p'a<sup>4</sup>* . . . . . To fear.257. 拜 *pai*, to salute; hence, to visit.攤開 *pai<sup>1</sup> k'ai<sup>1</sup>* . . . . . To break open with the two hands, as an apple, etc.黑白 *hei<sup>1</sup> pai<sup>2</sup>* . . . . . Black and white. See under 97.擺列 *pai<sup>3</sup> lieh<sup>4</sup>* . . . . . See under 192.拜客 *pai<sup>4</sup> k'o<sup>4</sup>* . . . . . To visit a person; the paying of visits.258. 派 *p'ai*, to distribute; hence, very commonly, to send on a mission or errand.拍打 *p'ai<sup>1</sup> ta* . . . . . To tap with the hand, somewhat hard; e.g., a box, to see whether it is full or empty; a dress, to shake the dust out of it; *ta* atonic.木牌 *mu<sup>4</sup> p'ai<sup>2</sup>* . . . . . A wooden board or tablet, such as is carried in processions.一屁股瓢下 *i<sup>2</sup> p'i<sup>4</sup> ku<sup>3</sup> p'ai<sup>3</sup> hsia* . Popped himself down; said of an ill-bred person who takes a seat uninvited.分派 *fén<sup>1</sup> p'ai<sup>4</sup>* . . . . . To send in different directions; to apportion duties to different persons.259. 半 *pan*, the half.輪班 *lun<sup>2</sup> pan<sup>1</sup>* . . . . . To serve in turn. See *pan*, Part III, 414.板片 *pan<sup>3</sup> p'ien<sup>4</sup>* . . . . . Small boards or pieces of wood; e.g., the blocks cut for Chinese printing.整半 *chêng<sup>3</sup> pan<sup>4</sup>* . . . . . The whole and the half.260. 盼 *p'an*, to look for anxiously.高攀 *kao<sup>1</sup> p'an<sup>1</sup>* . . . . . (Modestly) I have the honour of his acquaintance; *p'an*, in the sense of drawing towards one, e.g., a branch one wants to break off: *kao p'an*, I draw to me the lofty [branch].盤查 *p'an<sup>2</sup> ch'a<sup>2</sup>* . . . . . To search, as the guard at a gate, Customs barrier, etc.; *p'an<sup>3</sup>*, a bowl, a bath, a receptacle. See Part III, Exercise XV, 7, Obs. 4.盼望 *p'an<sup>4</sup> wang<sup>4</sup>* . . . . . To look for; to hope for; *sc.*, the coming of a person, a better state of things, etc.261. 幫 *pang*, to help.幫助 *pang<sup>1</sup> chu<sup>4</sup>* . . . . . To help.細綁 *k'uen<sup>3</sup> pang<sup>3</sup>* . . . . . To bind with cords—men, animals, boxes, etc. Note *k'uen<sup>3</sup>* nearly *k'un<sup>2</sup>* before *pang<sup>3</sup>*.毀謗 *hui<sup>3</sup> pang<sup>4</sup>* . . . . . To backbite; to ruin by censure, deserved or undeserved.

262. 旁 *p'ang*, the side of the person, a house, etc.

- 胖腫 *p'ang<sup>1</sup> chung<sup>3</sup>* . . . . . Swollen, as the body, a limb, a finger.  
 旁邊 *p'ang<sup>2</sup> pien<sup>1</sup>* . . . . . The side; by the side of.  
 吹噓 *ch'ui<sup>1</sup> p'ang<sup>3</sup>* . . . . . To brag of one's talents, fortune, etc.  
 胖瘦 *p'ang<sup>4</sup> shou<sup>4</sup>* . . . . . Fat and lean; *p'ang-tzŭ*, a corpulent person.

263. 包 *pao*, to wrap up; to envelop; hence, to enclose, enclosed.

- 包裹 *pao<sup>1</sup> kuo<sup>3</sup>* . . . . . To wrap up: *pao* singly, to wrap, as in paper, in a cloth, etc.; *kuo*, to tie round, as the head with a handkerchief; the dissyllable *pao kuo* might be used of the former act, but of the latter, *kuo* alone.  
 厚薄 *hou<sup>4</sup> pao<sup>2</sup>* . . . . . Thick and thin; morally, of feelings, of intimacy.  
 保護 *pao<sup>3</sup> hu<sup>4</sup>* . . . . . To succour; to take care of person or property, one's own or another's.  
 懷抱 *huai<sup>2</sup> pao<sup>4</sup>* . . . . . To carry in the bosom, as a child, an article.

264. 跑 *p'ao*, to run.

- 拋棄 *p'ao<sup>1</sup> ch'ŭ<sup>4</sup>* . . . . . To fling away anything that is worn out, useless; also, money, goods.  
 袍褂 *p'ao<sup>2</sup> kua<sup>4</sup>* . . . . . *P'ao*, the long under-garments, *kua*, the long outer garment.  
 跑脫 *p'ao<sup>3</sup> t'ou<sup>1</sup>* . . . . . To run off, as a prisoner, a dog, etc.  
 槍礮 *ch'iang<sup>1</sup> p'ao<sup>4</sup>* . . . . . Small arms and artillery.

265. 北 *pei*, the north.

- 背負 *pei<sup>1</sup> fu<sup>4</sup>* . . . . . To carry on the back, as a child, a bundle.  
 南北 *nan<sup>2</sup> pei<sup>3</sup>* . . . . . South and north.  
 向背 *hsiang<sup>4</sup> pei<sup>4</sup>* . . . . . Front and rear, of the person, a house; of things, where we speak of *face*, such as a clock, etc.

266. 陪 *p'ei*, to bear company; to be mate to.

- 披衣 *p'ei<sup>1</sup> ſ<sup>1</sup>* . . . . . To throw one's clothes on or over one, not buttoning, tying, etc.  
 陪伴 *p'ei<sup>2</sup> pan<sup>4</sup>* . . . . . To be a comrade to; to bear one company.  
 配偶 *p'ei<sup>4</sup> ou<sup>3</sup>* . . . . . To be mate to; well-mated; said of a well-matched married couple.

267. 本 *pên*, the root of a tree above the ground. See *kên* (154).

- 奔忙 *pên<sup>1</sup> mang<sup>2</sup>* . . . . . Running about in haste, as a man much occupied.  
 根本 *kên<sup>1</sup> pên<sup>3</sup>*. See under 154.  
 投奔 *t'ou<sup>2</sup> pên<sup>4</sup>* . . . . . To fly to a person or place for refuge; also, to put up at, as the house of a friend.

268. 盆 *p'ên*, a bowl; a basin.

- 噴水 *p'ên<sup>1</sup> shui<sup>3</sup>* . . . . . To spurt water out of the mouth, as over a floor to lay the dust, over materials in certain tailoring operations, etc.; *p'ên<sup>1</sup> hu<sup>2</sup>*, a watering pot.  
 盆罐 *p'ên<sup>2</sup> kuan<sup>4</sup>* . . . . . Earthenware; *lit.*, bowls and jars; *kuan* also, when of wood, meaning bucket.  
 噴香 *p'ên<sup>4</sup> hsiang<sup>1</sup>* . . . . . To smell agreeably, as flowers, savoury dishes.



269. 迸 *péng*, to jump; to leap.

綑緊 *péng<sup>1</sup> chin<sup>3</sup>* . . . . . To fasten tight, as the head of a drum; *péng* used of any similar tightening with cords, thongs, etc.

老蚌生珠 *lao<sup>3</sup> péng<sup>3</sup> shêng<sup>1</sup> chu<sup>1</sup>* . . . To have a child in one's old age; *péng<sup>3</sup>*, in Peking *pang<sup>3</sup>*, a clam.

迸跳 *péng<sup>4</sup> t'iao<sup>4</sup>* . . . . . To jump about, as a flea, a dog, etc.

270. 朋 *p'éng*, a friend; properly, from circumstances.

割烹 *ko<sup>1</sup> p'éng<sup>1</sup>* . . . . . Cookery; *lit.*, *ko*, to cut up the meat; *p'éng*, to fry it.

朋友 *p'éng<sup>2</sup> yu<sup>3</sup>* . . . . . Friends. See Part III, 636, 637.

手捧 *shou<sup>3</sup> p'éng<sup>3</sup>* . . . . . To hold up in the palms of the two hands joined together. Note *shou<sup>3</sup>* nearly *shou<sup>2</sup>*.

碰破 *p'éng<sup>4</sup> p'o<sup>4</sup>* . . . . . To break by violent contact with; collision.

271. 必 *pi*, necessary; must.

逼迫 *pi<sup>1</sup> p'o<sup>4</sup>* . . . . . To press hard, duly or unduly; oftener, the latter.

口鼻 *k'ou<sup>3</sup> pi<sup>2</sup>* . . . . . Features, face; *lit.*, mouth and nose (well or ill looking).

筆墨 *pi<sup>3</sup> mo<sup>4</sup>* . . . . . Pencils and ink; also, *fig.*, composition, literary merit.

務必 *wu<sup>4</sup> pi<sup>4</sup>* . . . . . Must positively; is sure to. Often *wu pi<sup>2</sup>*.

272. 皮 *p'i*, skin; hide.

批評 *pi<sup>1</sup> p'ing* . . . . . To criticise, to canvass the merits of, character, composition, etc.

皮毛 *pi<sup>2</sup> mao<sup>2</sup>* . . . . . The hair or fur of an animal.

癖好 *pi<sup>3</sup> hao<sup>4</sup>* . . . . . A hobby.

屁股 *pi<sup>4</sup> ku* . . . . . The buttocks; the breech.

273. 表 *piao*, the outside; hence, to make manifest; hence, a watch.

標文書 *piao<sup>1</sup> wén<sup>2</sup> shu<sup>1</sup>* . . . . . To date and punctuate an official document (with red ink).

表裏 *piao<sup>3</sup> li<sup>3</sup>* . . . . . Outside and inside; outer garment and its lining. Note *piao<sup>3</sup>* nearly *piao<sup>2</sup>* before *li<sup>3</sup>*.

鰾膠 *piao<sup>4</sup> chiao<sup>1</sup>* . . . . . Glue made from fishes' entrails and hides respectively. See Part VI, Chapter 30, Note 8.

274. 票 *p'iao*, originally, a gleam of fire.

漂沒 *p'iao<sup>1</sup> mo<sup>4</sup>* . . . . . Of a ship or anything tossing about in water; *q.d.*, now floating, now unseen.

嫖賭 *p'iao<sup>2</sup> tu<sup>3</sup>* . . . . . Addicted to women and play; profligacy in general.

漂布 *p'iao<sup>3</sup> pu<sup>4</sup>* . . . . . To bleach linen.

錢票子 *ch'ien<sup>2</sup> p'iao<sup>4</sup> tzü* . . . . . A cash note.

275. 別 *pieh*, to separate; different.

憋悶 *pieh<sup>1</sup> mén<sup>4</sup>* . . . . . Sad, as a person under restraint of mind or body; *pieh* is indicative of matter in a condition of repression; *e.g.*, as water in a hose, pus in an abscess, etc.

分別 *fên<sup>1</sup> pieh<sup>2</sup>* . . . . . To distinguish, the distinction of, one from another.

齙嘴子 *pieh<sup>3</sup> tsui<sup>3</sup> tzü* . . . . . A toothless person. Note *pieh<sup>3</sup>* nearly *pieh<sup>2</sup>* before *tsui<sup>3</sup>*.

犛拗 *pieh<sup>4</sup> nis* . . . . . Stiff-necked; not to be brought round.

276. 撇 *p'ieh*, to sweep or brush aside with the hand; *fig.* of changing the subject in conversation.

撇開 *p'ieh<sup>1</sup> kai<sup>1</sup>* . . . . . (See the line above.) This character is only another form of that in the example of *p'ieh<sup>3</sup>*.

撇了 *p'ieh<sup>3</sup> liao* . . . . . To have rejected, put away, a friend, anything. Note *liao<sup>3</sup>* enclitic, and read as *la* or *lo*; *p'ieh<sup>3</sup>* consequently still *p'ieh<sup>3</sup>*.

277. 扁 *p'ien*, flat.

邊沿 *p'ien<sup>1</sup> yen<sup>2</sup>* . . . . . The edge; along the edge.

圓扁 *yuan<sup>2</sup> p'ien<sup>3</sup>* . . . . . Round and flat.

方便 *fang<sup>1</sup> p'ien<sup>4</sup>* . . . . . Convenient.

278. 片 *p'ien*, a piece, as of wood, paper, etc.; a clause, as distinct from a sentence.

偏正 *p'ien<sup>1</sup> chêng<sup>4</sup>* . . . . . Slanting and upright; *fig.*, partial and impartial.

便宜 *p'ien<sup>2</sup> i<sup>4</sup>* . . . . . Cheap. Note *i<sup>4</sup>* properly *i<sup>2</sup>*.

愛騙 *ai<sup>4</sup> p'ien<sup>3</sup>* . . . . . Given to bragging; to parade one's talents, feats, wealth, position, etc.

片段 *p'ien<sup>4</sup> tuan<sup>4</sup>* . . . . . *Lit.*, clauses and sentences, but=phraseology or composition which is connected and complete. See Part V, Lesson II, 2.

279. 賓 *pin*, a guest.

賓主 *pin<sup>1</sup> chu<sup>3</sup>* . . . . . Guest and host.

殯葬 *pin<sup>4</sup> tsang<sup>4</sup>* . . . . . To bury; a funeral: *pin*, to carry and escort the coffin; *tsang*, to inter it.

280. 貧 *p'in*, poor.

拚命 *p'in<sup>1</sup> ming<sup>4</sup>* . . . . . To expose one's life recklessly; to stake one's existence against that of another person; *lit.*, to fling it away; *p'in* also read *p'an<sup>4</sup>*.

貧窮 *p'in<sup>2</sup> ch'ung<sup>2</sup>*. See under 47.

品級 *p'in<sup>3</sup> chi<sup>2</sup>* . . . . . Official grade; *lit.*, class and step.

牝牡 *p'in<sup>4</sup> mu<sup>3</sup>* . . . . . (Politely) the male and female of animals: *mu ma*, a stallion; *p'in niu*, a cow.

281. 兵 *ping*, a soldier.

兵丁 *ping<sup>1</sup> ting<sup>1</sup>* . . . . . A soldier; *ting*, properly, an adult male, a male aged sixteen.

稟報 *ping<sup>3</sup> pao<sup>4</sup>* . . . . . To report or state to a superior; *ping*, ordinarily rendered petition; *pao*, to announce, to give notice of.

疾病 *chi<sup>2</sup> ping<sup>4</sup>* . . . . . In a bad way; in very bad health.

282. 憑 *p'ing*, to lean against; to rely on; hence, at the pleasure of.

砰磅 *p'ing<sup>1</sup> p'ang<sup>1</sup>* . . . . . Of a crashing noise of any sort; *e.g.*, of a man in a rage, a house falling, etc.

憑據 *p'ing<sup>2</sup> chü<sup>4</sup>* . . . . . Proof; *q.d.*, what one leans on and takes hold of.

聘嫁 *p'ing<sup>4</sup> chia<sup>4</sup>* . . . . . To marry one's daughter; *lit.*, betrothal and [woman's] marriage; *p'ing* in Peking, *p'in<sup>4</sup>*.

283. 波 *po*, a wave of sea water or fresh.

- 水波 *shui<sup>3</sup> po<sup>1</sup>* . . . . . The ripple of water.  
 准駁 *chun<sup>3</sup> po<sup>2</sup>* . . . . . To authorise or disapprove a transaction or proposition officially.  
 播米 *po<sup>3</sup> mi<sup>3</sup>* . . . . . To winnow or cleanse rice, as in a *po<sup>4</sup>-chi*. Note *po<sup>3</sup>* nearly *po<sup>2</sup>*.  
 簸箕 *po<sup>4</sup> chi<sup>1</sup>* . . . . . A shallow wicker scoop in which dust or dirt may be gathered, grain winnowed, etc.; it is some three inches high at the back, with sides sloping down to the front.

284. 破 *p'o*, to break by collision, by letting fall.

- 土坡 *t'u<sup>3</sup> p'o<sup>1</sup>* . . . . . A mound or hillock of earth, natural or artificial.  
 老婆子 *lao<sup>3</sup> p'o<sup>2</sup> tzü* . . . . . An old woman.  
 筐羅 *p'o<sup>3</sup> lo<sup>1</sup>* . . . . . A shallow wicker basket; e.g., such as in the North carters feed their teams out of.  
 破碎 *p'o<sup>4</sup> sui<sup>4</sup>* . . . . . Smashed to pieces.

285. 不 *pou*; this pronunciation of *pu<sup>1</sup>*, not, is only used in poetry.286. 剖 *p'ou*, to rip open.

- 掬剗 *p'ou<sup>1</sup> k'o<sup>4</sup>* . . . . . Only colloquial in the quotation 掬剗在位 (*p'ou k'o tsai wei*), he is a grasping official. (Mencius.)  
 剖開 *p'ou<sup>3</sup> kai<sup>1</sup>* . . . . . To rip open a melon or any large fruit.

287. 不 *pu*, not; no.

- 我不 *wo<sup>3</sup> pu<sup>1</sup>* . . . . . I say no!  
 不是 *pu<sup>2</sup> shih<sup>4</sup>* . . . . . Not to be so; not to be right; hence, a fault.  
 補缺 *pu<sup>3</sup> ch'üeh<sup>1</sup>* . . . . . To fill a vacancy.  
 不可 *pu<sup>4</sup> k'o<sup>3</sup>* . . . . . It is not admissible; [I, you, he] ought not.

288. 普 *p'u*, universal.

- 鋪蓋 *p'u<sup>1</sup> kai<sup>4</sup>* . . . . . One's bedding.  
 葡萄 *p'u<sup>2</sup> t'ao* . . . . . Grapes; *t'ao* atonic.  
 普遍 *p'u<sup>3</sup> pien<sup>4</sup>* . . . . . In all parts or all sides.  
 鋪子 *p'u<sup>4</sup> tzü* . . . . . A shop; very commonly written 舖.

289. 灑, 洒 *sa*, to sprinkle.

- 撒手 *sa<sup>1</sup> shou<sup>3</sup>* . . . . . To loosen the hand; to let go; also, *fig.* of relaxing efforts.  
 一眼瞞著 *i<sup>4</sup> yen<sup>3</sup> sa<sup>2</sup> chao* . . . . . The eye suddenly lit on.  
 洒掃 *sa<sup>3</sup> sao<sup>3</sup>* . . . . . To sprinkle with water and sweep (a floor, etc.). Note *sa<sup>3</sup>* nearly *sa<sup>2</sup>* before *sao<sup>3</sup>*.  
 姓薩 *hsing<sup>4</sup> sa<sup>4</sup>* . . . . . He is called SA (a Manchu surname.)

290. 賽 *sai*, to rival; to pit oneself or another against.

- 顯頰 *sai<sup>4</sup> chia* . . . . . The cheeks; *chia* atonic.  
 賭賽 *tu<sup>3</sup> sai<sup>4</sup>* . . . . . To compete with; to bet.



291. 散 *san*, to disperse.三四 *san<sup>1</sup> ssü<sup>4</sup>* . . . . . Three or four.雨傘 *yii<sup>3</sup> san<sup>3</sup>* . . . . . An umbrella.散放 *san<sup>4</sup> fang<sup>4</sup>* . . . . . To distribute, as alms, food to the poor or to prisoners, pay to troops, small employés, etc.292. 桑 *sang*, the mulberry tree.桑梓 *sang<sup>1</sup> tsü<sup>3</sup>* . . . . . The mulberry and the *tsü* (a sort of cedar? WILLIAMS); the trees planted where a village was founded; hence, the home of one's fathers.嗓子 *sang<sup>3</sup> tsü* . . . . . The throat.喪氣 *sang<sup>4</sup> ch'i* . . . . . Ill-omened; *ch'i* atonic.293. 掃 *sao*, to sweep.騷擾 *sao<sup>1</sup> jao<sup>3</sup>* . . . . . To harass, as an oppressor the people, troops a country; in Peking, *tsao<sup>1</sup> jao<sup>3</sup>*, to give trouble (see Part V, Lesson LXXI, Note 4).掃地 *sao<sup>3</sup> ti<sup>4</sup>* . . . . . To sweep the ground.掃興 *sao<sup>4</sup> hsing<sup>4</sup>* . . . . . *Lit.*, swept away pleasure, happiness; a reverse of fortune; also, dejected.294. 嗇 *sé*, to love inordinately; to covet.吝嗇 *lin<sup>4</sup> sé<sup>4</sup>* . . . . . Niggardly.295. 森 *sén*, properly, dense, as foliage; hence used intensively.森嚴 *sén<sup>1</sup> yen<sup>2</sup>* . . . . . Very severe.296. 僧 *séng*, a Buddhist priest.僧道 *séng<sup>1</sup> tao<sup>4</sup>* . . . . . Priests, Buddhist and Taoist.297. 索 *so*, originally, a rope.蓑衣 *so<sup>1</sup> i<sup>1</sup>* . . . . . A straw rain coat.鎖上 *so<sup>3</sup> shang* . . . . . To lock, as a door, a box, etc.縮手 *so<sup>4</sup> shou<sup>3</sup>* . . . . . To desist; *lit.*, to draw back the hand.298. 搜 *sou*, to search, as a guard, police, etc.搜索 *son<sup>1</sup> ch'a<sup>2</sup>* . . . . . To search and examine.老叟 *lao<sup>3</sup> sou<sup>3</sup>* . . . . . Reverend Sir (classical). Note *lao<sup>3</sup>* nearly *lao<sup>2</sup>*.咳嗽 *k'e<sup>2</sup> sou<sup>4</sup>* . . . . . To cough.299. 素 *su*, properly, simple, unadorned.蘇州 *su<sup>1</sup> chou<sup>1</sup>* . . . . . Su-chou (Soochow), the prefecture of that name, in which stands the eastern capital of the province of Kiangsu.迅速 *hsun<sup>1</sup> su<sup>2</sup>* . . . . . In great haste; as fast as possible.平素 *p'ing<sup>2</sup> su<sup>4</sup>* . . . . . Heretofore; *lit.*, even and blank; here applied to past time un-interrupted.

300. 算 *suan*, to reckon.

酸的鹹的 *suan<sup>1</sup> ti hsien<sup>2</sup> ti* . . . Sour and salt; *suan hsien* used *fig.* in speaking of ability or inability to distinguish between good and evil, etc. Cf. our word *taste*.

算計 *suan<sup>4</sup> chi<sup>4</sup>* . . . To reckon up; also, to calculate an issue, etc.

301. 碎 *sui*, broken in fragments.

雖然 *sui<sup>1</sup> jan<sup>2</sup>* . . . Although.

跟隨 *kên<sup>1</sup> sui<sup>2</sup>* . . . Following [a person].

骨髓 *ku<sup>3</sup> sui<sup>3</sup>* . . . The marrow of the bones. Note *ku<sup>3</sup>* nearly *ku<sup>2</sup>* before *sui<sup>3</sup>*.

零碎 *ling<sup>2</sup> sui<sup>4</sup>* . . . Fragmentary; miscellaneous; odds and ends.

302. 孫 *sun*, a grandson.

子孫 *tzü<sup>3</sup> sun<sup>1</sup>* . . . Sons and grandsons; also, posterity in general.

損益 *sun<sup>3</sup> yi<sup>4</sup>* . . . Injury and advantage; the relative advantages of; also, modification, as of laws, usages, etc.

303. 送 *sung*, to accompany, as a visitor to the door.

松樹 *sung<sup>1</sup> shui<sup>4</sup>* . . . The fir tree.

毛骨悚然 *mao<sup>2</sup> ku<sup>3</sup> sung<sup>3</sup> jan<sup>2</sup>* . . . Horror-struck; *lit.*, hair and bones shuddering. Note that the tone of *ku<sup>3</sup>* is hardly modified, if at all, though followed by *sung<sup>3</sup>*.

迎送 *ying<sup>2</sup> sung<sup>4</sup>* . . . To welcome [the coming] and to speed [the parting guest].

304. 殺 *sha*, to kill.

殺死 *sha<sup>1</sup> ssü<sup>3</sup>* . . . To kill, *sc.*, human beings.

癡傻 *ch'ih<sup>1</sup> sha<sup>3</sup>* . . . A stupid, loutish-looking person. See Part V, Lesson XCIX, Note 7.

掣剪子剝一點 *na<sup>2</sup> chien<sup>3</sup> tzü sha<sup>4</sup> i<sup>4</sup> tien<sup>3</sup>* Snip a small piece off.

305. 曬 *shai*, the action of the sun's rays.

篩子 *shai<sup>1</sup> tzü* . . . A sieve.

骰子 *shai<sup>3</sup> tzü* . . . Dice; *shai* properly read *t'ou<sup>2</sup>*.

曬乾 *shai<sup>4</sup> kan<sup>1</sup>* . . . To dry, or be dried, by exposure to the sun.

306. 山 *shan*, a mountain.

山川 *shan<sup>1</sup> ch'uan<sup>1</sup>* . . . Hills and streams.

雷閃 *lei<sup>2</sup> shan<sup>3</sup>* . . . Thunder and lightning.

善惡 *shan<sup>4</sup> o<sup>4</sup>*. See under 79, 253.

307. 賞 *shang*, to bestow.

商量 *shang<sup>1</sup> liang<sup>1</sup>* . . . To consult with a person.

晌午 *shang<sup>2</sup> wu<sup>3</sup>* . . . Noon. Note *shang* properly *shang<sup>3</sup>*, but *shang<sup>2</sup>* before *wu<sup>3</sup>*; see Part III, 246.

賞賜 *shang<sup>3</sup> tzü<sup>4</sup>* . . . To confer on; to bestow on.

上下 *shang<sup>4</sup> hsia<sup>4</sup>* . . . Above and below; also, nearly, thereabouts.

308. 少 *shao*, few.

- 火燒 *huo<sup>3</sup> shao<sup>1</sup>* . . . . . Burned by fire; also, the name of a bun or cake.  
 刀勺 *tau<sup>1</sup> shao<sup>2</sup>* . . . . . Knives and spoons; kitchen hardware in general.  
 多少 *to<sup>1</sup> shao<sup>3</sup>* . . . . . How many? also, *to<sup>1</sup> shao<sup>4</sup>*, a good number, or, what a number?  
 老少 *lao<sup>3</sup> shao<sup>4</sup>* . . . . . Old and young.

309. 舌 *shé*, the tongue.

- 除欠 *shé<sup>1</sup> ch'ien<sup>4</sup>* . . . . . To owe; debt.  
 脣舌 *ch'un<sup>2</sup> shé<sup>2</sup>* . . . . . Lips and tongue; after *fei*, to expend, = much discussion.  
 棄捨 *ch'í<sup>4</sup> shé<sup>3</sup>* . . . . . To abandon, a house, a thing; to discard an acquaintance.  
 射箭 *shé<sup>4</sup> chien<sup>4</sup>* . . . . . To shoot arrows.

310. 身 *shén*, the body.

- 身體 *shén<sup>1</sup> t'í<sup>3</sup>* . . . . . The body; used in certain phrases only as more polite than *shén-tzŭ*.  
 神仙 *shén<sup>2</sup> hsien<sup>1</sup>* . . . . . Spirits and fairies; the latter being *shén* of a lower order.  
 審問 *shén<sup>3</sup> wén<sup>4</sup>* . . . . . To examine, as parties, witnesses, in a case civil or criminal.  
 甚是 *shén<sup>4</sup> shih<sup>4</sup>* . . . . . Very true; quite correct.

311. 生 *shéng*, to bear, as children; to be born.

- 生長 *shéng<sup>1</sup> chang<sup>3</sup>* . . . . . Born and bred.  
 繩子 *shéng<sup>2</sup> tzu<sup>4</sup>* . . . . . A cord.  
 各省 *ko<sup>4</sup> shéng<sup>3</sup>* . . . . . Every province.  
 贖下 *shéng<sup>4</sup> hsia<sup>4</sup>* . . . . . There remains [a balance, a surplus, a remnant, etc.].

312. 事 *shih*, affairs; an affair.

- 失落 *shih<sup>1</sup> lo<sup>4</sup>* . . . . . Lost, of a thing, not a person.  
 九十 *ch'iu<sup>3</sup> shih<sup>2</sup>* . . . . . Ninety; also, nine or ten.  
 使喚 *shih<sup>3</sup> huan<sup>4</sup>* . . . . . To employ a servant; to be employed as a servant.  
 事情 *shih<sup>4</sup> ch'ing<sup>2</sup>* . . . . . Affairs; an affair. Note *ch'ing* properly *ch'ing<sup>2</sup>*, but modified almost to *ch'ing<sup>1</sup>*.

313. 手 *shou*, the hand.

- 收拾 *shou<sup>1</sup> shih* . . . . . To mend; to put to rights; also, referring to a person, to serve him out: *shou*, to put away; *shih*, to pick up, atonic.  
 生熟 *shéng<sup>1</sup> shou<sup>2</sup>* . . . . . Raw and ripe, as fruits, etc.; of wild tribes, savage and reclaimed.  
 手足 *shou<sup>3</sup> tsu<sup>2</sup>* . . . . . Hand and foot = united as brothers.  
 禽獸 *ch'in<sup>2</sup> shou<sup>4</sup>* . . . . . Wild birds and wild beasts.

314. 書 *shu*, a book; a writing.

- 詩書 *shih<sup>1</sup> shu<sup>1</sup>* . . . . . The "Shu Ching," Canon of History, and the "Shih Ching," Canon of Poetry (commonly known as the Book of Odes); of persons, educated.  
 贖罪 *shu<sup>2</sup> tsui<sup>3</sup>* . . . . . To redeem, to pay ransom for, a crime.  
 數錢 *shu<sup>3</sup> ch'ien<sup>2</sup>* . . . . . To count cash.  
 數目 *shu<sup>4</sup> mu<sup>1</sup>* . . . . . The numbers; the number of.



315. 刷 *shua*, to brush.  
 刷洗 *shua<sup>1</sup> hsi<sup>3</sup>* . . . . . To brush and wash.  
 耍笑 *shua<sup>3</sup> hiao<sup>4</sup>* . . . . . To banter.
316. 衰 *shuai*, to wear out; to decay.  
 衰敗 *shuai<sup>1</sup> pai<sup>4</sup>* . . . . . Downcome; to be ruined, decayed.  
 摔東西 *shuai<sup>3</sup> tung<sup>1</sup> hsi<sup>1</sup>* . . . . . To switch or flip away a thing.  
 草率 *ts'ao<sup>3</sup> shuai<sup>4</sup>* . . . . . Carelessly [executed].
317. 拴 *shuan*, to tie up.  
 拴捆 *shuan<sup>1</sup> k'uén<sup>3</sup>* . . . . . To bind: *shuan*, to make fast; *k'uén*, to bind.  
 涮涮 *shuan<sup>4</sup> shuan<sup>4</sup>* . . . . . To rinse.
318. 雙 *shuang*, a pair.  
 成雙 *ch'eng<sup>2</sup> shuang<sup>1</sup>* . . . . . To make pairs, or a pair.  
 爽快 *shuang<sup>3</sup> k'uai<sup>4</sup>* . . . . . Brisk; frank.  
 雙生 *shuang<sup>4</sup> shéng<sup>1</sup>* . . . . . Twins.
319. 水 *shui*, water.  
 誰的 *shui<sup>2</sup> ti* . . . . . Whose?  
 山水 *shan<sup>1</sup> shui<sup>3</sup>* . . . . . Scenery.  
 睡覺 *shui<sup>4</sup> chiao<sup>4</sup>* . . . . . To sleep.
320. 順 *shun*, obedient; that which follows the stream.  
 鷹隼 *ying<sup>1</sup> shun<sup>3</sup>* . . . . . A species of falcon.  
 順當 *shun<sup>4</sup> tang* . . . . . Right, as rule requires; *tang* atonic.
321. 說 *shuo*, to speak.  
 說話 *shuo<sup>1</sup> hua<sup>4</sup>* . . . . . To speak.  
 朔望 *shuo<sup>4</sup> wang<sup>4</sup> (shuo<sup>4</sup> or so<sup>4</sup>)* . . . . The first and the fifteenth of the Chinese moon.
322. 絲 *ssü*, silk.  
 絲線 *ssü<sup>1</sup> hsien<sup>4</sup>* . . . . . A silken thread; threads of silk.  
 死生 *ssü<sup>3</sup> shéng<sup>1</sup>* . . . . . Dead or live; e.g., is he dead or alive? Life and death [are as Heaven decrees].  
 四五 *ssü<sup>4</sup> wu<sup>3</sup>* . . . . . Four or five.
323. 大 *ta*, great.  
 答應 *ta<sup>1</sup> ying<sup>4</sup>* . . . . . To reply in the affirmative; to assent. Emphasise *ta*.  
 搭救 *ta<sup>2</sup> chiu<sup>4</sup>* . . . . . To help; *ta* in the sense of hooking arm to arm.  
 毆打 *ou<sup>3</sup> ta<sup>3</sup>* . . . . . To assault, to beat violently, with the hand or with weapons.  
     Note *ou<sup>3</sup>* nearly *ou<sup>2</sup>*.  
 大小 *ta<sup>4</sup> hsiao<sup>3</sup>* . . . . . Great and small; hence, size, extent, degree of.
324. 他 *t'a*, he.  
 他人 *t'a<sup>1</sup> jén<sup>2</sup>* . . . . . A third person.  
 佛塔 *fo<sup>2</sup> t'a<sup>3</sup>* . . . . . A Buddhist pagoda.  
 牀榻 *ch'uang<sup>3</sup> t'a<sup>4</sup>* . . . . . A bedstead; *t'a* used politely in the same sense, alone, as we use *couch* for *bed*.

325. 歹 *tai*, bad.

默呆 *tai<sup>1</sup> nieh<sup>2</sup>*. See under 238.

好歹 *hao<sup>3</sup> tai<sup>3</sup>* . . . . . Good and bad; the quality of. Note *hao<sup>3</sup>* nearly *hao<sup>2</sup>*.

交代 *chiao<sup>1</sup> tai<sup>4</sup>*. See under 30.

326. 太 *t'ai*, too much.

懷胎 *huai<sup>2</sup> t'ai<sup>1</sup>* . . . . . To be pregnant; *t'ai*, the fetus.

扛擡 *k'ang<sup>2</sup> t'ai<sup>2</sup>*. See under 149.

太甚 *t'ai<sup>4</sup> shên<sup>4</sup>* . . . . . To too great an extent.

327. 單 *tan*, single; odd, as distinct from even.

單雙 *tan<sup>1</sup> shuang<sup>1</sup>* . . . . . Single and in pairs; odd and even.

膽子大 *tan<sup>3</sup> tzu<sup>4</sup> ta<sup>4</sup>* . . . . . Courageous; *lit.*, large of liver.

雞蛋 *chi<sup>1</sup> tan<sup>4</sup>* . . . . . A hen's egg.

328. 炭 *t'an*, charcoal.

貪賊 *t'an<sup>1</sup> tsang<sup>1</sup>* . . . . . Grasping (said of officials).

談論 *t'an<sup>2</sup> lun<sup>4</sup>* . . . . . To converse; to chat.

平坦 *p'ing<sup>2</sup> t'an<sup>3</sup>* . . . . . Level, as a road or way.

柴炭 *ch'ai<sup>2</sup> t'an<sup>4</sup>* . . . . . Fuel (wood, grass, etc.) and charcoal.

329. 當 *tung*, right.

應當 *ying<sup>1</sup> tang<sup>1</sup>* . . . . . Is properly; ought to [be or do].

擋住 *tang<sup>3</sup> chu<sup>4</sup>* . . . . . To stop by barring the way.

典當 *tien<sup>3</sup> tang<sup>4</sup>* . . . . . To pawn or pledge: *tien*, in this combination, to mortgage; *tang*, to pawn.

330. 湯 *t'ang*, broth; soup.

喝湯 *ho<sup>1</sup> t'ang<sup>1</sup>* . . . . . To drink soup.

白糖 *pai<sup>2</sup> t'ang<sup>2</sup>* . . . . . White sugar.

躺臥 *t'ang<sup>3</sup> wo<sup>4</sup>* . . . . . To lie down: *t'ang*, to lie on the back; *wo*, to lie on the side.

燙手 *t'ang<sup>4</sup> shou<sup>3</sup>* . . . . . To scald the hand.

331. 道 *tao*, a way; the right way.

刀槍 *tao<sup>1</sup> ch'iang<sup>1</sup>* . . . . . Swords and muskets (matchlocks).

擣線 *tao<sup>2</sup> hsien<sup>4</sup>* . . . . . To reel silk.

顛倒 *tien<sup>1</sup> tao<sup>3</sup>* . . . . . Hind part before; upside down.

道理 *tao<sup>4</sup> li<sup>3</sup>* . . . . . Right principles; the *rationale* of; also, a system of religion or philosophy. Note *li* alone, *li<sup>3</sup>*, but here nearly *li<sup>4</sup>*; in other compounds, clearly *li<sup>3</sup>*.

332. 逃 *t'ao*, to flee.

叨恩 *t'ao<sup>1</sup> en<sup>1</sup>* . . . . . To receive bounty or a favour; *lit.*, eat bounty.

逃跑 *t'ao<sup>2</sup> p'ao<sup>3</sup>* . . . . . To fly, as a slave, a prisoner, etc.

討要 *t'ao<sup>3</sup> yao<sup>4</sup>* . . . . . To demand, to press for, whether with a claim or without.

圈套 *ch'uan<sup>1</sup> t'ao<sup>4</sup>* . . . . . A snare; a trap; also used figuratively.

333. 得 *té*, to obtain; to succeed in.話 叨 叨 *hua<sup>4</sup> té<sup>1</sup> té* . . . . . Prosy talk. Note the first *té* is heavily accented.得 失 *té<sup>2</sup> shih<sup>1</sup>* . . . . . To gain and to lose; success and ill-success; the possible out-turn of.334. 特 *t'é*, special.志 忑 *t'an<sup>3</sup> t'é<sup>1</sup>* . . . . . Infirm of purpose; little used, and said to be corrupt for 惴惴 (*t'an t'u*).特 意 *t'é<sup>4</sup> i<sup>4</sup>* . . . . . A special purpose; on purpose; intentionally.335. 得 *tei* (corrupt for *té yao*), must be; must have.小 鑼 兒 鐺 鐺 的 聲 兒 *hsiao<sup>3</sup> lo<sup>2</sup> 'rh tei<sup>1</sup> tei<sup>1</sup> ti shêng<sup>1</sup> 'rh*, The sound emitted by a small gong when struck.必 得 *pi<sup>4</sup> tei<sup>3</sup>* . . . . . Must positively.336. 等 *téng*, a class; a place in a series; to wait.燈 燭 *téng<sup>1</sup> chu<sup>2</sup>* . . . . . The lights; *lit.*, lanterns and candles, or the candle or light in the lantern.等 候 *téng<sup>3</sup> hou<sup>4</sup>* . . . . . To wait awhile; to await.馬 鐙 *ma<sup>3</sup> téng<sup>4</sup>* . . . . . Stirrups.337. 疼 *t'éng*, sore; painful; also, tender.鑿 鑿 的 鼓 聲 兒 *t'éng<sup>1</sup> t'éng<sup>1</sup> ti ku<sup>3</sup> shêng<sup>1</sup> 'rh* The sound of a tom-tom.疼 痛 *t'éng<sup>2</sup> t'ung<sup>4</sup>* . . . . . In pain.板 櫈 *pan<sup>3</sup> t'éng<sup>4</sup>* . . . . . A wooden bench (long and low); *t'éng* properly *téng*.338. 低 *ti*, to hang or bend down.低 頭 *ti<sup>1</sup> t'ou<sup>2</sup>* . . . . . To hang the head.仇 敵 *ch'ou<sup>2</sup> ti<sup>2</sup>* . . . . . An enemy: *ch'ou*, feud; *ti*, to stand before, as a rival, antagonist, etc.到 底 *tao<sup>4</sup> ti<sup>3</sup>* . . . . . To the bottom; at last; also, objectively, after all.天 地 *t'ien<sup>1</sup> ti<sup>4</sup>* . . . . . Heaven and Earth; as we say, Nature.339. 替 *t'i*, to take the place of; instead of.樓 梯 *lou<sup>2</sup> t'i<sup>1</sup>* . . . . . A staircase to an upper story.提 拔 *t'i<sup>2</sup> pa<sup>2</sup>* . . . . . To select a person by preference.體 量 *t'i<sup>3</sup> liang<sup>4</sup>* . . . . . To show consideration to.替 工 *t'i<sup>4</sup> kung<sup>1</sup>* . . . . . To do another's work for him.340. 吊 *tiao*, to hang.貂 皮 *tiao<sup>1</sup> p'i<sup>2</sup>* . . . . . Sable; marten's fur.吊 死 *tiao<sup>4</sup> ssü<sup>3</sup>* . . . . . Death by hanging, oneself or another person.341. 挑 *t'iao*, to pick out.挑 選 *t'iao<sup>1</sup> hsüan<sup>3</sup>* . . . . . To select; to pick and choose.條 陳 *t'iao<sup>2</sup> ch'én<sup>2</sup>* . . . . . To present a memorial or report in sections to the Throne.挑 着 *t'iao<sup>3</sup> cho* . . . . . Holding up on the point of anything.跳 躍 *t'iao<sup>4</sup> yao<sup>4</sup> (or yo<sup>4</sup>)* . . . . . To frisk about, as a dog, a horse, etc.; used of great physical activity in a man.



342. 疊 *tieh*, a fold; to fold.爹娘 *tieh<sup>1</sup> niang<sup>2</sup>* . . . . . Father and mother.重疊 *ch'ung<sup>2</sup> tieh<sup>2</sup>* . . . . . Repeatedly. Note *ch'ung<sup>2</sup>*; but *chung<sup>4</sup>*, heavy.343. 貼 *t'ieh*, properly, to stick, as a placard on a wall; the thing so stuck.體貼 *t'ie<sup>3</sup> t'ieh<sup>1</sup>* . . . . . To humour; to accommodate; also, to sympathise.銅鐵 *t'ung<sup>2</sup> t'ieh<sup>3</sup>* . . . . . Copper and iron.牙帖 *ya<sup>2</sup> t'ieh<sup>4</sup>* . . . . . Licenses to firms being members of a guild; *ya*, properly, a tooth; *q.d.*, one of a set.344. 店 *tien*, a shop; an inn.損量 *tien<sup>1</sup> liang<sup>4</sup>* . . . . . To weigh; of things or matters.圈點 *ch'ian<sup>1</sup> tien<sup>3</sup>*. See under 55.客店 *k'o<sup>4</sup> tien<sup>4</sup>* . . . . . An inn.345. 天 *t'ien*, heaven.天地 *t'ien<sup>1</sup> ti<sup>4</sup>*. See under 338.莊田 *chuang<sup>1</sup> t'ien<sup>2</sup>* . . . . . Farmhouse and land; farms.拏舌頭餬 *na<sup>2</sup> shé<sup>2</sup> t'ou<sup>2</sup> t'ien<sup>3</sup>* . . . To touch with the tip of the tongue.搵筆 *t'ien<sup>4</sup> pi<sup>3</sup>* . . . . . To work the pencil [on the ink-slab] when about to write.346. 定 *ting*, to fix; to make stationary; to establish.釘子 *ting<sup>1</sup> tzu<sup>1</sup>* . . . . . A nail.頂戴 *ting<sup>3</sup> tai<sup>4</sup>* . . . . . The button on the official hat distinguishing the rank of the wearer.定規 *ting<sup>4</sup> kuei<sup>1</sup>* . . . . . To lay down rules; to settle an order of proceeding; *lit.*, to plant [a leg of the] compasses.347. 聽 *t'ing*, to hear.聽見 *t'ing<sup>1</sup> chien<sup>4</sup>* . . . . . To hear; *q.d.*, hearing to perceive.停止 *t'ing<sup>2</sup> chih<sup>3</sup>* . . . . . To cease; to cause to cease.樹樁 *shu<sup>4</sup> t'ing<sup>3</sup>* . . . . . The bough of a tree, larger than a *shu chih*, bough or twig.聽其自然 *t'ing<sup>4</sup> ch'i<sup>2</sup> tzu<sup>4</sup> jan<sup>2</sup>* . . . Let [him, it] have [his, its] own way.348. 丟 *tiu*, to lose.丟失 *tiu<sup>1</sup> shih<sup>1</sup>* . . . . . To lose, as a child stolen or strayed, an animal, or anything inanimate.呀喏 *ya<sup>4</sup> tiu<sup>3</sup>* . . . . . A derisive exclamation addressed to a person who has failed in something; *q.d.*, oh! you clever fellow; you're a nice fellow, you are!349. 多 *to*, many.多少 *to<sup>1</sup> shao<sup>3</sup>*. See under 308.搶奪 *ch'uang<sup>3</sup> to<sup>2</sup>*. See under 29.花朵兒 *hua<sup>1</sup> to<sup>3</sup> 'rh* . . . . . A bud.懶惰 *lan<sup>3</sup> to<sup>4</sup>*. See under 182.

350. 安 *t'o*, secure; sound.

- 託情 *t'o<sup>1</sup> ch'ing<sup>2</sup>* . . . . . To ask for the patronage of a person, or seek the aid of his influence.
- 駝鳥 *t'o<sup>2</sup> niao<sup>3</sup>* . . . . . The ostrich. Also written 駝.
- 妥當 *t'o<sup>3</sup> tang<sup>4</sup>* . . . . . (Of proceedings) satisfactory, secure.
- 唾沫 *t'o<sup>4</sup> mo<sup>4</sup>* . . . . . To spit: *mo*, spittle; *t'o*, also *t'u<sup>4</sup>*, to spit (saliva only).

351. 豆 *tou*, pulse in general.

- 兜底子 *tou<sup>1</sup> ti<sup>3</sup> tzu* . . . . . *Fig.*, from beginning to end [of an affair]; the *tou-tzu* is specially the receptacle of sacking in which a Chinese mason carries mortar; a similar receptacle may be formed of the flap of a garment or the like; *tou-ti-tzu*, from the bottom of such a receptacle.
- 升斗 *shêng<sup>1</sup> tou<sup>3</sup>* . . . . . *Shêng*, the Chinese pint, dry measure; *tou* = 10 *shêng* (WILLIAMS).
- 綠豆 *lü<sup>4</sup> tou<sup>4</sup>* . . . . . Green beans, as distinguished from black.

352. 頭 *t'ou*, the head.

- 偷盜 *t'ou<sup>1</sup> tao<sup>4</sup>* . . . . . To steal; theft.
- 頭臉 *t'ou<sup>2</sup> lien<sup>3</sup>* . . . . . The head; *li*, the head and face.
- 透澈 *t'ou<sup>4</sup> ch'ê<sup>4</sup>* . . . . . To penetrate thoroughly, as having thorough knowledge of any subject; also, to be very intelligent.

353. 肚 *tu*, jealous.

- 督撫 *tu<sup>1</sup> fu<sup>3</sup>* . . . . . *Tu* for *trung-tu*, governor-general; *fu* for *hsiin-fu*, governor of a province.
- 毒害 *tu<sup>2</sup> hai<sup>4</sup>* . . . . . To poison.
- 賭博 *tu<sup>3</sup> po<sup>2</sup>* . . . . . To gamble.
- 嫉妬 *chi<sup>4</sup> tu<sup>4</sup>* . . . . . Jealous; envious; also, transitively, to envy.

354. 土 *t'u*, earth; clay.

- 秃子 *t'u<sup>1</sup> tzu* . . . . . A bald man.
- 塗抹 *t'u<sup>2</sup> mo<sup>3</sup>* . . . . . To efface, as writing.
- 塵土 *ch'ên<sup>2</sup> t'u<sup>3</sup>* . . . . . Dust.
- 唾沫 *t'u<sup>4</sup> mo<sup>4</sup>*. See under 350.

355. 短 *tuán*, short.

- 端正 *tuán<sup>1</sup> chêng<sup>4</sup>* . . . . . Upright, as things duly placed; also, moral rectitude.
- 長短 *ch'ang<sup>2</sup> tuán<sup>3</sup>* . . . . . Long and short; the length of; also, a man's merits and defects, but especially his defects.
- 斷絕 *tuán<sup>4</sup> chiéh<sup>2</sup>* . . . . . To cut off, as with a knife; also used figuratively.

356. 團 *t'uan*, a ball; a lump.

- 團圓 *t'uan<sup>2</sup> yüán<sup>2</sup>* . . . . . Round as a ball; united, all in a body, as a family.

357. 對 *tui*, opposite to.

- 堆積 *tui<sup>1</sup> chi<sup>2</sup>* . . . . . To pile together; to accumulate.
- 對面 *tui<sup>4</sup> mien<sup>4</sup>* . . . . . Opposite to; the opposite of.

358. 退 *t'ui*, to retire.

- 推諉 *t'ui<sup>1</sup> wei<sup>3</sup>* . . . . . To put one's work on another; to lay one's fault to another's charge.  
 腿快 *t'ui<sup>3</sup> k'ai<sup>4</sup>* . . . . . Fast legs; a good walker.  
 進退 *chin<sup>4</sup> t'ui<sup>4</sup>* . . . . . To advance and retire [equally difficult; a dilemma].

359. 敦 *tun*, properly, substantial.

- 敦厚 *tun<sup>1</sup> hou<sup>4</sup>* . . . . . Honest; sincere; staunch.  
 打盹兒 *ta<sup>3</sup> tu<sup>n3</sup> 'rh* . . . . . To nod from sleepiness; to take a nap. Note *ta* nearly *ta<sup>2</sup>* before *tun<sup>3</sup>*; *êrh* absorbed in *tu-rh*.  
 遲鈍 *ch'ih<sup>2</sup> tun<sup>4</sup>* . . . . . Slow in thought or action; *tun*, properly, blunt, as a knife.

360. 吞 *t'un*, to swallow; to bolt.

- 吞吞吐吐 *t'un<sup>1</sup> t'un<sup>1</sup> t'u<sup>3</sup> t'u<sup>3</sup>* . . . . . Of a man who will tell but half his story; *t'u* being to spit out (anything). Note the first *t'u* nearly *t'u<sup>2</sup>*.  
 屯田 *t'un<sup>2</sup> t'ien<sup>2</sup>* . . . . . Lands granted to soldiers; military colonies.  
 褪手 *t'un<sup>4</sup> shou<sup>3</sup>* . . . . . To draw the hands into the sleeves, as the Chinese do for warmth's sake.

361. 冬 *tung*, winter.

- 冬夏 *tung<sup>1</sup> hsia<sup>4</sup>* . . . . . Winter and summer.  
 懂得 *tung<sup>3</sup> té* . . . . . To understand.  
 動靜 *tung<sup>4</sup> ching<sup>4</sup>* . . . . . To be stirring; a movement; *lit.*, motion and rest.

362. 同 *t'ung*, the same; together with.

- 通達 *t'ung<sup>1</sup> ta<sup>2</sup>* . . . . . To permeate, as the power of Nature; to penetrate, as the will or intelligence of the Sovereign; also, of great intelligence in general.  
 會同 *hui<sup>4</sup> t'ung<sup>2</sup>* . . . . . United with; in association with.  
 統帥 *t'ung<sup>3</sup> shuan<sup>4</sup>* . . . . . A generalissimo; in modern times, one holding unusually large military power.  
 疼痛 *t'ing<sup>2</sup> t'ung<sup>4</sup>* . . . . . In great pain.

363. 雜 *t'at*, miscellaneous.

- 腌臢 *a<sup>1</sup> tsa<sup>1</sup>* . . . . . Dirty; also read *ang<sup>1</sup> tsang<sup>1</sup>*.  
 雜亂 *t'at<sup>2</sup> luan<sup>4</sup>* . . . . . An omnium-gatherum; confusion.  
 咱的 *t'at<sup>3</sup> ti* . . . . . Why? Why so?

364. 擦 *ts'a*, to rub clean.

- 擦抹 *ts'a<sup>1</sup> mo<sup>3</sup>* . . . . . To rub and wipe, as with a cloth.

365. 在 *tsai*, to be; to be in or at.

- 栽種 *tsai<sup>1</sup> chung<sup>4</sup>* . . . . . To plant. Note *chung<sup>4</sup>*, to plant; *chung<sup>3</sup>*, a sort.  
 宰殺 *tsai<sup>3</sup> sha<sup>1</sup>* . . . . . To kill animals.  
 在家 *tsai<sup>4</sup> chia<sup>1</sup>* . . . . . To be at home.



366. 才 *ts'ai*, ability.

- 猜想 *ts'ai<sup>1</sup> hsiang<sup>3</sup>* . . . . . To imagine; to conjecture.  
 才幹 *ts'ai<sup>2</sup> kan<sup>4</sup>* . . . . . Ability.  
 五彩 *wu<sup>3</sup> ts'ai<sup>3</sup>* . . . . . The five colours.  
 菜飯 *ts'ai<sup>4</sup> fan<sup>4</sup>* . . . . . Victuals; *lit.*, the rice and other viands.

367. 贊 *tsan*, properly, to aid with counsel.

- 簪子 *tsan<sup>1</sup> tzu* . . . . . Women's head-gear.  
 偕們 *tsan<sup>2</sup> mén<sup>1</sup>* . . . . . We; more commonly pronounced *tsa<sup>2</sup>-mén*.  
 攢錢 *tsan<sup>3</sup> ch'ien<sup>2</sup>* . . . . . To put by money.  
 參贊 *ts'an<sup>1</sup> tsan<sup>4</sup>* . . . . . An official title. See Part III, 494.

368. 慚 *ts'an*, properly, shame, as from being disgraced.

- 參考 *ts'an<sup>1</sup> k'ao<sup>3</sup>* . . . . . To compare authorities.  
 慚愧 *ts'an<sup>2</sup> k'uei<sup>4</sup>* . . . . . Shame, felt at one's own wrong-doing.  
 悽慘 *ch'i<sup>1</sup> ts'an<sup>3</sup>* . . . . . Misery.  
 僂頭 *ts'an<sup>4</sup> t'ou* . . . . . Blockhead; ninny; properly, a man without confidence in himself; applied also to animals and objects, as *ts'an t'ou ma*, a "screw."

369. 葬 *tsang*, to bury.

- 貪贓 *t'an<sup>1</sup> tsang<sup>1</sup>* . . . . . To covet, as a grasping official; *tsang*, in the sense of presents.  
 葬埋 *tsang<sup>4</sup> mai<sup>2</sup>* . . . . . To bury [a corpse].

370. 倉 *ts'ang*, a granary.

- 倉庫 *ts'ang<sup>1</sup> k'u<sup>4</sup>* . . . . . Granaries and money vaults.  
 瞞藏 *man<sup>2</sup> ts'ang<sup>2</sup>* . . . . . Dishonest concealment [of person or thing].

371. 早 *tsao*, early.

- 週遭 *chou<sup>1</sup> tsao<sup>1</sup>* . . . . . All round; *q.d.*, at every point encountering or encountered.  
 穿鑿 *ch'uan<sup>1</sup> tsao<sup>2</sup>* . . . . . *Lit.*, to bore [as through stone] and to cut with a chisel; *fig.*, to start questions in the course of an inquiry.  
 來得早 *lai<sup>2</sup> t'ê tsao<sup>3</sup>* . . . . . To have come early.  
 造化 *tsao<sup>4</sup> hua<sup>4</sup>* . . . . . To create, as the Deity; *tsao<sup>4</sup> hua*, substantively, the luck born with a man.

372. 草 *ts'ao*, plants; specially, grass.

- 操練 *ts'ao<sup>1</sup> lien<sup>4</sup>* . . . . . To drill; to be drilled.  
 馬槽 *ma<sup>3</sup> ts'ao<sup>2</sup>* . . . . . A manger, either made of wood and movable, or of brick or stone.  
 草木 *ts'ao<sup>3</sup> mu<sup>4</sup>*. See under 226.

373. 則 *ts'ê*, then; consequently.

- 則例 *ts'ê<sup>2</sup> li<sup>4</sup>* . . . . . Laws; regulations; *ts'ê* here meaning rule, law.

374. 策 *ts'ê*, a plan; a means.

- 計策 *chi<sup>4</sup> ts'ê<sup>4</sup>* . . . . . Ordinarily, any plan; in military matters, strategy.

375. 賊 *tsei*, a thief; a robber; anyone in arms against the Government.

賊匪 *tsei<sup>2</sup> fei<sup>3</sup>* . . . . . Brigands; outlaws; rebels.

376. 怎 *tsein*, an interrogative particle.

怎麼 *tsein<sup>3</sup> mo* . . . . . How? Why? What?

377. 參 *ts'én*, uneven, irregular.

參差 *ts'én<sup>1</sup> ts'ü<sup>1</sup>* . . . . . Uneven; e.g., as foliage, herbage, etc.; used of inconsequence in action.

378. 增 *ts'ing*, to add to.

增減 *ts'ing<sup>1</sup> chien<sup>3</sup>* . . . . . To increase and diminish; modification.

餽贈 *k'uei<sup>4</sup> ts'ing<sup>4</sup>* . . . . . To present, as food or anything, to friends.

379. 層 *ts'eng*, a layer; a story of a house; a step in a series.

躍一聲上了房 *ts'eng<sup>1</sup> i<sup>4</sup> sh'eng<sup>1</sup> shang<sup>4</sup> liao fang<sup>2</sup>* One jump (*lit.*, the sound of one jump) and he was up on the house.

層次 *ts'eng<sup>2</sup> ts'ü<sup>4</sup>* . . . . . Regular order.

蹭蹬 *ts'eng<sup>4</sup> t'eng<sup>4</sup>* . . . . . Said in pity for a person who is unlucky, always failing through no fault of his own: *ts'eng*, of feet that drag in walking; *t'eng*, of inability to move; *q.d.*, one that can never get on.

380. 作 *tso*, to make; to do; in which senses it is always *tso<sup>4</sup>*, whether singly or compounded.

作房 *tso<sup>1</sup> fang* . . . . . The workshop or manufactory; the shop where things are *made*, not *sold*.

昨日 *tso<sup>2</sup> jih<sup>4</sup>* . . . . . Yesterday.

左右 *tso<sup>3</sup> yu<sup>4</sup>* . . . . . Right and left; in the neighbourhood of a place; in the company of a superior.

坐臥 *tso<sup>4</sup> wo<sup>4</sup>* . . . . . *Lit.*, sitting and lying down, = in all positions; not generally used except when followed by *pu an*, uncomfortable.

381. 錯 *ts'o*, error.

揉搓 *jou<sup>2</sup> ts'o<sup>1</sup>* . . . . . To rub between two hands; to irritate; to annoy.

矮子 *ts'o<sup>2</sup> tzü* . . . . . A dwarf.

錯失 *ts'o<sup>4</sup> shih<sup>1</sup>* . . . . . Error, mistake, in business, copying, etc.; *shih* here meaning to fail or miss.

382. 走 *tsou*, to move; to walk.

行走 *hsing<sup>2</sup> tsou<sup>3</sup>* . . . . . Of the subordinates, to be employed in a public department.

奏事 *tsou<sup>4</sup> shih<sup>4</sup>* . . . . . To represent a matter to the Throne.

383. 湊 *ts'ou*, to collect; to be collected together.

湊合 *ts'ou<sup>4</sup> ho* . . . . . Of persons assembled in one place or enterprise; of funds contributed by a number.

384. 祖 *tsu*, a grandfather.

租賃 *tsu<sup>1</sup> lin<sup>1</sup>*. See under 194.

手足 *shou<sup>3</sup> tsu<sup>2</sup>*. See under 313.

祖宗 *tsu<sup>3</sup> tsung<sup>1</sup>* . . . . . One's ancestors.

385. 粗 *ts'u*, coarse.粗細 *ts'u<sup>1</sup> hsi<sup>4</sup>*. See under 111.噢醋 *ch'ih<sup>1</sup> ts'u<sup>4</sup>* . . . . . Jealousy; specially, jealousy of the affections; *lit.*, to eat vinegar.386. 搯 *tsuan*, to grip in the hand.鑽幹 *tsuan<sup>1</sup> kan* . . . . . To strive hard after an object; *tsuan*, to bore, to perforate; often, in a bad sense, to strive to compass by intrigue.纂修 *tsuan<sup>3</sup> hsiu<sup>1</sup>* . . . . . To revise, to recompile, a work, a code; *tsuan*, properly, to collect together; specially, materials available.搯住 *tsuan<sup>4</sup> chu* . . . . . To grasp in the hand, *sc.*, anything that is movable and that the fingers can nearly close round.387. 竄 *ts'uan*, to burrow, as rats, mice, etc.馬驤 *ma<sup>3</sup> ts'uan<sup>1</sup>* . . . . . The bound or leap of a horse.攢湊 *ts'uan<sup>2</sup> ts'ou<sup>4</sup>* . . . . . To make up a set of things, or a sum of money, by picking here and borrowing there.逃竄 *t'ao<sup>2</sup> ts'uan<sup>4</sup>* . . . . . (Said pompously of rebels or any enemy) flying from one place and finding their way to another.388. 嘴 *tsui*, the lips.一堆 *i<sup>4</sup> tsui<sup>1</sup>* . . . . . A pile [of any objects]; a group [of men].嘴唇 *tsui<sup>3</sup> ch'un<sup>2</sup>* . . . . . The lips; the mouth.犯罪 *fan<sup>4</sup> tsui<sup>1</sup>* . . . . . To transgress; *lit.*, to run foul of punishment.389. 催 *ts'ui*, to urge.催逼 *ts'ui<sup>1</sup> pi<sup>1</sup>* . . . . . To press with great earnestness (whether justly or not).隨他去 *ts'ui<sup>2</sup> t'ai<sup>1</sup> ch'ü<sup>4</sup>* . . . . . Let him go if, or as, he likes; *ts'ui<sup>2</sup>* elsewhere *sui<sup>2</sup>*.萃集 *ts'ui<sup>4</sup> chi<sup>2</sup>* . . . . . A large assemblage of able or virtuous persons, or of good things.390. 尊 *tsun*, honoured.尊重 *tsun<sup>1</sup> chung<sup>4</sup>* . . . . . To esteem; to show esteem for.摶節 *tsun<sup>3</sup> chieh<sup>2</sup>* . . . . . To economise; originally, a classical expression; *lit.*, to walk in (=to practise) moderation.391. 寸 *ts'un*, an inch.村莊 *ts'un<sup>1</sup> chuang<sup>1</sup>* . . . . . A village.存亡 *ts'un<sup>2</sup> wang<sup>2</sup>* . . . . . Dead and living; *e.g.*, father *ts'un*, mother *wang*, etc.忖量 *ts'un<sup>3</sup> liang* . . . . . To think over; to reflect on.尺寸 *ch'ih<sup>2</sup> ts'un<sup>4</sup>*. See under 37.392. 宗 *tsung*, a kind; a sort; also, a collective.大宗 *ta<sup>4</sup> tsung<sup>1</sup>* . . . . . The larger proportion.總名 *tsung<sup>3</sup> ming<sup>2</sup>* . . . . . A general designation.縱容 *tsung<sup>4</sup> yung* or *jung* . . . . . To leave too free; to tolerate license.



393. 葱 *ts'ung*, onions.葱蒜 *ts'ung<sup>1</sup> suan<sup>4</sup>* . . . . . Onions and garlic.依從 *i<sup>1</sup> ts'ung<sup>2</sup>* . . . . . According to, *sc.*, a man's own view, his advice, etc.394. 子 *ts'ü*, a son.資格 *ts'ü<sup>1</sup> ko<sup>2</sup>* . . . . . Length of service; official standing: *ts'ü*, goods, means; here, pay; *ko*, the columns of a register; *q.d.*, the time one has been borne on the books.子孫 *ts'ü<sup>3</sup> sun<sup>1</sup>* . . . . . Sons and grandsons.寫字 *hsieh<sup>3</sup> ts'ü<sup>4</sup>* . . . . . To write.395. 次 *ts'ü*, a time; a turn.呖著牙兒笑 *ts'ü<sup>1</sup> cho ya<sup>2</sup> 'rh hsiao<sup>4</sup>* . . . . . To grin; to show the teeth as one laughs.瓷器 *ts'ü<sup>2</sup> ch'ü* . . . . . Porcelain; finer earthenware, as distinct from *wa<sup>3</sup>*.彼此 *pi<sup>3</sup> ts'ü<sup>3</sup>* . . . . . This and that; you and I; mutually. Note *pi<sup>3</sup>* nearly *pi<sup>2</sup>*.次序 *ts'ü<sup>4</sup> hsü<sup>4</sup>* . . . . . Regular order.396. 瓦 *wa*, a tile; pottery.刨挖 *p'ao<sup>2</sup> wa<sup>1</sup>* . . . . . To dig up or out.娃娃 *wa<sup>2</sup> wa<sup>2</sup>* . . . . . Dolls or effigies of babies in earthenware.甴瓦 *chuan<sup>1</sup> wa<sup>3</sup>* . . . . . Bricks and tiles.鞋襪 *hsieh<sup>2</sup> wa<sup>4</sup>* . . . . . Shoes and stockings.397. 外 *wai*, outside.歪正 *wai<sup>1</sup> ch'ing<sup>4</sup>* . . . . . Slanting and perpendicular.舀水 *wai<sup>3</sup> shui<sup>3</sup>* . . . . . To bale water. Note *wai<sup>3</sup>* nearly *wai<sup>2</sup>*; properly *yao<sup>4</sup>*.內外 *wai<sup>4</sup> wai<sup>4</sup>* . . . . . Within and without; also, native and foreign.398. 完 *wan*, terminated.水灣兒 *shui<sup>3</sup> wan<sup>1</sup> 'rh* . . . . . A bay.完全 *wan<sup>2</sup> ch'üan<sup>2</sup>* . . . . . Completed; in a state of completeness.早晚 *tsao<sup>3</sup> wan<sup>3</sup>* . . . . . Early and late; sooner or later. Note *tsao<sup>3</sup>* nearly *tsao<sup>2</sup>*.千萬 *ch'ien<sup>1</sup> wan<sup>4</sup>* . . . . . Thousand myriad; ten millions; *fig.*, any number.399. 往 *wang*, to go; hence, towards, to.汪洋 *wang<sup>1</sup> yang<sup>2</sup>* . . . . . Vast expanse of water.王公 *wang<sup>2</sup> kung<sup>1</sup>* . . . . . Princes and dukes.來往 *lai<sup>2</sup> wang<sup>3</sup>* . . . . . To come and to go; intercourse.忘記 *wang<sup>4</sup> chi<sup>4</sup>* . . . . . To forget.400. 爲 *wei* (read *wei<sup>2</sup>*), to do; to be; but read *wei<sup>4</sup>*, because of.微弱 *wei<sup>1</sup> ju<sup>4</sup>* . . . . . Sickly, feeble, as men, plants, etc.行爲 *hing<sup>2</sup> wei<sup>2</sup>* . . . . . Actions; conduct.委員 *wei<sup>3</sup> yüan<sup>2</sup>* . . . . . To depute an officer; the officer deputed.僑位 *chiao<sup>2</sup> wei<sup>4</sup>*. See under 60.

401. 文 *wén*, ornament; literary culture.

- 溫和 *wén<sup>1</sup> huó* or *ho* . . . . . Warm.  
 文武 *wén<sup>2</sup> wu<sup>3</sup>* . . . . . Civil and military; *wén*=educated.  
 安穩 *an<sup>1</sup> wén<sup>3</sup>* . . . . . Steady, as things that stand firm; sound, of recovered health.  
 問答 *wén<sup>4</sup> ta<sup>2</sup>* . . . . . Question and answer; *ta<sup>2</sup>* elsewhere *ta<sup>1</sup>*.

402. 翁 *wéng*, an aged man.

- 老翁 *lao<sup>3</sup> wéng<sup>1</sup>* . . . . . The old man; used respectfully of the father of the person addressed.  
 水壩 *shui<sup>3</sup> wéng<sup>4</sup>* . . . . . A large water ewer.

403. 我 *wo*, the pronoun I.

- 窩巢 *wo<sup>1</sup> ch'ao<sup>2</sup>*. See under 15.  
 你我 *ni<sup>3</sup> wo<sup>3</sup>* . . . . . You and I. Note *ni<sup>3</sup>* nearly *ni<sup>2</sup>*.  
 坐臥 *tso<sup>4</sup> wo<sup>4</sup>*. See under 380.

404. 武 *wu*, military.

- 房屋 *fang<sup>2</sup> wu<sup>1</sup>* . . . . . Buildings; tenements.  
 有無 *yu<sup>3</sup> wu<sup>2</sup>* . . . . . Possessing or not; existing or not.  
 文武 *wén<sup>2</sup> wu<sup>3</sup>*. See under 401.  
 萬物 *wan<sup>4</sup> wu<sup>4</sup>* . . . . . The myriad things; all things in creation.

405. 牙 *ya*, a tooth.

- 丫頭 *ya<sup>1</sup> t'ou<sup>2</sup>* . . . . . A servant girl; *ya*, properly, of the knot of hair on either side of an unmarried girl's head.  
 牙齒 *ya<sup>2</sup> ch'ih<sup>3</sup>* . . . . . The teeth.  
 文雅 *wén<sup>2</sup> ya<sup>3</sup>* . . . . . Polite; well-bred.  
 壓倒 *ya<sup>4</sup> tao<sup>3</sup>* . . . . . To keep pressed down as with a weight.

406. 涯 *yai*, properly, the edge of water.

- 天涯 *t'ien<sup>1</sup> yai<sup>2</sup>* . . . . . The horizon.

407. 羊 *yang*, sheep.

- 央求 *yang<sup>1</sup> ch'iu<sup>2</sup>* . . . . . To apply to for help; *lit.*, to invitingly beg.  
 牛羊 *niu<sup>2</sup> yang<sup>2</sup>* . . . . . Sheep and oxen.  
 養活 *yang<sup>3</sup> huo* . . . . . To support persons; to rear, as animals, fish, plants, etc.  
 各樣 *ko<sup>4</sup> yang<sup>4</sup>* . . . . . Every kind.

408. 要 *yao*, to want; to will; to be about to.

- 腰駝 *yao<sup>1</sup> t'ui<sup>3</sup>* . . . . . The back; *lit.*, the loins and the legs; *t'ui* more commonly written 腿.  
 遙遠 *yao<sup>2</sup> yian<sup>3</sup>* . . . . . Very distant.  
 咬一口 *yao<sup>3</sup> i k'ou<sup>3</sup>* . . . . . To give a bite to.  
 討要 *t'ao<sup>3</sup> yao<sup>4</sup>* . . . . . To demand.

409. 夜 *yeh*, the night.

- 噎住 *yeh<sup>1</sup> chu* . . . . . To stick fast, to have something so stuck fast, in the throat.  
 老爺 *lao<sup>3</sup> yeh<sup>2</sup>* . . . . . Sir; a gentleman, *lit.*, old gentleman; *lao-yeh-'rh*, a popular name for the sun.  
 野地 *yeh<sup>3</sup> tsi<sup>4</sup>* . . . . . Uncultivated or uninhabited ground.  
 半夜 *pan<sup>4</sup> yeh<sup>4</sup>* . . . . . Midnight; half the night.

410. 言 *yen*, words.

- 喫煙 *ch'ih<sup>1</sup> yen<sup>1</sup>* . . . . . To smoke.  
 言語 *yen<sup>2</sup> yü<sup>3</sup>* . . . . . Words; sayings; oral language.  
 眼睛 *yen<sup>3</sup> ching*. See under 40.  
 河沿兒 *ho<sup>2</sup> yen<sup>4</sup> 'rh* . . . . . The bank of a river; along the bank.

411. 益 *yi*, advantage; addition to.

- 作揖 *tso<sup>1</sup> yi<sup>1</sup>* . . . . . To make a certain Chinese salutation.  
 益處 *yi<sup>2</sup> ch'u* . . . . . Advantage. Note *yi<sup>2</sup>*; elsewhere, always *yi<sup>4</sup>*.  
 易經 *yi<sup>4</sup> ching<sup>1</sup>* . . . . . The "Yi Ching," Book of Permutations; said to be the oldest of Chinese classical works.

412. 音 *yin*, sound.

- 聲音 *sheng<sup>1</sup> yin<sup>1</sup>* . . . . . Sounds of any kind.  
 金銀 *chin<sup>1</sup> yin<sup>2</sup>* . . . . . Gold and silver.  
 勾引 *kou<sup>1</sup> yin<sup>3</sup>* . . . . . To inveigle; to entice into any evil.  
 用印 *yung<sup>4</sup> yin<sup>4</sup>* . . . . . To use the seal; to seal officially.

413. 迎 *ying*, to welcome.

- 應該 *ying<sup>1</sup> kai<sup>1</sup>* . . . . . Ought to.  
 迎接 *ying<sup>2</sup> chieh<sup>1</sup>* . . . . . To receive, as a guest.  
 沒影兒 *mei<sup>2</sup> ying<sup>3</sup> 'rh* . . . . . There is no sign, *lit.*, no shadow, of such or such a thing.  
 報應 *pao<sup>4</sup> ying<sup>4</sup>* . . . . . To recompense, as Heaven.

414. 約 *yo*, to engage; an engagement, a treaty, etc.

- 約會 *yo<sup>1</sup> lai<sup>4</sup>* . . . . . To make an appointment with.  
 音樂 *yin<sup>1</sup> yo<sup>4</sup>* . . . . . Musical instruments in general.

415. 魚 *yü*, fish.

- 愚濁 *yü<sup>1</sup> cho<sup>2</sup> or chao<sup>2</sup>* . . . . . Muddled; stupid; *cho*, turbid.  
 魚蝦 *yü<sup>2</sup> hsia<sup>1</sup>* . . . . . Fish in general; *lit.*, fish and shell-fish.  
 風雨 *feng<sup>1</sup> yü<sup>3</sup>*. See under 88.  
 預備 *yü<sup>4</sup> pei<sup>4</sup>* . . . . . Ready; to make ready.

416. 原 *yüan*, properly, in the beginning.

- 冤屈 *yüan<sup>1</sup> ch'ü* . . . . . To be wronged, by unjust deed or word.  
 原來 *yüan<sup>2</sup> lai<sup>2</sup>* . . . . . In the first instance; in fact.  
 遠近 *yüan<sup>3</sup> chin<sup>4</sup>*. See under 38.  
 願意 *yüan<sup>4</sup> i<sup>4</sup>* . . . . . To wish.



417. 月 *yüeh*, the moon.

子曰 *tsü³ yüeh¹* . . . . . "The philosopher said." These words precede the sayings of Confucius, recorded in the classics of China.

噉噉 *yüeh² yüeh²* . . . . . To munch.

年月 *nien² yüeh⁴* . . . . . Years and moons; lapse of time.

418. 雲 *yün*, cloud.

頭暈 *t'ou² yün¹* . . . . . The head giddy; *yün¹* elsewhere *yün⁴*.

雲彩 *yün² ts'ai* . . . . . Clouds.

應允 *ying¹ yün³* . . . . . To consent to.

氣運 *ch'ü⁴ yün⁴* . . . . . Luck; of the State's prosperity; *yün ch'ü*, of a person's luck.

419. 有 *yu*, to be; to have; possession; existence.

憂愁 *yu¹ ch'ou²* . . . . . Sad (in heart and countenance).

香油 *hsiang¹ yu²* . . . . . Oil made of sesamum seed.

有無 *yu³ wu²*. See under 404.

左右 *tso³ yu⁴*. See under 380.

420. 用 *yung*, to use.

平庸 *ping² yung¹* . . . . . Commonplace: *p'ing*, even, =not above the level; *yung*, here, unintelligent.

容易 *yung² i⁴*. See under 127.

永遠 *yung³ yüan³* . . . . . For ever. Note *yung³* nearly *yung²*.

使用 *shü³ yung⁴* . . . . . To employ.



PART VIII.

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THE PARTS OF SPEECH.



This Part is divided into the following Sections :—

- I. INTRODUCTORY OBSERVATIONS.
- II. THE NOUN AND THE ARTICLE.
- III. THE CHINESE NUMERATIVE NOUN.
- IV. NUMBER, SINGULAR AND PLURAL.
- V. CASE.
- VI. GENDER.
- VII. THE ADJECTIVE AND ITS DEGREES OF COMPARISON.
- VIII. THE PRONOUN (PERSONAL, RELATIVE, POSSESSIVE, DEMONSTRATIVE, DISTRIBUTIVE, INDEFINITE).
- IX. THE VERB AS MODIFIED BY TENSE, MOOD, AND VOICE.
- X. THE ADVERB, OF TIME, PLACE, NUMBER, DEGREE, ETC.
- XI. THE PREPOSITION.
- XII. THE CONJUNCTION.
- XIII. THE INTERJECTION.

## PART VIII.

### THE PARTS OF SPEECH.

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#### SECTION I.

##### [INTRODUCTORY OBSERVATIONS.]

1.—It seems to give your countrymen a good deal of trouble to acquire our language, sir; what is the difficulty?

2.—There are several difficulties: difficulties of pronunciation, difficulties with the individual words, and, greater still, difficulties of composition.

3.—Yet all foreigners seem to learn each other's languages with tolerable facility; it can't be that Chinese is so entirely different from all foreign languages?

4.—No language in the world is absolutely without something in common with its fellow languages of course. The character of the expressions<sup>1</sup> by which any man gives utterance to his thought will be sure to vary greatly according to circumstances. A phrase may be directly affirmative of existence or non-existence, or it may be interrogative, imperative, optative, or interjectional.<sup>2</sup> When we say, for instance, This man is dead, That man is not dead, there is a direct affirmation of existence or non-existence. Is that man dead? is interrogative. Cut that man's head off, is imperative. Would that that man were well! is optative. Alas! that man is dead, is interjectional. Do you understand my meaning,<sup>3</sup> sir?

5.—Perfectly. The law you are speaking of may be regarded as a general law which affects all language, written or spoken, one to which Chinese and foreigners from natural community of sentiment<sup>4</sup> conform.

6.—Just so; now to come to the difficulty with single words,—it is one peculiar<sup>5</sup> to the Chinese written language. For the formation of words in writing, every other nation that possesses a literature has a given number of characters (*lit.*, pen-strokes), each with a sound of its own; and the combination of a certain number of these not only produces a word in form, but also serves the purpose of establishing its sound.

7.—There is a strong resemblance between this and the Manchu method of writing; but in Chinese, although the language is otherwise written, the words are formed of eight particular strokes; will not these be the same as your letters, sir?

<sup>1</sup> Character of expression: *shén ch'í*, gait, air, attitude.

<sup>2</sup> Interjectional: *ch'ing ya*, properly, to start with fright and astonishment.

<sup>3</sup> My meaning: *pi í*, humble, lowly, meaning.

<sup>4</sup> Community of sentiment: more literally, it is *li*, the reasonable consequence, of *tsü jan hsiang t'ung*, the natural identity, of man's feelings in every nation.

<sup>5</sup> Peculiar: *tsü í*, isolated strangeness. Note its enforcement by the addition of *wei*, only, before *han wén*.

8.—The application of the two differs widely. Chinese words, it is true, are written with eight particular strokes; but though each of these has a sound of its own, the sound of any word they may go to form has no reference whatever to the sounds of the strokes. We will write, for instance, the word *shih* (ten), one of the numerals; this is formed of one horizontal and one perpendicular stroke; the horizontal stroke is properly called *yi*, the perpendicular stroke, *kuén*; the two combined in writing produce the word *shih*. It will be at once apparent that their business is exclusively with its form, and that they have nothing whatever to do with its sound. This [the impossibility of learning the sound of a word from the strokes employed to write it] is regarded by foreigners as a very great difficulty in the study of written Chinese.

9.—How do foreigners succeed<sup>1</sup> in establishing the sound of one of their words in writing?

10.—In this way: foreign nations have for the purpose some twenty odd characters, the principle of combining which so as to form words it does not take very long to understand, and this once learnt, the sound of any word one meets with can be determined;<sup>2</sup> whereas<sup>3</sup> in a Chinese written word there is no positive criterion<sup>4</sup> of its sound. If it has not been met with in reading, its sound cannot be known; the word must be looked out, and when it has been found, there is nothing to guarantee the reader against forgetting its sound when he sees it again.

11.—That is true enough; but we Chinese are in no fear of forgetting the words, because we learn them as single words when we are young children.<sup>5</sup>

12.—Exactly; but we foreigners, not having committed Chinese books to memory, cannot of course fail to encounter the difficulty I describe with single words when we read Chinese, and our difficulties are immeasurably greater when we come to combine<sup>6</sup> words in composition.

13.—I have understood that foreign composition is a somewhat simpler matter than ours.

14.—Yes; because in foreign languages, considered with reference to composition in them, the single words are each referred to a particular category, and for the formation of these into sentences and clauses<sup>7</sup> there are special works which set forth the rules of construction so clearly that they may be comprehended by the student at a glance. There are no works of this sort in Chinese for the positive definition of the laws of composition. A writer constructs his sentences according to his recollection of the manner in which words are combined in the texts he has read,<sup>8</sup> and his sentence constructed, he is enabled to link his sentences together in longer pieces

<sup>1</sup> Succeed: *lit.*, what good method have they?

<sup>2</sup> Can be determined: *ting-tê chun*, fixing attain, = fix with accuracy. Note that the combination makes the verb to define, to determine, etc., and that although it contains the potential auxiliary *tê* within it, it is reinforced by *nêng*.

<sup>3</sup> Whereas, on the other hand: *chih*, to come to [another question, namely], *je*, if.

<sup>4</sup> No criterion: *lit.*, there is not a place [at which a person] can *chun*, decide as by standard, [that such a sound] is the assured sound.

<sup>5</sup> Learn them when young: *tsung*, from = at, the time when we are little fellows, we *hsien*, first, = before we go any further, *jén-tê tî*, that which is recognised, read, are single characters.

<sup>6</sup> Combine: *chui*, to connect, to sew together.

<sup>7</sup> Sentences and clauses: *tou* (note, not *tu*), a clause in a sentence.

<sup>8</sup> Texts he has read: he remembers the *tsü yang*, phraseology, *chi tsai*, recorded and inserted, in books. Note *chi*, to remember, and *chi*, to record.



of composition. The single words in Chinese are classified generally in two grand categories, as *hsü tzü* (empty or unsubstantial words) and *shih tzü* (solid or substantial words); but I have never arrived at a thorough understanding of the distinction, though I have looked carefully into the question over and over again.

15.—The denomination *shih tzü* (substantial words) is generic of all words that have a regular (or *bonâ fide*) signification; and these are subdivided again according as they may be employed into *ssü tzü* (dead words) and *huo tzü* (live words).

It is not so easy to define the precise characteristics of the *hsü tzü*. For example, in the sentence *ni pu yao ch'ien mo* (Don't you want money? or, Won't you have money?) the word *mo* has no regular [say, translatable] meaning; it is used simply to show that the sentence is interrogative;<sup>1</sup> it is a *hsü tzü* (an unsubstantial word). Of the remaining words<sup>2</sup> in the sentence, *pu* (not) has a substantive meaning, and yet in Chinese it is accounted a *hsü tzü*. The words *ni* (thou), *yao* (to want), and *ch'ien* (money) are all *shih tzü* (substantial words). Distinguished as *ssü tzü* (dead words) and *huo tzü* (live words), *ni* and *ch'ien* are dead words, and *yao* is a live word.

The word *yao*, again,<sup>3</sup> which we have just spoken of as a live word, and which, in the passage before us, is a live word,<sup>4</sup> may be used as a dead word elsewhere; for instance, in the phrase *ch'i yao tsai su* (The essential is despatch), the words *yao* and *su* are unquestionably dead words. Is there no live word then, you will say, in the sentence? yes, to be sure; the word *tsai* (is, or is in) is a live word. If you go farther and ask which words are substantial and which unsubstantial, the answer is that the two words *ch'i* and *tsai*, though each possesses a regular meaning, are in this phrase accounted unsubstantial words.

16.—It is evident, then, that the denominations *hsü tzü* and *shih tzü* are quite capable<sup>5</sup> of being interchanged, one for the other, as circumstances may require.

17.—Perfectly capable; to such an extent<sup>6</sup> that some people go the length of saying that every word is half a dead word and half a live word.

18.—The limitations<sup>7</sup> of our language are somewhat more inflexible; the terms in it have not the convertibility of terms in Chinese. But now, to come to the English language, let us for the moment separate [its grammar into] two grand divisions, the single words of the language and the laws of sentences. In the one division the single words are referred each to one of

<sup>1</sup> Interrogative: *lit.*, that the *k'ou chi*, the air or tone of the sentence, is *ting-wên ti*, interrogating. The verb *ting*, properly, to fix, here implying that the speaker knows what answer he must receive; *q.d.*, You want money, don't you?

<sup>2</sup> Of the remaining words: note the construction:—the remain-ing someones among.

<sup>3</sup> The word *yao*, again: *jan-rh*, but; *jan*, thus, this is so, *érh*, and yet . . .

<sup>4</sup> Is a live word: *ku jan*, certainly, positively; very commonly used where an admission is made on the one part to emphasise an objection on the other; *q.d.*, it is so here, no doubt, but, etc.

<sup>5</sup> Quite capable: note the construction:—*ta yu*, they possess in a great degree *li*, a principle, qualified by all that intervenes between *yu* and *li*, viz., the according-to-time-and-circumstance-able-to-interchange principle. The verb *t'ung* in *p'ien t'ung* has the force of both *per* and *trans* in similar Latin compounds.

<sup>6</sup> To such an extent: *shên*, in extreme degree, to such a degree as *chih*, to arrive at this, that there are people, etc.

<sup>7</sup> Limitations: *hsien*, to mark bounds; *chih*, originally, to cut; laws; to govern; *hsien chih*, the laws limiting are somewhat *ssü*, dead, inflexible.

nine categories (the Parts of Speech); the other gives the rules by which single words are made into sentences, and sentences into longer sections of composition.

19.—Is the distinction that we observe in Chinese essays<sup>1</sup> between the *ku* (pairs of sentences even in length)<sup>2</sup> and *tuan* (odd sentences)<sup>3</sup> at all the same as the *chü fa* (laws of sentences) of which you have been speaking?

20.—Not the same; in Chinese composition it is the *chü fa* that is important, and it is to the relative proportions of sentences only that attention has to be paid: our theory is this, it is essential to the constitution of any sentence that it contain *kang* (a subject) and *mu* (a predicate).<sup>4</sup> The person, thing, transaction, condition, spoken of, is the subject; the qualifications of the subject, as that it is right or wrong, existent or non-existent, active or passive, form its predicate. It is hence evident that that in which there are nothing but *ssü tzŭ*, without any *huo tzŭ*, cannot well be regarded as a sentence; if, for instance, we were merely to say "man," "rain," "horse," without adding a *huo tzŭ* to these three words, we should have the head of a sentence without the tail, neither more nor less; words so spoken could not be considered as being language with a meaning; and the same, it is self-evident,<sup>5</sup> holds good of the exclusive employment in any case of *huo tzŭ* without *ssü tzŭ*. The sentences, The man is good, It rains, The horse is fast, are sentences because their intelligibility is complete.<sup>6</sup>

Then as to subject and predicate, in the first of these sentences the word *jén* (man) is the subject, and the words which treat of his qualities are the predicate. In the second sentence, Rain is falling (*Anglicè*, It rains), *yü* (rain) is the subject, and the word that treats of its falling or not falling is the predicate. In the third, *ma* (horse) is the subject, and the words treating of the horse's rate of speed are the predicate.

## SECTION II.

### [THE NOUN AND THE ARTICLE.]

21.—The distinction of the *kang* from the *mu* is not wholly ignored in Chinese composition, but I have never heard before of the distribution of words into nine categories that you speak of.

22.—Naturally not, sir; in Chinese the words are not assigned in this way to particular categories. In English, all such denominations as person, thing, transaction, circumstances, are

<sup>1</sup> Essays: *wén chang* is used generically of all elegant composition, ancient or modern, but specially of the essays required at modern examinations for degree.

<sup>2</sup> The *ku* are the members (*lit.*, the thighs) of 'a *p'ien* of *wén chang*, a piece of elegant composition; they must be in pairs and of equal length.

<sup>3</sup> The *tuan* are single paragraphs of from 60 to 120 words. An essay may be all of *tuan*, or may have *tuan* between any two pairs of *ku*, or at longer intervals.

<sup>4</sup> Subject and predicate: *kang*, properly, the drag-rope of a net; the chief consideration with reference to the relations of life, subjects of writing, as we say, *the worthier*; *mu*, the eye; used in the sense of subdivision or section. Cf. *chang-mu*, accounts, *mu-lu*, an index.

<sup>5</sup> Self-evident: *pu tai yen i*, one does not wait for words to tell one; *i*, a classical expletive found only at the end of sentences.

<sup>6</sup> Intelligibility is complete: *lit.*, the words have no meaning over and above [what is expressed].



referred to the categorical classification of the language entitled nouns<sup>1</sup> (*ming-mu*). The words "man," "book," "illness," "year," for example, are all *ming-mu* (nouns).

When a noun occurs in English, whether written or spoken, there is often prefixed to it another word to show whether it has been the subject of a former proposition or not. In Chinese no words are specifically distinguished as performing this function; still, when occasion demands, there is a method of discriminating between definiteness and indefiniteness.

When we hear it said, for instance, *yu ko jên lai*, *yu i ko jên lai* (A person is come), we know that the person spoken of has not been spoken of before, and that in the mind of the speaker there is an indefiniteness<sup>2</sup> as to the individuality of the person in question. But if a speaker<sup>3</sup> were to say, *na ko jên lai liao* (The person, that person, is come), the hearer would know that the person come was the person who had been earlier mentioned. By means of the limitation thus clearly laid down by the speaker, there is a positive indication [of the fact].

23.—Our words<sup>4</sup> *na* and *chê*, properly speaking, are employed to distinguish between *this* and *that*.

24.—That is perfectly true;<sup>5</sup> I shall return<sup>6</sup> to that use of them by-and-by; but in the phrase *na ko jên*, given in paragraph 22, the *na* employed<sup>7</sup> is not *that* as distinguished from *this* [not the demonstrative pronoun], but serves, in short, to show that the proposition is not indefinite [in other words, it is the definite article].

25.—The Chinese word *ch'i* would seem on some occasions, but not as a rule, to correspond to the English definite article.

26.—You are right; in the phrase *ch'i yü ti* (The remaining ones), the word *ch'i* shows definitively that all besides certain [things or persons] already excluded are included [in the proposition of the speaker]. The *ch'i* in the phrase *ch'i yao tsai tz'ü* (The essential is this), again, serves specially to indicate the important point [in a proposition]. But take the following:—*hsiang t'a na ko jên ch'i hsin pu k'o wên* (With a man like that there is no telling what is passing in his mind) (*lit.*, no questioning his heart), the *ch'i* is simply to be construed as *t'a* (he, his).

Nouns may be used both in English and Chinese<sup>8</sup> without any prepositive word; *e.g.*, Man is the most intelligent of all created beings; Gold is heavier than silver; in these two sentences,

<sup>1</sup> Nouns: *ming*, name; *mu*, still in the sense of subordinate divisions; *q.d.*, name and index. It is scarcely necessary to observe that although no violence is done to the real meaning of the combination *ming-mu* by translating it *nomina*, the Chinese do not apply the term to any word as a grammatical distinction.

<sup>2</sup> An indefiniteness: *mang*, a waste of waters, *wu t'ing hsiang*, no certain direction.

<sup>3</sup> But if a speaker: *shé*, to place, *ponere*; *jo*, if. Cf. the Portuguese *posto que* and our *sup-pose*.

<sup>4</sup> Our words: note the *hsieh* acting as a plural affix to *chê*, which, however, so far as Chinese grammar is concerned, might with equal propriety stand either alone or be followed by *ko*.

<sup>5</sup> Perfectly true: *tzü jan*, self-existent—a matter of course; *k'o*, properly or permissibly; something as in our phrase, It may be stated as an axiom that, etc. See 26, *na k'o pu ts'o*.

<sup>6</sup> I shall return: the *ch'ieh*, elliptical for *chan ch'ieh*, for the present; *lit.*, that for the present wait, [until] hereafter again I speak.

<sup>7</sup> The *na* employed: *chuan*, special, particular,—the word employed. Note *ch'ieh*, on the contrary, at the head of the last clause of the sentence, rendered in English by the disjunctive *but* at the beginning of the first.

<sup>8</sup> English and Chinese: *lit.*, in the language of both nations there are places—instances [in which the words described] *k'o shé*, may be dispensed with.



"man," "gold," "silver" are generic denominations, and as such can be used without any article; and so with proper names.

### SECTION III.

#### [THE CHINESE NUMERATIVE NOUN.]

27.—Chinese nouns, on the other hand, have the following peculiarity:<sup>1</sup> whenever a noun, person, or thing occurs in Chinese, there may be prefixed to it an associate<sup>2</sup> (or attendant) noun. In the sentences *i ko jén*, *i wei kuan*, *i p'i ma*, *i chih ch'uan*, the words *ko*, *wei*, *p'i*, and *chih* are the nouns attendant on *jén* (man) *kuan* (officer), *ma* (horse), and *ch'uan* (ship). These attendant nouns are not exclusively prefixes of the nouns they accompany; they sometimes follow them. In speaking, for instance, of horses or ships collectively, we may say *ma-p'i* (horses), *ch'uan-chih* (shipping).

28.—And where a noun has just occurred, the attendant noun may be used as a substitute for it, as in the following case:—Suppose a person to have been buying cattle and to say to me, *mai liao niu* (I was buying cattle) yesterday; I ask him, *to-shao chih* (how many head) did you buy? he answers, I bought *shih chi chih* (some ten head). In this instance *niu* (cattle) is the noun proper, and *chih*, the attendant noun; the attendant noun being substituted for the noun proper, the repetition of the latter becomes unnecessary.

29.—The attendant noun is also occasionally substituted for the noun proper in the written as well as in the oral language.

30.—To conclude: the true function of the attendant noun is, apparently, to distinguish the generic from the specific (or the general from the particular). The nouns *t'ien*, being *huang t'ien* (Heaven), or *t'u*, being *hou t'u* (Earth),<sup>3</sup> are general designations incapable of subdivision into minor denominations; they have consequently no attendant nouns associated with them. Where the general designation [applies to what] is capable of subdivision into parts or items, the attendant noun is of use in numeration in that it represents the item as distinguished from the total.

31.—[These attendant nouns, therefore, will be spoken of henceforth as Numeratives,] and a list is now given for the use of the student of all the numeratives in connexion with the nouns to which they are attached.

#### [The Numeratives arranged in alphabetical order.]

盞 *chan* [numerative of lamps; *e.g.*] Bring a lamp; I want to read. The word *chan* is also synonymous with the word *wan* (a cup); you may say *yi chan ch'a* for a cup of tea, or *yi wan ch'a*, with equal propriety; it is not, however, applied to hand lanterns (*téng lung*), the numerative of which is *ko*.

<sup>1</sup> Peculiarity: *chuan shu*, specially belonging to, a particular property.

<sup>2</sup> Associate: *ch'én*; *lit.*, the backing of cloth, etc., added to a flimsy material. See also 98, 15, Note 7.

<sup>3</sup> Heaven, Earth: *huang t'ien*, sovereign heaven; *hou t'u*, queen, or empress, earth; the twin powers of nature. Cf. *Coelus*, father of *Saturn*, and *Tellus*; also, *ge anassa*, queen earth. See Sir JOHN DAVIS on Funeral Rites, in "The Chinese," Chapter VIII.

張 *chang* acts as the numerative of all such words<sup>1</sup> as table, chair, bed, stool, bow, paper, loom, net, as being things which show a certain broadness.<sup>2</sup>

陣 *chén* [numerative of showers, gales, outbreaks, etc.; e.g.,] a heavy fall of rain, a gale of wind, an uproar, uproarious discussion, of a certain duration. The word *chén* means, properly, to fight an action, and is used as a numerative with reference to the suddenness which is the condition [of the occurrences in question]; it implies, say, such eagerness to arrive that [the person or event] cannot wait.

乘 *chéng* is, properly, to board, as a ship, to get on, as a cart, or to mount, as a horse. It is occasionally the numerative of *chiao* (sedan-chair), but *ting* is also used.<sup>3</sup>

劑 *chi* (a dose). A *chi* of medicine is a draught<sup>4</sup> composed of a number of drugs. When a number of drugs are made up into pills, the composition is spoken of as *yi liao yo*.

架 *chia* [literally, a frame; you say,] a piece of ordnance, a single hawk or falcon, a clock, a single tie-beam (wall-plate). Of the tie-beam, you say, speaking of two, *liang chia*; but you may also say *i tui* (a pair).

間 *chien* is the space between four wooden pillars; it is consequently the numerative of house, room, etc.; but we must be careful how we use it. For instance, when a person says, I have bought a *fang-tzŭ*, he means that he has bought a whole *so*, or a whole *ch'u* (a set of premises), comprising *hao hsieh chien fang-tzŭ* (several buildings). Were he to say, *na ko fang-tzŭ hao* (that is a good house), the expression would be understood to apply to all premises<sup>5</sup> inside the outer (*lit.*, the great) gate.<sup>6</sup> If you asked a man, How many *chien* are there in that house (*na ko fang-tzŭ*), and he were to reply, Some thirty *chien*, he would be speaking of all the apartments<sup>7</sup> into which the house is capable of being subdivided [all the spaces defined by four wooden pillars], without reference to their dimensions. In the palaces of Chinese princes and dukes,<sup>8</sup> there is generally on the north side a building with an upper and lower story, each of which is subdivided into five or seven *chien*. Referring to its divisions, when you are outside you say it is a *fang-tzŭ* of five or seven *chien*; if you are inside the house you say there are *wu ch'i chien wu-tzŭ* (five or seven rooms) [as the case may be]. In the following, We two live in *i ko wu*, the speaker means that there are a number of *chien* in communication

<sup>1</sup> All such words: note the *fan* supported by *chê hsieh tzŭ* at the end of the clause.

<sup>2</sup> Which show a certain broadness: note the literal meaning:—it is because its form slightly possesses a width-fashion. Cf. our vulgar *wide-like*.

<sup>3</sup> *Ch'êng* is generally applied to chairs to which bearers are attached; *ting*, to chairs without the bearers.

<sup>4</sup> A draught: *lit.*, made into a broth to be drunk.

<sup>5</sup> All premises: note *t'ung* supported by *tou*, all.

<sup>6</sup> The great gate: *i ko ta mén*, the one great gate; *q.d.*, the sole great entrance.

<sup>7</sup> All the apartments: construe, He does not distinguish great from small; *an ko chien*, he lays the hand on, *sc.*, counts, each apartment, *êrh*, and, speaks. Observe that *an*, amongst other meanings,=*chü*, to hold in the hand; both *an* and *chü* being commonly rendered according to; *q.d.*, by what I have hold of I infer. Note a similar construction of *êrh shuo* under the next numerative; also of *êrh lun*, under *li*.

<sup>8</sup> Princes and dukes: the *wang*, princes, are the two highest classes of Manchu and Mongolian nobles; the *kung*, dukes, the fifth and sixth; the *beilê* and *beitsê*, third and fourth classes, are also included in the generic term *wang kung*. The latter term, *kung*, has also been from ancient times the first of five orders of rank, to a certain extent hereditary, conferred for distinguished service; but the *fu*, palace, is distinctively the residence of the *wang kung*.



with one another, and that there is but one door for ingress or egress. If he were to say, We two live in *i chien wu-tzŭ*, he would mean, We occupy the same apartment, comprised in the space between four pillars. When you ask, How many *chien* are there in this *lin* of *fang-tzŭ*, you are asking the number of houses in the row.

件 *chien* [originally, to divide; to enumerate] is the only numerative of articles of clothing. With such nouns as affairs, utensils, despatches, etc., to which it acts as numerative, it may be exchanged for other numeratives, as *chuang*, *yang*, and *t'ao*.

隻 *chih* [properly, half a pair] is the numerative of fowl, duck, goose, ox, sheep, tiger, ship, box, and like words; also, of shoe, boot, stocking, arm, hand, foot, eye, all of which being things that make pairs (雙 *shuang*), *chih* is employed to show that a half pair is meant. Of a *shuang* of shoes, for instance, you say that one *chih* has been lost.

枝 *chih* [a branch or twig]; *i chih la* (a candle); *i chih hua* (a stalk of flowers) is used where a number of flower-blossoms are growing on the same stem. You may use *chih* with *pi* (a pencil) and *ti* (a flute), but *kuan* (a tube) is more common. Observe that there is a difference between *chih* and *chih-tzŭ*: you may say a *chih-tzŭ* (column) of troops or irregulars.

軸 *chou* [properly, the nave of a wheel]. The expression *i chou hua-rh* signifies a scroll mounted; the word *chou* is used with reference<sup>1</sup> to the two knobs of the roller which show themselves at the lower end of the scroll. For the same reason the *kao-fêng* (patents according rank to the parents or ancestors of an official, be they living or dead) are spoken of as being so many *chou* in number.

句 *chŭ* is the numerative of language, oral or written.

卷 *chüan* [a numerative of book, document, etc.]; you may use it with *ts'ê-tzŭ* (a roll or return),<sup>2</sup> or with *shu* (a book); but *pên* is more common with both.

炷 *chu* [properly, the wick of a lamp]; the numerative of joss-stick; a number of *chu* (sticks or rods of joss-stick) held together by a paper band are called a *ku* (a limb), and five *ku* a *fêng* (say, packet).

處 *ch'ü* (place) is synonymous with *ti-fang* (a certain extent of space). When you say that you have bought *i ch'ü fang-tzŭ* (a house), you include all premises within the boundary walls; you might say the same of a single building which has no boundary walls.

串 *ch'uan* [a string of things strung together, as] pearls, priests' beads, court beads,<sup>3</sup> cash. A string of priests' beads or court beads may also be spoken of as a *kua* of beads. The numerative of bead, as a single bead, is *k'o*.

<sup>1</sup> Is used with reference: note the construction:—*ku ts'ü ts'ai shuo*, because of this therefore [do men] say it, being placed at the end of the clause. The *kao-fêng* are, literally, mandates conferring rank: *kao*, intimation of superior to inferior; *fêng*, properly, fief, hence rank. Note that *kao-fêng* is more properly to confer such rank; the patent is *kao-ming*.

<sup>2</sup> *Ts'ê-tzŭ*, roll or return, *sc.*, of persons, such as a muster roll, a census return, etc.; *ts'ê* also read *ch'ai* (see Part VII, 9).

<sup>3</sup> Court beads: the necklace worn in full dress by civilians of the fifth and higher grades; by military men of the fourth and higher grades; *ch'uan* is the numerative of necklace, etc.



**椿** *chuang* (piles),<sup>1</sup> wooden stakes driven into the ground. It is used in the spoken language with *shih-ch'ing* (an affair), where the object of the speaker is to speak specially of one matter amongst a number. The numerative *chien* is much more common with *shih-ch'ing*.

**牀** *ch'uang* (a bed) is used with coverlid, mattress, carpet.

**方** *fang* (square), numerative of broken brick and stone [in regular heaps],<sup>2</sup> also of excavation [work].

**封** *f'eng* [originally, a fief; later, a seal; hence, to seal up]. It acts as the numerative of letter and like words. It means, properly, to keep concealed;<sup>3</sup> this is why it is used with *shu-tz'ü*, *shu-hsin* (letters).

**幅** *fu*<sup>2</sup> [properly *fu*<sup>4</sup>, also *fu*<sup>3</sup> (see below) a strip, numerative of paper] is not the same as *chang*; it rather approaches *t'iao*; still, the difference of width [respectively indicated by the two words] is not so very great.<sup>4</sup> A *fu* (sheet) of note-paper is a *chang* of note-paper. Speaking of *pu* (cloth) you may say a *fu*<sup>3</sup> (length of cloth), or you may number lengths of silk by the *fu*<sup>3</sup>.

**副** *fu* [a numerative of certain things in pairs; originally, to divide in two; hence] used always with reference to sets in pairs, as a pair of *tui-tz'ü* (scrolls with verses, mottoes, upon them), a set of ear-rings; but a set of buttons consists of five.

**桿** *kan* [a bough, numerative of] *ch'iang*, [whether translated as] musket or single-pointed spear; of *ch'éng*, steel-yard; of *ch'a*, three-pointed spear. If the *ch'iang* be a *ch'ang-ch'iang* (sc., spear, not musket), it is equally correct to use *t'iao* as the numerative; but *t'iao* cannot be used [with *ch'iang* as musket, or] with the other nouns mentioned.

**根** *kén* [properly, a root below the ground] is the numerative of mast, flagstaff, staff or pole, bamboo pole, lamp-wick, felled timber, hair of the head [or body], hair of the beard, and similar nouns; always having reference to form. With *kuén-tz'ü*, a staff or porter's pole, it is as correct to use *t'iao* as *kén*.

**個** *ko* [anciently, besides other meanings, an individual], used in a great many different positions, but more constantly in such phrases as *ché ko jén* (this man), *ché ko lí* (this sense, principle, theory), *ché ko tung-hsi* (this thing). With other nouns it may or may not<sup>5</sup> be employed.

**棵** *k'o* is never employed but as the numerative of tree.

**顆** *k'o* [originally, a small head; hence the unit of small round things], used with pearl, head decapitated; in both cases with reference to form. Any round thing can in general be numbered by *k'o*.

<sup>1</sup> Note *chiéh<sup>2</sup>-tz'ü*, a peg; e.g., a tent peg.

<sup>2</sup> See also *to*, below. The numerative of single bricks, etc., is *k'uai*, a piece.

<sup>3</sup> To keep concealed: note the construction:—*lit.*, because this word properly has the meaning of to wrap up [so that there shall be] non-appearance. Note the polysyllable *pao-tsang-pu-lao-ti*, formed by *ti* into an attributive of *ti*.

<sup>4</sup> Not so very great: note the construction *k'uan chai*, the width of.

<sup>5</sup> May or may not: *lit.*, when elsewhere using the word *ko*, all [such use of it] is *huo yung*, conditional use.

口 *k'ou* (the mouth); you may use it with cooking-pan, bell, sword, water-jar; of so many persons. But though it does act as numerative to all these nouns, there is a distinction to be observed regarding its use with persons. Males and females spoken of collectively are *k'ou*; females spoken of separately are also *k'ou*; of men, you say so many *ming* (names) or so many *ko* (individuals). The word *tao* with *k'ou* means weapon (*sc.*, a sword); you may also say *i pa tao* for a sword; also, for the pork-butcher's knife.<sup>1</sup> The bell described as *i k'ou chung* is that hung in temples; it has no tongue,<sup>2</sup> and has to be struck to make it sound.

股 *ku* [properly, the under part of the thigh; one of the numeratives of road]; with *tao* (a road or way), *ku*=*t'iao*; in more polished conversation *ku* is found with *lu* (road).

塊 *k'uai* (a bit, a piece); you may use it with dollar, ink-cake, brick, door-slab (*pien*); but it is very comprehensive; *e.g.*, take a dollar and buy a carpet (or, [someone] bought a carpet with a dollar).

管 *kuan* (a tube), numerative of things that are hollow within and present a certain length [to the grasp]; for instance, pencil, flute, clarinet; in all which cases, however, it may be exchanged for *chih* (numerative of branch, stalk, etc.).

捆 *k'uen* [properly, to bind in a bundle],<sup>3</sup> used with firewood, as faggot; straw, etc., as bundle; onions, as bunch; meaning always that some of the article spoken of is bound up.

粒 *li* [properly, a grain of rice], used, as having reference to the form of the article, with rice or with pill.

領 *ling* [properly, the neck], used only with *hsi-tzŭ* (mat) and *wei pao* (rush screen).<sup>4</sup>

面 *mien* (a face) is numerative of gong, drum, flag or banner, mirror [of glass or metal].

把 *pa* [properly, to grasp in the hand]. All articles that have a *pa<sup>4</sup>-rh* (handle that the hand can lay hold of) are enumerated as so many *pa<sup>3</sup>*. All such nouns, for instance, as tea-pot, knife, slice<sup>5</sup> (kitchen utensil), fork, fan, lock, take *pa*. With *i-tzŭ* (chair) you may use *pa* or *chang*.

包 *pao* [properly, to wrap] is numerative of all articles that can be made into packages;<sup>6</sup> such, for instance, as sugar, opium.<sup>7</sup>

本 *pén* [properly, the lower trunk of a tree] is used with *shu* (book), *chang* (accounts). With *shu* you may use *chián* (chapter), but not with *chang*.

<sup>1</sup> Butcher's knife: *t'u<sup>2</sup>*, originally, to flay; to kill; *hu*, a person; *t'u hu*, the slayer, *sc.*, of pigs.

<sup>2</sup> Tongue: *to<sup>4</sup>*, clapper of a bell; described in an ancient commentary as the *mu shé*, wooden tongue, of *chin k'ou*, the metal mouth.

<sup>3</sup> *K'un* is properly written with the 64th Radical.

<sup>4</sup> Rush screen: *wei*, the bulrush; *pao<sup>2</sup>*, a coarse screen made of the bulrush.

<sup>5</sup> Slice: the *ch'an<sup>3</sup>* is a flat plate of tin or iron with a long handle, used to take things fried out of the pan.

<sup>6</sup> Packages: note the construction:—Whatsoever be things that [man] can wrap up out of sight, [speaking of these] all, can [one] use *pao* to act as the attendant word. Observe that the subject of both verbs, *shou-kuo* and *yung*, is in reality *jén* understood. In Latin *fan=cumque* in *quæcumque*, the *quæ* being represented by *ti*, which stands for *things*; *shou=in* in *involoo*; the words *ch'i lai*=the inflexion of the passive participle in *dus*, or the verbal adjective termination in *bilis*. Coin a word and the sentence would run *Quæcumque sint involubilia*.

<sup>7</sup> Opium: *yen t'u*, smoke-clay, so called from the colour and form of the balls in which the drug is imported.



匹 *p'i* [anciently, amongst other meanings, the unit of horses], the only numerative of *ma* (horse); with ass and mule you may also use *t'ou* (head), and under certain conditions *ko*, which is the invariable numerative of camel.

疋 *p'i* [originally written as *p'i* (numerative of horse), forty Chinese feet], sole numerative of silk piece goods, satin, damask, lawn, gauze, cotton fabrics; it is properly applied only where nothing has been cut off [as we say, *the piece*].

篇 *p'ien* [originally, before the invention of paper, a bamboo writing tablet], numerative of *wén chang* (the essay in measured prose), *fu* (the essay in rhyming prose), and *lun* (the essay in four paragraphs); each of these terms signifying a piece of composition. The question, How many *p'ien* are there in this book? has reference to the number of sheets (=leaves); the *p'ien* here has a different sense from the *p'ien* used of a piece of composition.

鋪 *p'u* (to spread out) is used with no noun but *kang* (stove-bed); with *ch'uang* (bed), you always use *chang*. The *p'u* in *p'u-tien* (shop), though syllabically the same, has a different tone.

所 *so* (a place); *i so fang-tzŭ* (a house) is the same as *i ch'u fang-tzŭ*, both referring to the whole range of buildings within the entrance gate.

扇 *shan* is, properly, an article used to drive away the heat<sup>1</sup> and give oneself air [a fan], on account of its resemblance to which a door is called *shan*. That house has not got all its doors and windows yet; there are four or five still wanting.

首 *shou* [originally, the head; hence, a beginning; here, a stanza] is only used with poetry; *q.d.*, as a word marking the beginning and ending of the lines [*lit.*, sentences, *sc.*, that make a stanza]. The writer makes any number of stanzas according to the subject of his verse,<sup>2</sup> and the number of lines in each stanza varies; it may be four, eight, twelve, or at the most sixteen. The stanzas are not necessarily of an even number; one may with equal propriety make a poem of four or five stanzas, or of some score.

擡 *t'ai* is, properly, to carry, as two or more persons lifting an object by united action. At a funeral the bier may have as many as sixty-four *t'ai* (bearers) [hence, applied to the thing borne, the numerative of presents sent]. The smallest wedding trousseau consists of eight *t'ai*; if the family be wealthy, there may be as many as a hundred or more. Whenever presents are sent to anyone, the *t'ai* are in pairs.

擔 *tan* is a load<sup>3</sup> such as one man carries over his shoulder on a porter's pole. The phrase *t'a t'iao-cho i tan ch'ai-huo* (he is carrying a load of fuel) means that the person spoken of bears the *pien tan* (the flat pole) on his shoulder, and that fuel is borne at the two ends of the pole. If the fuel borne be but a single faggot or parcel, it would be borne (*tiao*) on a *kun-tzŭ* (a staff or stake) [not on a *pien tan*, and the said staff] would be *k'ang* [not *t'iao*] on the shoulder.

<sup>1</sup> Drive away heat: *ch'ü*<sup>1</sup>, properly, to drive away wild animals; to drive away *shu*, heat, and *chao fêng*, invite air.

<sup>2</sup> The writer, *shih chia*, the verse man, the poet, *k'an t'i*, looking to what is propounded, = *t'i mu*, his subject, *sui tso*, proceeds to make, verse stanzas many or few.

<sup>3</sup> *Tan*<sup>4</sup>, the load carried; *tan*<sup>5</sup>, to carry a load.



刀 *tao* (a knife), only used with paper, a *tao* of paper being a quantity of sheets laid flat one upon the other; employed with reference to the effort required to cut through a quantity of paper so placed.

道 *tao* (a road) is used always in the sense of *t'iao* (a strip), with river, bridge, wall, wound or breach, Imperial Decree. The bridge outside the front gate of the capital is a *san tao ch'iao* (a triple bridge).<sup>1</sup>

套 *t'ao* [properly, an outer casing, a wrapper; now, among other senses, a book wrapper]; *i t'ao shu* means a number of books in one wrapper. One *t'ao* may be the whole of a work, or a work may be divided into several *t'ao*. *I t'ao i-shang* (a suit of clothes) is a *p'ao* (the long inner garment) and a *kua* (the somewhat shorter outer garment); you *ch'uan* (put on) the *p'ao* first, and you *t'ao* (slip over it) the *kua*. *I t'ao chiu pei* is a set of twelve wine cups of graduating sizes which fit one into the other.

條 *t'iao* [properly, a twig]; it is common with silk (as a single thread), cord (as a single string), sash, girdle, chain, dog, rainbow, sense (*q.d.*, the sense or principle of a thing), street, road. You may use *t'iao* with *ho* (a river), but also *tao*.

貼 *t'ieh* [properly, to stick on] is not used as a numerative except with plaster (*sc.*, cataplasm). A *t'ieh* of gold-leaf consists of ten sheets.

頂 *ting* (the crown of the head) is the numerative of chair, cap.

朵 *to* (a bud); as a numerative, only used with flower. The common word for the bud<sup>2</sup> of the unopened flower is *ku-to*.

梁 *to* [anciently, an ante-chamber; also, a target; here, as a stack], like *to*, the numerative of wood, bricks, or earth; but *to* is a regular heap, *tui* an irregular one.

頭 *t'ou* (the head), used with ox, mule, ass; it is equally correct to use *ko* with these nouns. Sheep are numbered by *chih*, not by *t'ou*. [The word *t'ou* is the numerative to many other nouns, such as garlic, head ornaments, cap plumes, etc.]

堵 *tu* [anciently, a wall of fifty feet long] is numerative of wall; *tu* or *tao*.

堆 *tui* is like *to* (a heap); but *to* applies to things regularly stacked, *tui*, to what is piled in confusion. Like *to* it is used with wood, brick; also with earth and like things.<sup>4</sup>

頓 *tun* [originally, to bow the head to the ground; subsequently, a turn or time; hence, a meal], numerative of meal, flogging, as though implying a certain fulness or completeness.

座 *tso* [properly, the standing part of a bed; any seat; a stand for vases, etc.], used with mountain, tomb, temple, pagoda, walled town.

<sup>1</sup> Triple bridge: a bridge of three roads side by side.

<sup>2</sup> Bud: the *ku* in *ku-to* has no meaning.

<sup>3</sup> Regular order: note the construction:—one *to* wood, one *to* bricks, [men] saying effect [this proposition, that] there is *pai*, an array, *tê*, effecting, *ch'i*, in regular order, *chéng*, composing; = the two expressions mean wood and bricks placed in regular order.

<sup>4</sup> Like things: *têng lei*, fellow-class kinds, things homogeneous.

尊 *tsun* [properly, that which is respected,<sup>1</sup> specially as ruler or father]; you use it with *p'ao* (cannon), but you also use *wei* and *chia*.

尾 *wei* (a tail), numerative of fish; *t'iao* may also be used with fish.

位 *wei* means the proper position of any person or thing, whether standing up or seated: three officials<sup>2</sup> of the rank of *ta-jén*; a single cannon; some visitors.

文 *wén* [originally, streaks of any kind; later, writing, composition] is numerative of nothing but copper cash. A single cash is commonly spoken of as *i ko ta ch'ien*. Were you to ask,<sup>3</sup> How many cash (*chi wén ch'ien*) does such a thing cost? the answer would be *to shao ta ch'ien* (so many cash). The use of the word in this capacity is found to date from the Chou dynasty,<sup>4</sup> when cash were coined<sup>5</sup> with an inscription upon them.

眼 *yen* (the eye) is used as numerative of well.

#### SECTION IV.

##### [NUMBER, SINGULAR AND PLURAL.]

32.—Proceeding next to the consideration of the numbers of nouns, the difference between the Singular and the Plural, we find that the Chinese language has a large variety of forms by which the one number is distinguished from the other: in some cases the noun itself, without the addition of a numeral, will act as a noun of number; in some, plurality is represented by the reduplication of the noun; in some, such words as the following are employed:—

<i>chung</i> (all, a multitude);	<i>chün</i> (all; specially, both);
<i>to</i> (many);	<i>ch'üan</i> (the whole, entire);
<i>to<sup>1</sup> shao<sup>3</sup></i> (how many)?	<i>ta chia</i> (all the persons);
<i>to<sup>1</sup> shao<sup>4</sup></i> (a large number);	<i>chu</i> (all);
<i>hao hsieh ko</i> (a good many);	<i>fan</i> (all whatever);
<i>tou</i> (all);	<i>téng</i> (a class, a sort).

Lastly, where the number of a noun has to be stated numerically, the numeral may precede or it may follow the noun.

<sup>1</sup> Respected: cannon are had in special respect, and under certain circumstances are sacrificed to. See note <sup>2</sup>, below.

<sup>2</sup> Three officials: in German, French, Italian, and other languages, indeed, though more rarely, in English, the appellative of respect is tacked somewhat in this way to certain nouns, but appositively, not numeratively; e.g., their lord-ships the commissioners, *messieurs les députés*, etc. The French might translate *ché i wei p'ao* by *monsieur le dit canon*.

<sup>3</sup> Were you to ask, etc., = Did you use *wén* in your question, *ko* would be used in the answer, were the cash three, four, or any number.

<sup>4</sup> Chou dynasty: the last of the three long dynasties which preceded our era, overthrown about B.C. 200 by the prince who suppressed his brother feudatories and made himself Emperor of all China.

<sup>5</sup> First coined: construe thus:—the origin of the use of the word *wén* [in this connexion] had its cause in the Chou dynasty, when, in coining cash, *wén tzu*, written words, were added thereon.

33.—Take the following examples:—I hear *chung jén* (all men, everyone) say that *hén to* (very many, a great number of) people are come.

34.—How many are there? There are *hao hsieh ko* (a good number).

35.—What kind of people are they<sup>1</sup> (*to*)? They are *chiün* (all) people of perfectly good character.<sup>2</sup>

36.—Why have they *ch'üan* (all) come, or come in a body? They have *ta chia* (all) public business, which they beg *chu wei* (you gentlemen)<sup>3</sup> to manage for them?

37.—There is a clue [to be found in] *fan shih* (all affairs).<sup>4</sup> These men (*jén téng*) of course returned at once.

38.—In the phrase, A number of people<sup>5</sup> are come, *to shao* may be used in the sense *hsü to* [that is, if *shao* be read with the 4th tone].

39.—In the phrase *yu jén lai*, you cannot be sure whether one person is come or more; it may be employed where two people are come, or three; of more than three, the common phrase would be *yu chi ko jén*.

40.—When you say *hao hsieh ko jén* (a good few) you mean that the number of persons is tolerably large,<sup>6</sup> such that you cannot tell<sup>7</sup> at a glance how many there are.

41.—The people (*na hsieh jén-mén*) in that house (the members of that family) are on very bad terms<sup>8</sup> with each other.

42.—Unless the speaker is alluding to persons, the word *mén* is not employed.<sup>9</sup>

43.—The words *niu yang* in the phrase *t'a lai ti shih mai niu yang* (He is come to sell oxen and sheep) must not be construed as meaning a single *niu* or a single *yang*. Were a person to say *t'a yao mai chih niu* or *mai pi ma*, he would certainly mean that he was going to sell one ox or one horse.

44.—In *ché chien fang-tzŭ*, one *chien* only is meant, but *ché fang-tzŭ* means that there is a number of *chien* (apartments), greater or less, in the house. [See the numerative *chien*, p. 487.]

<sup>1</sup> They: *to* evidently pluralising the subject, otherwise untranslatable.

<sup>2</sup> Good character: *liang shan*, virtuous, good citizens, the opposite of *hsiung ngo*, violent and vicious.

<sup>3</sup> You gentlemen: *chu wei*, all [your] worships.

<sup>4</sup> All affairs: see farther on the compound relative *fan*; these men, *jén téng*, man class, = more than one.

<sup>5</sup> Number of people: *hsü*, originally, to listen to, to permit; in ancient texts also found with *chi*, as *chi hsü*, how many?

<sup>6</sup> Tolerably large: *chiao*, to compare; here, and often, = rather.

<sup>7</sup> Tell: *lit.*, as if at one glance you cannot reckon clearly.

<sup>8</sup> Bad terms: observe *pu* before *ho mu* = *un* in unfriendly, *dis* in disagreeable; so *t'ai pu ya*, very ill-bred or discourteous.

<sup>9</sup> It should be noted that *mén* may make the plural of most personal nouns and all personal pronouns. You may say *na hsieh jén-mén*, those people, *ta-jén-mén*, their excellencies; *k'ê-shang-mén*, the merchants; but it is used generally, if not always, where the noun is preceded by a demonstrative pronoun or the definite article. The nouns *yeh-mén* and *niang-rh-mén* are used both as singular and plural: *ni-mén-ti yeh-mén tou san-liao mo?* have all your gentlemen left the office? *yu ko niang-rh-mén lai*, there is a woman come. The syllable *mén* becomes *mê* or *mo* in *ché-mo-cho*, *na-mo-cho*, the *cho* being probably corrupt for *ché*, the classical relative.



45.—[The following examples illustrate a variety of plural formations.] There are some people come. How many? Four. What are they come about, those people? They have brought some horses here. Who is going to buy the horses? They are not all going to be sold;<sup>1</sup> one may be possibly bought. I don't much care to buy horses.

## SECTION V.

[CASE.]

46.—The English noun has three distinct modes<sup>2</sup> of use assigned it, which are variously applied, according to circumstances.<sup>3</sup> As no such distinctions exist in Chinese, we shall here make shift<sup>4</sup> with a series of three places, the order of which the reader will find illustrated in the four paragraphs following, if he will have the goodness<sup>5</sup> to look at them.

[*The Nominative, as answering the question Who, What, Which.*]

47.—Who smashed<sup>6</sup> (or, Who is it that has smashed) the tea-cup? That small child smashed it.

48.—Who was it that wrote these words? That man CHANG<sup>7</sup> wrote them.

49.—Which is the most intelligent of animals?<sup>8</sup> The dog.

[*The Objective, as answering the question Whom, What, Which.*]

50.—Whom is that small boy beating? He is beating the little girl.

51.—What is that woodman<sup>9</sup> doing there? He is cutting boughs off trees.

<sup>1</sup> Going to be sold: construe:—it is not [the case that] all must sell; buy one head [someone] indeed may.

<sup>2</sup> Three distinct modes: *lit.*, the English in the use of nouns define three forms.

<sup>3</sup> Various applied, according to circumstances: employed interchangeably.

<sup>4</sup> Make shift: *ch'uan-ch'ieh*, provisionally, we shall *fén ch'u*, make or invent a division into, *san têng*, three classes or gradations. The reader will bear in mind the history of our word *case*. The nominative of the noun being the perpendicular, the cases were the divergences, the *fallings* away from it; thus, properly speaking, the nominative is not a case at all; but as it is in all inflected languages the first of the series of forms so styled, it has here been made the first of the three classes between which and the cases an analogy has been attempted.

<sup>5</sup> Have the goodness: *lit.*, please look at the four paragraphs below; *chiu shih*, in that case [you will find them] to be *pang-yang*, examples, of the division into three *têng*, places in a series.

<sup>6</sup> Who smashed: *tsa<sup>2</sup>*, to smash by throwing down or letting fall. Note the construction, which might be transposed, as *tsa-té na ch'a wan shih shui*. The *té* in speech would as often as not be *ti*; it is best to treat it as a verb auxiliary of the verb immediately preceding it, and so with *té* in *hsieh-té* in the two following examples, whether you construe thus, Who is it that wrote these words? or, Whose writing are these words? the latter idiom giving force to *shih* as the verb substantive, the subject of which is then the word *tsü*, which in the former we treat as the object.

<sup>7</sup> That man CHANG: note the *na ko jên* following *hsing Chang ti*, the surnamed CHANG one. Were the sentence to begin *shih na ko hsing Chang ti*, it would still end as in the text.

<sup>8</sup> Animals: *ch'u<sup>4</sup> shêng*, the brute; also used, as with us, of people, as a term of abuse; *ch'u*, read *hsii*, to rear; *liu ch'u*, the six *ch'u*, are horses, oxen, sheep, poultry, dogs, and pigs.

<sup>9</sup> Woodman: *ch'iao fu*, the man who *ch'iao<sup>2</sup>*, collects fuel, is *k'an shu chi-tzü*, cutting tree boughs.

[The Possessive, as answering the question *Whose, or of What.*]

52.—Whose was that book<sup>1</sup> that he has lost? It was that book of mine.

53.—Had you not made him a present<sup>2</sup> of that book of yours? No; it was only lent<sup>3</sup> him.

54.—Well, then, ask him for that book of his to replace yours. His is not the same as mine.

55.—What day did you lend it him? I lent it him the day before yesterday.

56.—Why did you lend it him? He met me in the street carrying the book, and asked me to lend it him, but I refused.

57.—If you refused, how came he by it?<sup>4</sup> When I said I wouldn't let him have it, he snatched it<sup>5</sup> out of my hand, and said he would return it in a couple of days.

58.—Oh! this was abominable, really; you had better not associate<sup>6</sup> with him any more.

[The following show the three Cases.]

59.—According to English grammar,<sup>8</sup> in the sentence The outlaws have burned my parent's<sup>7</sup> house, the word *tsei-fei* (outlaws) is the first place in the series (the nominative case), *fang-tzŭ* (house) is the second (the objective case), and *lao jén chia* (parent's) the third (the possessive case).

60.—This is shown<sup>9</sup> if you put the following questions:—Who set fire to anything? The outlaws. What did they burn? A house. Whose house was it? My parent's house.

61.—In a word, in every case the noun representing the agent<sup>10</sup> is in the first place of this series, the noun representing that which is acted on is in the second, and the noun representing the possessor, in the third.

<sup>1</sup> Whose was that book: *tê* would be generally pronounced *tí*=one, or that which; *q.d.*, the lost one is whose book? The correct analysis of the construction is probably this: *tiu*, to lose, *tiu-tê*, loss achieved, lost; [someone] *tiu-tê*, has lost [a book; that book] is whose book. The *tí* in *shui tí*, clearly=*tê*, to obtain, to possess; the who possessed, possessed by whom, whose, book. Compare the answer, It was that I-possessed book, that book belonging to me, =of mine.

<sup>2</sup> Made a present: *ní* before *na pén shu* acts as the possessive pronoun, not as the subject of *sung*, before which it would be quite correct to introduce another *ní*.

<sup>3</sup> Only lent: so translated to give due emphasis to the denial. Note two *tí*, both=*tê*, and both acting as our participial inflexions in *given* from *give*, *lent* from *lend*.

<sup>4</sup> Came he by it: how achieved, the having taken it away. Treat *na liao ch'ü* as=*abstraho*, and *tê* as giving the force of the inflexion *abstrahi*; compare the use of the auxiliaries *avoir* and *avere* in parallel constructions.

<sup>5</sup> Snatched it: *tá*, from; he from my hand within, violently, *lüt*, unyieldingly, tore it away.

<sup>6</sup> Associate: *ch'uan*, to go through, as a string through things strung; *huan*, to exchange; *ch'uan huan*, intimate relations.

<sup>7</sup> My parent's: note the use of *wo-mén* instead of the singular; *wo lao jén chia* would not be wrong, but it also means, vulgarly, I myself.

<sup>8</sup> Grammar: *shuo fa* is commonly rendered phrase, mode of expression.

<sup>9</sup> Shown: *lüt*, how can [one] see it? one question and one answer you will then perceive it.

<sup>10</sup> Agent: *hsing tí*, the one that acts; acted on, subjected, *shou tí*, the one that receives; possessor, *kuei wei tí*, the one to whom [the property] belongs; *kuei*, to return; compare *re-vert*.

## SECTION VI.

## [GENDER.]

62.—The sexes of the human race are distinguished as *nan* (man) and *nü* (woman); those of the brute creation, as *kung* (male) and *mu* (mother). No inanimate thing has gender.<sup>1</sup> Mountain, water, wood, and stone are all considered inanimate things.

63.—[Sex is distinguished sometimes by particular designations, sometimes not; *e.g.*] Are that man and that woman sitting there husband and wife? No; a brother, and a sister younger than he is.

64.—I have bought seven chickens, of which two are cocks, and five, hens.

65.—The male of horses is *érh ma* (stallion); the female, *k'o ma* (mare).

66.—The bull<sup>2</sup> is [colloquially] *kung nüu*; the cow, *mu nüu*.

## SECTION VII.

## [THE ADJECTIVE AND ITS DEGREES OF COMPARISON.]

67.—For the qualifying<sup>3</sup> and classifying [in the order of their qualities] such of the *ming-mu* as are *shih-tzŭ* (nouns substantive), other words must be added to them. The substantive is as it were the principal; the word added to qualify and describe its degree, the auxiliary<sup>4</sup> (its adjective).

68.—The word “good,” for instance, means nothing by itself; it leaves you nowhere;<sup>5</sup> you must add “person” or “thing” to it, and then it will serve the purpose of qualification.

69.—For instance, in the phrases This is a good man, This man is good, the word “good” serves to characterise<sup>6</sup> (or describe) the man.

70.—In This paper is white, That paper is red, the words “white” and “red” specify different kinds of paper.

71.—In the phrases Coarse paper and fine paper, This paper is coarse, That paper is fine, the words “coarse” and “fine” distinguish the [one paper from the other as differing in] degree [of fineness or coarseness].

72.—[Degrees of Comparison.]—There is, farther, a gradation<sup>7</sup> of increase and decrease to be observed in the employment of the adjective, which the following section will explain.

<sup>1</sup> Has gender: *yin*, the female principle of nature; *yang*, the male. Note the term *ssü wu*.

<sup>2</sup> The bull: *mang*<sup>1</sup>, properly, a piebald ox or cow; not used colloquially.

<sup>3</sup> Qualifying: *fên hsiang*, dividing into sorts; *ting téng*, determining ranks.

<sup>4</sup> Auxiliary: *fu chu*, to stand by and assist, as a minister his Sovereign; *fu*<sup>3</sup>, properly, the jaw or cheek; hence the wood which keeps the wheel in its place.

<sup>5</sup> Nowhere: *cho lo*, bottom found in sounding, definite whereabouts of anything. You say that an affair has *cho lo* when it is satisfactorily disposed of.

<sup>6</sup> Characterise: *lit.*, does the service of distinguishing the sort or quality.

<sup>7</sup> Gradation: *ts'êng tz'u*; *lit.*, succession of layers.



73.—He is intelligent. You are more intelligent. You are more intelligent than he. He is the most intelligent of all these people. He is more intelligent than those people. He is more intelligent than anyone. He is the most intelligent man in the world.<sup>1</sup>

74.—That is impracticable. That is more impracticable.<sup>2</sup> That is more impracticable still. Of [all] these methods the most impracticable is that.

75.—The highest roof in Peking is that of the Emperor's palace.

76.—He has more money than I (or, His fortune is larger than mine).

77.—My abilities are not to be compared<sup>3</sup> to his.

78.—He is taller<sup>4</sup> than I (or, I am shorter than he).

79.—Which of those two speaks the better mandarin? LI is rather the better speaker of the two.

80.—Who is the most learned<sup>5</sup> of these three? Also LI.

## SECTION VIII.

### [THE PRONOUN.]

81.—[Personal Pronouns].—The word by which a man designates himself when he is talking is *wo* (I, me); the word by which I designate anyone that I am addressing<sup>6</sup> in conversation is *ní* (thou, thee). Any person besides you and myself is *p'ang jén* (a third party), and if you and I allude to him in conversation with each other, we designate him *t'a*.

82.—The plural of the personal pronoun is *wo-mén* (we); *tsa-mén* (we two, or, all of us concerned); *ní-mén* (ye); *t'a-mén* (they).

83.—The word *t'a* may be used in speaking of birds and brutes in Chinese, but it is not often applied to inanimate things.

84.—Speaking of a dog, you can say, *t'a* (he) is a good watch-dog.<sup>7</sup> If you were to ask, Is that table taken away, the person addressed would reply, *na liao ch'ü liao*; he could not say, *na kuo T'A ch'ü liao*.

<sup>1</sup> In the world: *lit.*, under heaven.

<sup>2</sup> More impracticable: you might transpose *kéng* and *shih*, or introduce *shih* before *tsai*.

<sup>3</sup> Not to be compared: *pi pu ch'í*, cannot rise to a level with his abilities on comparison.

<sup>4</sup> Taller, shorter: his *shén liang*<sup>4</sup>, his body-measure, stature.

<sup>5</sup> Most learned: construe thus:—[*jo lun*, if we consider] these three men's *hsiao-wén*, learning, which is strong! Note the adjective *ch'iang* here *strongest*, because the comparison is of more than two; in the foregoing sentence, *stronger*, because two only are compared.

<sup>6</sup> Addressing: note the construction:—I to *shuí*, whom, whomsoever,=anyone, am speaking; [my] *ch'êng shuí*, designation of anyone is *ní*. Observe that the relation of these indefinite relatives to their antecedents, as also that of the correlative conjunctions, is constantly represented in Chinese, as here, by reduplication, especially of verbs or pronouns; e.g., *ní yao to-shao*, *k'o i na to-shao*, you can take whatever number you want, or, as many as you want; the strict analysis being, you want many or few, you can take many or few; *shih jén shih wu*, be it person, be it thing =whether person or thing, *sui chao sui yung*, as you come upon them so make use of them; *sui*, to follow, here and commonly, according to. Cf. *sequor, secundum*.

<sup>7</sup> Good watch-dog: note *lai*, auxiliary, following *kou*, the object of *t'í ch'í*.

## 85.—[Relative Pronouns.]

1. The man whom I went to see was not at home.
2. Whom did you go to see?
3. He is a teacher who used<sup>1</sup> to teach me mandarin.<sup>2</sup>
4. What is his name?
5. CHANG.
6. Is it the CHANG who lives in Tiger-skin Lane?
7. What lane<sup>3</sup> did you say?
8. I said Tiger-skin Lane; the lane fourth from the south end<sup>4</sup> of Great East Street, on the west side.
9. That is not the lane in which CHANG lives; he lives outside the walls.
10. Whom is he teaching at present?
11. He is teaching two people, both of them my relations.
12. What is he teaching them?<sup>5</sup>
13. He is instructing the elder in official correspondence,<sup>6</sup> the younger in the Four Books.<sup>7</sup>
14. Which of the two has made the more way?<sup>8</sup>
15. I think the younger is abler than the elder.
16. What are you reading now yourself, sir?
17. I am still at the book that you gave me last year.

86.—You use<sup>9</sup> the pronoun *shui* (who) only of persons; *shén-mo* and *na ko*, whether speaking of persons or things; [*e.g.*]

87.—Who (*shui*) was it that<sup>10</sup> told you to come? *shén-mo jén* (what person was it, etc.); *na ko jén* (what person was it, etc.).

88.—What are you come for? I am come for the tea-cup. What are you doing here? I am putting the room to rights.

89.—You may say *ni ai hsi shih na yi ko* (which do you like) either of persons or things.

<sup>1</sup> Who used: note the position of the numerative, which with *yi*, one, = the article *a*, not before, but after, the words which are formed by *ti*=*té* into an attributive of the noun; *lit.*, [the man] is formerly-teach-me-mandarin-ing one teacher.

<sup>2</sup> *Kuan hua*: the spoken language of government.

<sup>3</sup> What lane: *lit.*, say again what lane it was.

<sup>4</sup> Fourth from the south end: *lit.*, it is that lane [described by all the words between *tsai*, to be, or, to be in or at, and *tí* or *té*, which, as we should say, inflects *tsai*. Construe: It] is the-be-great-east-street-south-end-road-west-side-number-four-lane-ing, that lane.

<sup>5</sup> What is he teaching them? *lit.*, he teaches them what *kung k'o*, tasks? *kung*, labour; *k'o*, originally, examination.

<sup>6</sup> Correspondence: *wén shu*, official documentary style, as distinguished from *wén chang*, elegant composition.

<sup>7</sup> The Four Books: viz., "Ta Hsio," the Study for Adults; "Chung Yung," the Mean; "Lun Yü," the Dicta of Confucius; "Mêng Tzŭ," [the Doctrines of] Mencius.

<sup>8</sup> Made the more way: *chien chang*, perceptible improvement; *q.d.*, [men] *chien*, see, [him] *chang*, growing.

<sup>9</sup> You use: remember that *na* when interrogative is *na<sup>3</sup>*, when demonstrative, *na<sup>4</sup>*.

<sup>10</sup> Who was it that: note that in these three sentences *ti* is as often used as *té*.

90.—What is it that he is engaged upon over there? He has not told me what it is.

91.—What he really wants is this.

92.—[Compound Relative Pronouns.]

1. Whosoever breaks the law<sup>1</sup> must be tried and punished.
2. Any persons breaking the law, be they who they may,<sup>2</sup> must be tried and punished.
3. Whosoever is deserving of reward I shall be sure to reward.

93.—1. Those brigands are very ferocious; they kill everyone they fall in with.<sup>3</sup>

2. Whoever goes into the interior must take out a passport.<sup>4</sup>
3. That story is false; it is not to be believed, be the teller<sup>5</sup> who he may.
4. Whoever is recommended<sup>6</sup> by him is promoted and rewarded.
5. Whatever he desires me to take in hand, I must take in hand.
6. Did I not tell you to bring over whatever books there were there?
7. Certainly; and are there any<sup>7</sup> that I have not brought over?
8. There is a volume in the press that you have left behind.

94.—[Possessive Pronouns.]

1. Is he not your father?
2. No; he is my elder brother.
3. Indeed! what is his age?
4. He is upwards of twenty years older than I (or, His age is greater than mine by more than twenty years).
5. Is that book yours, or did you borrow it?
6. It is my own.
7. Ah! it is the one you commissioned CHANG to buy for you,<sup>8</sup> is it not?
8. No; it is one that I bought myself.<sup>9</sup>
9. You are going<sup>10</sup> to take a walk in the Tung-hua Yüan to-day, aren't you?
10. No, I can't;<sup>11</sup> I am on duty to-day.

<sup>1</sup> Whosoever breaks the law: *so yu*, whosoever or whatsoever there be; *so*, originally, place, position; *q.d.* the position is this, *yu*, there are law transgress-ing [persons]; *tsung*, all, *tei*, [man] must, try and punish.

<sup>2</sup> Be they who they may: *wu lun* [the agent, here government], does not discuss who it is that has broken the law; [the person who has broken the law, having broken it,] *chiu*, in consequence, must [the government] try and punish.

<sup>3</sup> Fall in with: [let them] meet whom [they will], all they slay.

<sup>4</sup> Passport: *chih*, to grasp in the hand, *chao*, that which shows, a testimony; *chih-chao* is generic of various documents of the kind which are *ling*, taken out. Understand *ti jên* after *nei ti*, the interior, all persons that enter, etc. Note that *nei ti* is also one expression for China as distinguished from *wai kuo*, foreign countries.

<sup>5</sup> Be the teller: *p'ing*, as before, at the option of; let who will tell it, all ought [man] not to believe.

<sup>6</sup> Recommended: construe:—leave it to him to recommend [persons; those persons] are *shui*, any persons; all obtain promotion and reward.

<sup>7</sup> Are there any: *lit.*, still are there I-have-not-brought-over ones?

<sup>8</sup> Buy for you: note *kei ni*—what we call the dative case; *ti*, relative, representing *jên*, man, and *shu*, book. Is it *the-one-that* you commissioned *him-that-is* surnamed CHANG to buy for you?

<sup>9</sup> Myself: *wo pên jên*, and above with *ti*, as my own.

<sup>10</sup> You are going, etc., may also be translated, won't you go? or, you had better go.

<sup>11</sup> I can't: *pu hsing*, elliptical for *wo pu nêng hsing*.



11. Wouldn't it do if I were to take your duty<sup>1</sup> for you?
12. I am much obliged<sup>2</sup> to you, but I must do the thing myself.
13. What is the difference<sup>3</sup> between your doing it and anyone else's doing it?
14. In the first place, I am the responsible person (or, it is my duty), and besides, if I did not see to it myself I should be sure to lay myself open<sup>4</sup> to being found fault with by my superiors.
15. Who would tell them?
16. They wouldn't need to be told; they would find it out themselves.

## 95.—[Demonstrative Pronouns.]

1. Which of these two horses is the better?
2. In my opinion this is a good horse and that is a bad one.
3. Which is the better bank of that river?
4. There is some scenery on that side; this side is somewhat barren.<sup>5</sup>
5. Have you bought all these oxen?
6. I have bought those three dun cows; these black ones are his purchase.
7. What do you want to do with these things of mine?<sup>6</sup>
8. They are not all yours.
9. Which of them is not mine?
10. This is not yours.
11. Very good; then I can do without<sup>7</sup> that one; leave those.

## 96.—[Distributive Pronouns.]

1. Every<sup>8</sup> member of the official establishment of the State has got his own duties.
2. Those two men have each<sup>8</sup> his own way of going to work.
3. In gambling, every player puts up his own stake.<sup>9</sup>
4. Neither of those propositions is a good one.
5. Two people gave him advice<sup>10</sup> that day, and had he attended to either<sup>11</sup> he might have saved his life; unfortunately, he attended to neither.

<sup>1</sup> Take your duty: construe:—[If you] commit to me instead of you to *tang*, bear, would it be well or not?

<sup>2</sup> Much obliged: *fei hsin*, as before. Note *tei*=*té yao*, it becomes, or is become, necessary; it is certainly necessary that I myself *pan*, should despatch, *ti*, that which [is the business of my *ch'ai shih*]. You might construe: The business is such that I must, etc.

<sup>3</sup> What difference: *í yang*, one and the same fashion; cf. uni-form. *Lit.*, you individually=you yourself, transact, your own transacting, *hai*, compared with, another man's transacting, there is what non-uniformity?

<sup>4</sup> Lay myself open: *lit.*, I should certainly invite my superiors' *t'iao-ch'ih*, reproof; *t'iao*, to pick out, *sc.*, one's fault; *ch'ih*, to blame. Note *ko-tzu-ko*<sup>3,2rh</sup> and *tzü-chi-ko*<sup>3,2rh</sup>=self.

<sup>5</sup> Barren: *huang*, either without wood or uncultivated.

<sup>6</sup> Things of mine: note *wo* without *ti*, yet, by position,=the possessive.

<sup>7</sup> Do without: the *k'o* before *pu yao* diminishes the directness of the affirmation; *q.d.*, those, *be it*, I do not claim.

<sup>8</sup> Every, each: note *ko<sup>2</sup> jên*, not *ko<sup>4</sup> jên*.

<sup>9</sup> His stake: *chu*, the direction of the fancy; in gambling, the stake by which one backs what one fancies; *hsia chu*, to put down one's stake.

<sup>10</sup> Gave him advice: for him, or to him, put forth a *chu-i*, opinion.

<sup>11</sup> Attended to either: *t'ing*, had he listened to *shui ti*, that which was the opinion of whichever he would, *lou*, both ways, could he, etc.

6. He asked me whether I wanted to take the house on a long lease or a short one; I told him either would do.
  7. It does not signify which of you two copies this paper; either will do.
  8. They two go home three times a month, one being allowed to go on each occasion.
  9. There will probably be something to do to-morrow, and so one of you two must remain here; it doesn't signify which; either will do.
  10. The other day he got drunk and struck everyone<sup>1</sup> he met.
  11. You say that these banditti all wear red turbans,<sup>2</sup> don't you?
  12. Whether they all wear them or not I can't say, but every one<sup>3</sup> that I saw had a red turban on.
  13. Which of these two people do you like the better?
  14. I do not like either of them.
  15. When you come in here, you men, you must every one of you have on a belt ticket.<sup>4</sup>
  16. Which do you think the better of these two?
  17. Either is as good as the other.
  18. Which of these two jade things<sup>5</sup> will you have?
  19. They are both good; if I am to choose one,<sup>6</sup> the one is as good as the other.
- 97.—[Indefinite Pronouns.]
1. Which of those porcelain things does he want to buy?
  2. He wants to buy them all.
  3. Which article is it that you want to buy?
  4. I do not want to buy any.
  5. Are you in the right, or is he?
  6. Everybody says that I am.
  7. The disorder<sup>7</sup> has broken out very seriously in his family; they have all died of it but himself.
  8. Anyone could understand that.
  9. Why doesn't he get someone to give him an opinion about that?
  10. There is no one competent.<sup>8</sup>
  11. What? in an affair of this kind anyone could; but they say that he is a self-willed<sup>9</sup> man, and will not take anyone's advice but his own.

<sup>1</sup> Struck everyone: *yü chien jên*, [when] he happened to meet persons, *chiu*, thereupon, he struck. Cf. the Latin *cumque*, or *cumque*, originally *quumque*, our *ever*, generalising time, and hence, events.

<sup>2</sup> Red turbans: note that *tou* pluralises *tsei*; did you not say that those brigands all are round the head swathing red cloth?

<sup>3</sup> Note *ko<sup>4</sup> ko<sup>4</sup>*, every one, each one; those that I saw were each swathing red cloth ones.

<sup>4</sup> Belt ticket: *yao p'ai*, the badge hung in the girdle; *tai*, specially, to wear as a girdle, but freely used as to carry, to lead.

<sup>5</sup> Two jade things: jade things of two kinds, differing in form, quality, or otherwise.

<sup>6</sup> Choose one: *t'iao i ko*, if it be [a question of] choosing one, *na<sup>3</sup> i ko*, any one, *shih t'ê*, is good, will do.

<sup>7</sup> The disorder: note *na<sup>4</sup> ko*, that disorder spoken of before, therefore translated *the disorder*.

<sup>8</sup> No one competent: there is no one able *t'ê*, vicariously, *ta suan*, to make calculation.

<sup>9</sup> Self-willed: *chih*, holding tenaciously; *niu*, twisting.

12. He is greatly to be pitied; nobody takes an interest in<sup>1</sup> him, and it isn't only that people in general don't take an interest in him, but there are some people who hate him very much.
13. Could you say how many?
14. How many do you suppose?
15. I make out five.
16. I believe that there are a great many more.
17. Did anyone tell you?
18. Yes; someone did tell me that in a certain family there are several people who dislike him much.
- 98.—1. Here, I say, how much coal have you bought here?<sup>2</sup>
  2. Eight piculs altogether.
  3. Why did you buy so much?
  4. You said that I was to buy a large quantity.
  5. I said a large quantity, but I did not want as much as this.
  6. If you don't want so much, you can sell some of it to somebody else.
  7. How many cash did you pay?<sup>3</sup>
  8. I paid four *tiao*<sup>4</sup> a picul for it.
  9. What a price! what shop did you buy it at?
  10. At the T'ai Hsing in P'ing-an Street.
  11. If it was so dear there, why didn't you go somewhere else?
  12. There is no other coal-store in this neighbourhood.<sup>5</sup>
  13. What? why, the other day, when I was in P'ing-an Street, I saw ever so many coal-stores.
  14. There are some some way off, but they have all an understanding<sup>6</sup> with each other.
  15. But even if they have, you might beat them down; they don't all mean to patronise<sup>7</sup> each other to such an extent as each to stand out for exactly what the other takes. And the coal doesn't look very good either; it's all nonsense asking four *tiao* a picul for such coal as this.

<sup>1</sup> Take an interest in: *kuan*, to look after.

<sup>2</sup> Bought here: *chê ko mei*; how much of this coal have you been buying?

<sup>3</sup> Did you pay: note the construction:—*shih*, to be, untranslatable in our idiom; *q.d.*, you are in the position of having bought it for how much?

<sup>4</sup> Four *tiao*: originally, a *liang*, tael, ounce of silver, = 1,000 copper cash Peking currency; 1 *tiao* = 500 such cash; now the tael is worth 13 *tiao* and upwards. The proper cash has not been coined for some years, and its place is taken by a very base 10-cash piece, really worth about two cash.

<sup>5</sup> In this neighbourhood: *lit.*, [if you go] from this to *tso chin*, what is on the left side and near; *tso* elliptical for *tso yu*, right and left.

<sup>6</sup> Understanding: *t'ung ch'i*, intercommunicating, co-operating, spirit; used also of a third party's mediating or communicating between two persons.

<sup>7</sup> Patronise: *ch'ên*<sup>4</sup>, properly, that which is worn next the skin; used as, to deal with, the custom of a customer. Construe:—they cannot here-[a-man]-wanting-so-much-there-[a-man]-must-also-want-so-much [wise], all be of a mutually patronising intention. The two clauses beginning *chê-rh* and *na-rh* together make a long adverbial construction; *q.d.*, on the you don't sell I don't sell principle. Note *shih* where we should expect *yu*, to have; you may say *wo shih chê ko i-ssü*, I am of this opinion.



16. If I recollect right,<sup>1</sup> last year this kind of coal was something dearer.  
 17. Anyhow, I don't want such a quantity as this; I can't take the whole of it; you just put out<sup>2</sup> so much of it and sell it to someone else.  
 18. If you don't want the whole of it, how much do you want?  
 19. It will do if you keep three or four piculs.  
 20. And will you pay that price for it?  
 21. Yes, I will give you the money another day.

## SECTION IX.

## [THE VERB AS MODIFIED BY MOOD, TENSE, AND VOICE.]

99.—Words that predicate<sup>3</sup> being, doing, suffering, whether of person or thing, are in English referred to one of the nine categories before mentioned [that of the Verb, to wit]. No such line being drawn in Chinese, and the invention of an equivalent<sup>4</sup> [for the word verb] presenting some difficulty, we shall take on us to employ the term *huo tzŭ* (live words), which, though incomplete,<sup>5</sup> is unobjectionable, and we shall endeavour, with the reader's permission, to show by examples the analogies and contrasts of the *huo tzŭ* as employed under different conditions<sup>6</sup> in both languages.

100.—Were a Chinese to say *ma p'ao*, *niao fei*, *ch'ung p'a*, *yü yu*, these sentences, uttered thus consecutively, must be taken to signify that, as a species, the horse gallops, the bird flies, the reptile creeps, the fish swims.

101.—Should you happen to hear a man say *ma p'ao*, you would in that case infer that he was speaking of some particular horse as being in the act of galloping; it is much more usual, however, under these circumstances, to say *na ko ma p'ao*.

102.—The sentences *t'a nien shu*, *wo hsieh tzŭ* (He studies, I write) may mean either that we two are at this moment respectively engaged in studying and writing, or that these are habitually our respective tasks.

103.—To the question, Are you two men both asleep there, the answer being, I am awake, but he is asleep, it is equally correct to reply in any one of the following forms:—

*t'a shui*, *wo hsing-cho*;

*t'a shui-chiao*, *wo hsing-cho*;

*t'a shih shui-chiao*, *wo hsing-cho*, or *wo shih hsing-cho*.

<sup>1</sup> Recollect right: I seem to remember.

<sup>2</sup> Put out: *po*, set aside, very common of extraordinary application of Government funds; *chi ch'êng*, properly, some tenths.

<sup>3</sup> Predicate: *i*, to put forward as a proposition; *chi*, reaching to, touching. Construe:—In English, whether in the case of person or thing, *so yu*; *tzŭ yang*, whatever words there be of the kind that *i chi*, treat of, *wei*, being, *tsao*, doing, *shou*, receiving, etc.

<sup>4</sup> Equivalent: *lit.*, it is comparatively hard *ch'uang ch'u*, to invent, a special term.

<sup>5</sup> Incomplete: *lit.*, though you cannot regard it as one altogether corresponding, the provisional employment of it is still in no way improper.

<sup>6</sup> Different conditions: *jung wo*, allow me; *mien ch'iang*, to make an effort; also used modestly of what one can do; *tsao ko pang-yang*, to give an example of the *hsiang-tui*, corresponding, and *hsiang-fan*, contrasting, places in the verb as the two notions *sui yung*, according to circumstances employ it.

104.—These are mainly examples of the verb as predicating being [the verb substantive]. We shall postpone consideration of the verb as active and passive until we have said something about the six modes (Moods) in which the English verb may be used.

105.—[The Indicative Mood.]—For instance, in the sentences *wo ai t'a* (I like him), *ni k'ên pu k'ên* (will you not?) the words *ai* and *k'ên* respectively show that what is meant is a direct unconditional<sup>1</sup> assertion and a direct unconditional question.

106.—[The Conditional Mood.]—Were I to say, If he comes I shall be sure to see him, my words would imply an uncertainty whether he was really coming.

107.—[The Potential Mood.]—The sentence, He may (or can) act as a teacher, may mean either that he is competent to be a teacher or that he can be a teacher if he pleases.

108.—[The Imperative Mood.]—When you use the single word *lai* (come) to anyone, you command him to come; so, *tsou pa* (go!) *p'ao a* (be off!)

109.—[The Infinitive Mood.]—In the sentence *t'a ai k'an shu* (he likes to study), *ai* (like) and *k'an* (behold) are both verbs; but *ai* being governed<sup>2</sup> by *t'a* (he) is according to English grammar in the indicative mood, while *k'an*, which has no word in particular to govern it, is regarded as general or indefinite. There is a manifest difference,<sup>3</sup> for instance, between the [construction of] the *k'an* in *k'an shu hao* (it is good to study), *k'an shu shih ko hao shih* (it is a good thing to study), where it applies generally to all persons whatsoever, and that of the *k'an* in *t'a k'an shu* (he studies), where a particular person is indicated as the student.

110.—[The Participle.]—Besides the five modifications more or less explained<sup>4</sup> above, to which the English verb is liable, there remains a sixth which it is rather more troublesome to deal with. In the following:—

CHANG's best beloved child *was* sick;<sup>5</sup>

The minister most favoured by this Emperor<sup>6</sup> of the Han conspired<sup>7</sup> against him;

When the shell<sup>8</sup> exploded the soldiers standing up were wounded, those lying down escaped;

<sup>1</sup> Direct unconditional: *lit.*, the words *ai* and *k'ên* respectively *tang*, represent, the *i-ssü*, purpose, of plainly indicating and definitively establishing direct assertion and direct interrogation. Strictly, they do not; it is shown by the context.

<sup>2</sup> *Ai* being governed: *chi*, since, *shu*, is *t'a tsü so chu*, that which the word *t'a* governs; but *shu* very commonly means belonging to, subordinate to, in the jurisdiction of.

<sup>3</sup> Manifest difference: note the construction: --[in the] first and last of these two modes of expression the points of non-identity can at one sight be comprehended; *liao*, to comprehend, *jan*, the true-ness or accuracy.

<sup>4</sup> More or less explained: although the five *p'ien-huan*, transformations, have been *liao*, in outline, summarily, *shuo ming*, explained, *hai*, yet, there is one kind comparatively difficult to illustrate.

<sup>5</sup> *Was* sick: *tang shih*, at the time [referred to].

<sup>6</sup> This Emperor, *na*, that=the. Most favoured: *ch'ung*<sup>3</sup>, to love, to favour, as Heaven the Emperor, as the Emperor a subject. The Han Ti, Emperor of the Han, referred to, is Hsien Ti, about A.D. 220.

<sup>7</sup> Conspired: *mou*, planned, *p'an*<sup>4</sup>, rebellion.

<sup>8</sup> Shell: *cha*<sup>4</sup>, a character unauthorised by the dictionaries, made up of *huo*, fire, and *cha*, suddenly; *cha p'ao*, a shell; *cha k'ai*, to explode.



My rheumatism<sup>1</sup> is so bad that I am never comfortable standing, sitting, or lying down;

A State in disorder resembles a tottering<sup>2</sup> wall;

the forms *t'eng-ai-ti* (tenderly loved), *ch'ung-ti* (favoured), *chan-cho* (standing up), *t'ang-cho* (lying down), *tso-cho* (sitting or seated), *yao t'an-t'a* (about to collapse), when translated into English, will all be ranged under the sixth mood or modification of the verb. The use of the words *ti* and *cho* appears to be this: the addition of them to the verb, whether of being or doing, helps it to bring out a secondary meaning<sup>3</sup> in support of that primarily indicated by it: they are intended to show that the condition of whatever is, or is done, is one either of now being, of having been, or of being about to be.

111.—[The Tenses].—Whether it regard existence or action, there are in all but three places in the order of time, viz., the past,<sup>4</sup> the future,<sup>5</sup> and the present;<sup>6</sup> these are its three grand divisions, in which, at the same time, there are subordinate distinctions<sup>7</sup> to be observed.

112.—The grand divisions are exemplified generally in the following:—I went to the *yamên* yesterday; I am reading to-day; to-morrow I shall rest.

113.—The following are illustrations of the subordinate distinctions:—

1. Have you written that despatch? I am writing it.
2. Have you bought that book? I have bought it.
3. When he came in the morning I was eating my breakfast; when he returned in the evening I had gone out.

<sup>1</sup> Rheumatism: *lit.*, bones sore; construe: my bones *na-mo*, being thus, as they are, are truly of a soreness; recumbent, standing, sitting, all ways am I not at ease.

<sup>2</sup> Tottering: *lit.*, a wall about to collapse. Note that in these examples wherever *ti* has been made to represent participial inflexion, it might in English, with equal if not greater propriety, be construed as the relative: the child that CHANG most loved; the minister that the Han Ti most favoured, etc.

<sup>3</sup> Secondary meaning: *lit.*, if we carefully examine into the true use of *ti* and *cho*, it appears that the [sense] that the verb, whether it treat of action or existence, indicates when standing by itself, is the *ch'eng i*, proper or primary sense; add *ti* or *cho*, and they *p'ei ch'u*, by their alliance bring out, *p'ang i*, a by-standing, =secondary, sense; they are for the purpose of *pu tsu*, complementing, matter originally demonstrated by the *huo tsü*, whether it is in the condition of actually being, actually having been, or actually about to be. The term *ch'eng i* often means the plain, proper, sense of a particular word or passage; with *p'ang i* it is used with reference to Chinese composition much as we use subject and predicate. Say, A ship carries passengers, says a Chinese; ship is the *kang* (see above, 20), what is here said of her is the *mu*; that the ship is a ship is the *ch'eng i*; that she carries passengers is the *p'ang i*.

<sup>4</sup> Past: *i*, to end, to cease; *ching*, to pass through.

<sup>5</sup> Future: *lit.*, that which is not yet; *wei* is also used as a simple negative; as in *wei pi*, it does not follow, it is not certain.

<sup>6</sup> Present: that which is under the eye.

<sup>7</sup> Subordinate distinctions: the simple English grammar which I have more or less followed describes the tenses illustrated in paragraph 112 as the main tenses, and subdivides these in the order of the examples given in 130, viz.:—

1. "Am writing," present incomplete.
2. "Have bought," present complete.
3. "Was eating," past incomplete; "had gone," past complete.
4. "Shall be going," future incomplete; "shall have settled," future complete.
5. "Have been writing," progressive form of present complete.
6. "Shall have been studying," progressive form of future complete.
7. "Do apply," present emphatic; "did look out," past emphatic.



4. When will you come to me? Shall I come to-morrow at noon? No; at noon I shall be going to the yamên; but don't be uneasy; I shall have settled that affair for you before we meet again.
5. I am writing (or, I have written) to Peking to tell them to ship all my books for this place. I have been writing, too, all the morning.
6. The day after to-morrow I shall have been studying that book three months, and I shall have finished the eighth volume this evening.
7. You must apply, you know. But I do apply. When you were buying a horse, why didn't you look out for a good one? I did look out for a good one, but I couldn't find one.

**114.—[Dialogue showing the construction of the Active Verb in most of its Moods and Tenses.]**

1. What are you sitting looking at upstairs there?
2. At a man that there is over there.
3. What is he doing?
4. Beating something.
5. Do you know the man?
6. No; I never saw him before.
7. How long have you been sitting up there looking at him?
8. Not very long.
9. I think you are mistaken; nobody is beating anything.
10. No, I am not mistaken; I am still looking at him.
11. I think you are mistaken though, and that there is no one there at all.
12. What do you mean by no one at all? I was looking at him (or, I saw him) when I first said I was, and I am still looking at him (or, I see him still).<sup>1</sup>
13. Had you seen him before I put my first question to you?
14. Yes, long before.<sup>2</sup>
15. You said just now that you had not been sitting here long.
16. And what I said was the truth.
17. I shall go and see if there is any man that you are looking at.
18. Very good; when you get to the spot you will be able to tell whether there is or not.
19. Can you wait till I come back?
20. If you are back soon I shall be still sitting here.
21. Have you got nothing to do?
22. Yes, I have; but I shall be sure to have done it all by the time you return.<sup>3</sup>
23. If there is a man there when I get there, I'll apologise when I come back again.

<sup>1</sup> Construe:—At the time I first spoke, seeing was seeing; now still is it the fact that there is seeing.

<sup>2</sup> Long before: note *chiu* isolating and emphasising *tsao*.

<sup>3</sup> By the time you return: *tao pu liao*, [time] will not have reached your return; I then shall have for certain concluded my business.

24. I shall have been laughing at you for at least three days before you find out the truth.<sup>1</sup>
25. How do you mean laughing at me three days before I find it out?
26. I say that it will be at least three days before you can satisfy yourself.<sup>2</sup>
27. How can I possibly have to wait three days if I go to look immediately?
28. If you were to go to look this instant, you would be too late all the same.
29. How is that possible if you can still see the man?
30. If I were to say<sup>3</sup> that he was still there, I shouldn't be speaking the truth.
31. Haven't you been saying all this time that you were looking at him?<sup>4</sup>
32. I might have<sup>5</sup> been looking at him when I said so, but it doesn't follow that you could overtake him now.
33. You mean that he is gone, don't you?
34. If I do, can you contradict me?
35. It doesn't matter whether I can or not; when you saw him moving you might have told me.
36. If you had come upstairs, you might have seen him yourself.
37. You would not let me come up then; will you let me now?
38. You can either come up or go after the man, as you please.<sup>6</sup>
39. What would be the good of my going after him; I might be chasing him all the morning without finding him?
40. There, there; don't be angry.
41. I am not angry, but I don't believe what you say.
42. Now, don't go on in that way; supposing that I was trying to take you in when I spoke before, I am speaking the truth now.
43. You have been taking me in all this time.
44. And supposing I have, what harm?
45. Well, in one word, do you think I could catch him up now?
46. You could easily have caught him up had you gone when I first told you to go.
47. If I had gone then, it's not so certain that I should have taken the same road as he.
48. Well, don't go at all, if you're so full of objections.<sup>7</sup>

<sup>1</sup> To prevent any confusion, the reader should understand that the person seen by the speaker sitting upstairs has moved from where he was when the conversation began, but is still in sight. Shall have been laughing: *chih pu chi*, see Part V, Lesson XXXIV, Note 4. Construe: I await your *k'an ming*, seeing clearly, completely; at the least I, before [you do], have three days laughter not ended, = shall have been laughing and shall still be laughing.

<sup>2</sup> Satisfy yourself: *win ming*, inquire so as to ascertain; *ming*, as in *ch'a ming*, *k'an ming*, completing the act implied.

<sup>3</sup> *Chiao*: compare Part V, Lesson II, Note 4; *q.d.*, were any cause to make me say he is still at that place, etc.

<sup>4</sup> Looking at him: construe:—all this time have you not been holding *chéng-tsai-k'an-cho-ti* language, the language of one who was actually beholding.

<sup>5</sup> I might have: *tang shih*, at the time, *chéng k'an cho*, [though I were] actually behold-ing, *wei pi*, it does not follow that now [you] are still able to overtake [him].

<sup>6</sup> As you please: *lit.*, you follow your liking to come up, your liking to look for the man, both are admissible.

<sup>7</sup> Full of objections: *chiao ch'ing*, of a self-willed nature that takes a line of its own.

49. Am I to go?
50. No; you couldn't find the man, for you don't know him; I shall go home.
51. Well, before you go, now I'm up here, show me what direction he took.
52. It doesn't signify whether I show you or not; he can't be back again for the next three days.
53. Where will he be for the next three days?
54. He is gone to superintend<sup>1</sup> something they are doing at the family cemetery.
55. You said you didn't know the man; how do you know that he is repairing his cemetery?
56. I did not recognise him at first, but I saw afterwards that it was WANG LI.
57. What was WANG LI doing here beating anyone?
58. I didn't say that he was beating anyone.
59. Was he beating a horse then?<sup>2</sup>
60. No, he was beating a mule.
61. How could I have caught him up if he was on a mule.
62. He was not riding the mule; he was leading it.
63. You do nothing but make a fool of me; I sha'n't ask you any more questions.
64. I like that; it is you who are suspicious;<sup>3</sup> but don't ask any more if you don't like.

115.—[Examples of the Passive Verb.]—The foregoing dialogue was intended to illustrate the use of the verb in English, but as it contains comparatively but few instances of the Passive Verb, it is proposed to make good this deficiency<sup>4</sup> in the following examples.

116.—The sentence, Parents bring up children, predicates of "parents" that they are the agents of an act. In Children are brought up by parents, "children" are the object of an act.

117.—The words *ni ta wo* (you beat me) distinguish you as the agent; in *wo pei ni ta* (I am beaten by you; *lit.*, suffer your beating), I am the object or recipient. And in Chinese there are various ways of producing the latter construction.<sup>5</sup>

<sup>1</sup> Superintend: *chien*, to inquire into, to assume direction of.

<sup>2</sup> Beating a horse then: *han*, a strong disjunctive; *q.d.*, as he was not beating a man, was he then beating a horse? Note the addition of *lai-cho* and *cho* in examples 59, 61, and 62, and their omission in 57, 58, and 60, although the inflexion of our verb is nearly uniform.

<sup>3</sup> Suspicious: you *ko-tzu-ko-rh*, your own self, raise doubts.

<sup>4</sup> Deficiency: *lit.*, we now *ta-suan*, contemplate, adding a few phrases, *pu tsu*, to supply a *ko chii*, form illustrative of, *shou ti*, the passive [as opposed to *hsing ti*, the active].

<sup>5</sup> Latter construction: *lit.*, the *li*, sense, being that of receiving something, when this is treated of in Chinese the *tsü-yen*, phrases, are not only one. The grammarian described such constructions as *is building*, or *is being* built, as the passive incomplete. It will be seen in the following examples that the Chinese passive, except where it is rendered by *chiao*, to cause, the precise operation of which is obscure, is produced by the employment of certain verbs signifying to receive, to perceive, or to suffer; all of them active verbs to which that which we regard as the verb changing to the passive voice, in reality, becomes the object.



- 118.—1. *E.g.*, That man is certainly to be pitied; he used to be WANG *ta-jên's* gate-keeper some time ago, and in that capacity he was falsely accused of taking presents and saying nothing about it; for which he was severely beaten and discharged.<sup>1</sup>
2. As he was returning to his native place he fell in with some robbers, was carried off into the mountains, and not only stripped of everything, but so terribly injured that he must have died had he not been picked up by a cart that was passing that way.<sup>2</sup>
3. When he got to his own village he found that the whole country had been recently overrun by banditti, that his father had been burnt out, and everything belonging to him destroyed.<sup>3</sup>
4. His wife, who had come from a well-to-do family, had been deserted by her sons when the troubles broke out, and when he applied to her friends to see what they could do for him, although they had money he was told that trade had been bad and that they had lost too much to be able to assist him in any way.<sup>4</sup>
5. Now just imagine what a case it was; he began with being falsely accused; was abused and beaten; then, besides being robbed and wounded, he finds his house utterly cleaned out; and, to wind up, after being victimised to this extent, he is made fun of by his wife's relations: was there ever such a case of misery?<sup>5</sup>

<sup>1</sup> *Lit.*, That man certainly may [men] pity; formerly, at WANG *ta-jên's* acting as gate-keeper, *pei*, he was the subject of, men's wrong; [they] said [he] privily took money; because of this, he suffered beating very severely; then [his master] taking him discharged [him].

<sup>2</sup> *Lit.*, He returning to his village went; on the road, again, fell foul of robbers; [they] taking him carry [him] into the mountains; not only everything did they steal away clean; also received he wounds very serious; was it not that a cart by that place passed, that there were people who taking him lifted him up, he with complete certainty must have died.

<sup>3</sup> *Lit.*, He returning to his own village, then knew that the locality inhabited by him recently all had been the subject of robber's disturbance; his father's house [they] had also burned; all property whatsoever [they] had also destroyed.

<sup>4</sup> *Lit.*, His wife was originally a virgin in a family, the proprietors of wealth; at the time the robbers appeared, [she] *chiao*, was the subject of, her sons' abandoning [her] and running away; the man seeking found out his father-in-law's family; asked them on his behalf to calculate a little; they, although they had money, answering said, our trade has of late been very bad; in everything have we suffered (*lit.*, eaten) loss; it is ten thousand times (=infinitely) difficult to help you.

<sup>5</sup> *Lit.*, Bethink you; in the first instance, *chiao*, he suffered, men's false accusation; endured beating, endured reviling; afterwards he suffered robbery, robbed and received wounds; in addition, utterly was there not one so *yu*, that which is (=anything) in his house; he in his single person having received all this hardship, still *chien hsiao*, feels the laughter, is ridiculed, *chiao*, by his wife's family: resembling this kind of misery, heretofore has there been a man's receiving?

Note *chiao*<sup>4</sup>, which is not to be explained except in one of two ways: either it is corruptly used for *chiao*, otherwise *chio*, to perceive, which, however, is only read *chiao*<sup>4</sup> in *shui-chiao*, to sleep; or it is to *cause*, and must be governed by an impersonal agent understood. This last construction might stand in *chiao êrh-tzū jêng hsia*, was abandoned by her sons (*q.d.*, something made her sons abandon her), but will not explain the *chiao* in *chiao t'a nü-jin chia li chien hsiao*; for the subject of *chien*, to see, to perceive, to be sensible of, is at once pronounced by Chinese to be *t'a* understood. Practically, it is in general simplest to ignore the etymological claims of *chiao*, and to translate it as *by*. It is noteworthy that *shou*, to receive, originally meant to give; *ai*, to endure, originally, to strike; *pei*, to suffer, to be the subject of, originally, a coverlid, thence, to cover, to affect.

## SECTION X.

[THE ADVERB, OF TIME, PLACE, NUMBER, DEGREE, ETC.]

## 119.—[Adverbs of Time.]

1. Will that man be here to-day, do you think? I don't think he will; he may come to-morrow.
2. Why didn't he come yesterday? He did come yesterday, but he was late.
3. Why should he have been later than you? My business at the yamên is over<sup>1</sup> sooner than his.
4. Did he come before I went out? No, sir; after you had gone out.
5. You tell him to come to-morrow the moment his business at the office is over. I don't think<sup>2</sup> I can; I sha'n't see him before he is here to-morrow.
6. How do you mean? wouldn't you see him if you were to go to the yamên directly? No, I should be sure to miss him; he would certainly have left the yamên before I arrived.
7. Where does he live now? In the lane that I used to live in.
8. When do you mean you used to live there? At the time of your first visit to Peking, sir.
9. That is a long time back. Yes, it's ten years ago, isn't it? Indeed,<sup>3</sup> it soon will be ten years.
10. Didn't you come to Peking the first time in the suite of WANG ta-jên? No; that was the third time I came.
11. How many<sup>4</sup> times have you been to Peking altogether? Five times in all; the first time I came with my father, who was then alive.<sup>5</sup>
12. When was it that your father<sup>6</sup> came to Peking? In the 23rd year of Tao Kuang.
13. And when did he go home again? After three or four months' stay.
14. And your second visit? That was two years later; I was sent up here by<sup>7</sup> my father on business.

<sup>1</sup> Business over: note *san*, properly, the dispersion of a number, thence, as below in example 5, applied to the individual in a number, of employés. Is over: that is, habitually; *ch'ang shih ché-mo-cho*, always it is thus.

<sup>2</sup> Don't think: I fear it is not to be done.

<sup>3</sup> Indeed: *yüan shih*, it is certainly the fact that indeed quickly [will be] 10 years ended.

<sup>4</sup> How many: note the *chi ts'ü*, how many times, between the verb *chin-kuo*, have entered, and *ching*, the capital, its object.

<sup>5</sup> Then alive: *hien fu*, my late father, a phrase we seldom use; note that the speaker so designates his father throughout.

<sup>6</sup> *Ling hien chiün*, your late father: had his father been alive he would have been spoken of as *ling tsun*.

<sup>7</sup> Sent up by: note the construction:—*shih*, [it, the occasion you ask about] was—all that follows. Notice the position of *yu shih* after *wo*, me, and the *lai* at the close, which shows that the speaker is speaking in the place to which he had been sent.

15. I remember the occasion very well; you didn't stay very long that time. No; I had been in Peking but a few days when I was recalled by a pressing letter from home.
16. Yes? it was to tell you that your father was very ill, I think? No; my younger brother had been so badly hurt that he was not expected to live.
17. Your brother is still alive? Oh yes; he recovered after a while.
18. If my memory serves me, your father was ill at the time?<sup>1</sup> Yes, he was; I heard of his illness on my way down, and he died a few days after I got home.
19. And that was the reason why you were so long<sup>2</sup> without coming to Peking again? Of course; I couldn't leave home while I was in mourning<sup>3</sup> for him; I came up after my mourning was over,<sup>4</sup> and it was then that I accompanied WANG *ta-jén*.
20. Is WANG *ta-jén* still in Peking? He is away on duty at present, but he will be back in a few days.
21. I hear that you purpose leaving Peking yourself, sir, shortly?<sup>5</sup> Yes, I shall be off presently; I expect to go home as soon as my term of service here is over.

## 120.—[Adverbs of Place.]

1. Where is that man from? From Tung Chou.
2. Which is farthest from Peking, Tung Chou or Chang-chia Wan? Reckoning from the Ch'i-hua Mén,<sup>6</sup> Tung Chou is somewhat the nearer.
3. Have you been there? Where do you mean?
4. I meant to Tung Chou. I have never been to Tung Chou; I have been once at Chang-chia Wan.
5. How come you to have been at Chang-chia Wan and not at Tung Chou? I was coming from T'ien-ching (Tientsin) by cart, and that was what brought me to Chang-chia Wan.
6. Oh, then you are not a Peking man? No, I am not.
7. And what is your country, sir? I am a Chiangsu (Kiangsu) man.
8. And from which prefecture? My native place<sup>7</sup> is Su-chou (Soochow).
9. Do you know the SUNGS who live inside the east gate of Su-chou? I suspect you mean outside the east gate.

<sup>1</sup> Ill at the time: note *lai-cho* showing continuance in the state specified, not its commencement.

<sup>2</sup> So long: [this] *shih*, was, so *i*, the reason why, *hsü chiu*, very long, etc.

<sup>3</sup> In mourning: *ting yu*, specially, the mourning of an official for his parents; *ting*, solitary, *q.d.*, orphan; *yu*, sorrow.

<sup>4</sup> Mourning over: *man fu*, having completed my *fu*; the *fu* in *i-fu*, clothes, here mourning apparel.

<sup>5</sup> *P'u jih*, shortly: short for *pu to ti jih-tzú*.

<sup>6</sup> The Ch'i-hua Mén: popular name for the Ch'ao-yang Mén, the great east gate of Peking.

<sup>7</sup> Native place: *chi*<sup>2</sup>, originally, a tablet; hence, a record, specially of registration; *pên chi*, the place to which I am registered as belonging.



10. I am not quite sure whether they live inside or outside; the SUNG I mean used to be in the Censorate.<sup>1</sup> To be sure; I have been at his house often enough.<sup>2</sup>
11. Wasn't it the year before last that he returned home? I don't remember exactly; he has been back and forward<sup>3</sup> so often.
12. What time was it that he came to such grief on the road? Oh, that time! that was the year before last; a relative of mine was with him.
13. He fell in with some robbers in Ta-ming Fu, didn't he? Not robbers; they were braves<sup>4</sup> that had mutinied.<sup>5</sup>
14. Did he meet them, or was he pursued by them?<sup>6</sup> Neither; he heard that there was trouble on the high road, so he turned off by a branch road<sup>7</sup> in a southerly direction.
15. Well, then, how was it that he didn't contrive to keep out of their way? So far from<sup>8</sup> keeping out of their way, he went right in amongst them.
16. Was he in a cart or riding? In a cart; and when he got to a certain spot he found the mutineers in his front and in his rear, so that he could neither advance nor retreat.
17. I was told that they fired upon him too? No, they didn't fire.
18. How came he to be hurt then? Well, in this way: he and my relative were both in the same cart, my relative sitting on the left side, and the Censor<sup>9</sup> SUNG on the right; the braves came to rifle the cart, and, crowding in<sup>10</sup> upon it from the left, threw it over<sup>11</sup> on its side; the two passengers went with it, and my relative being above and the Censor below, the Censor got badly bruised.<sup>12</sup>
19. Dear me! how was it that after going so far the braves didn't take their lives?<sup>13</sup> It was all luck<sup>14</sup> that they escaped.

<sup>1</sup> Censorate: *yü shih*; *lit.*, imperial historiographer; an ancient title now given to the members of the *Tu-ch'a Yüan*, all-examining court, which we style the Censorate.

<sup>2</sup> Often enough: *hao hsieh t'ang*; the word *t'ang*<sup>4</sup>, otherwise *tang*<sup>4</sup>, here=times.

<sup>3</sup> Back and forward: treat *shih-ch'ang-ti* as the adverb continually, constantly, etc.

<sup>4</sup> Braves: *hsiang yung*, village or country braves.

<sup>5</sup> Mutinied: *pien*, to turn, to change.

<sup>6</sup> Pursued by them: note *chiao*; did [something] cause them to overtake him.

<sup>7</sup> Branch road: *lit.*, he going by a *ch'a tao*, forked road, slanting south went.

<sup>8</sup> So far from: *fan tao*, on the reverse, he went into their midst.

<sup>9</sup> The Censor: SUNG *tu lao-yeh*, the *tu* representing *Tu-ch'a Yüan*.

<sup>10</sup> Crowding in: *yung*<sup>3</sup>, originally, to carry in the bosom; to surround, to follow as a crowd, to hustle; from the left side crowding came.

<sup>11</sup> Threw it over: *chi*<sup>3</sup>, to press on, to push; *chi té* pushed it so that the result effected was that it *hêng t'ang hsia*, crosswise lay down.

<sup>12</sup> Badly bruised: *shuai*, to give a shock to, as a blow or a fall; the hurts of the Censor, by reason of the *shuai*, shock, were *hên chung*, very heavy.

<sup>13</sup> The braves *pu yao*, did not insist, on their lives.

<sup>14</sup> All luck: *chiao hsing*; see Part IV, Dialogue IX, 41.

20. What kind providence<sup>1</sup> came to their rescue? Well, as the braves were dragging their baggage out of the cart, their servants, who were all mounted, came up from behind,<sup>2</sup> and the braves, not knowing what to make of the sound of the horses' feet, were panic-struck, and fled in all directions.<sup>3</sup>

121.—[Adverbs of Number.]

1. How many times have you been to the temple of Kuan Ti?<sup>4</sup> I have been thrice to the door, but I have only gone in once.
2. Why didn't you go in the second time after having been in the first? Before I got in the first time I paid the priests' fee.<sup>5</sup>
3. And wouldn't they take their fee the second time? They wanted it, but I said that I had paid the time before because it was my first time of coming, and that this time I should not pay.
4. But when they wouldn't let<sup>6</sup> you in the second time, why should you have gone a third?<sup>7</sup> Someone said that the priests and I had misunderstood each other the second time, and recommended me to try again.
5. And what said the priests on this third occasion? Why, they were even more impracticable<sup>8</sup> than the time before; they said in so many words that it was quite impossible I should come in.
6. On what grounds? In the first place, because it was a Government temple; in the second, because the superior<sup>9</sup> was not at home; and thirdly, because, said they, you didn't give anything the last time you came, sir.
7. But when they took this line didn't you say anything about feeing them? I did, but they said that even if I were to give three times as much as I did on the first occasion, they could not undertake to let me in.

122.—[Adverbs of Degree.]

1. This is very good; that is very much the reverse.
2. He does not write well; his brother writes very well.
3. He praises<sup>10</sup> you very highly.

<sup>1</sup> Kind providence: what *chin hsing*, star of rescue, divine intervention.

<sup>2</sup> Came up from behind: *lit.*, those followers of theirs, riding beasts overtaking came.

<sup>3</sup> *Lit.*, the braves heard the sound of horses galloping; knew not what it was; all in the four directions in dismay dispersed.

<sup>4</sup> Kuan Ti, a hero of the Han dynasty, since deified and worshipped as the God of War.

<sup>5</sup> Priests' fee: *hsiang ch'ien*, money to buy incense.

<sup>6</sup> Wouldn't let: *pu chiao*, not to cause; often, as here, to refuse permission; also, to prohibit.

<sup>7</sup> Gone a third: note the *yu* before *ch'ü*; why must you a third time again go?

<sup>8</sup> More impracticable: they still more liked not to consider the question; they plainly said [that I] *luan*, positively, could not go in.

<sup>9</sup> Superior: *tang-chia-ti*, the manager; in a family or a religious house, what the *chang-kuei-ti* is in a shop; *tang*<sup>1</sup> in the sense of filling a post.

<sup>10</sup> Praises: *tsan*<sup>4</sup>, to speak of, to speak well of, to note; *tsan mei*, to note the goodness of.

4. He was highly flattered<sup>1</sup> by your invitation to dinner the other day.
5. That affair to the north of Peking incensed the Emperor extremely.<sup>2</sup>
6. You were excessively angry about a thing of no importance, and then you said what was very discourteous.<sup>3</sup>
7. That man's stupidity is beyond everything; he understands nothing that's said to him.
8. When will [the tailor] bring me that thing? It was nearly finished<sup>4</sup> last night, and I think they will be sure<sup>5</sup> to have quite done it by this time.
9. That house was nearly finished last month, and now it is quite ready.
10. I have been such a time without studying that I have almost forgotten the "T'ung Chien;" the "Han Shu" I have quite forgotten.<sup>6</sup>
11. As for those two men, CHANG and LI, that I met to-day, I hardly know CHANG, and I don't know LI at all.
12. Those hills used to be covered thick with wood, but the people have taken so little care<sup>7</sup> of it that there is now hardly any.
13. Those are all good men, and LI is the best of them.
14. He doesn't want to have to do with<sup>8</sup> any of those people, and least of all with LIU.
15. He punished them all severely, but WANG more severely<sup>9</sup> than any of them.
16. He called on me to-day, principally<sup>10</sup> for the purpose of presenting his son to me.
17. Did not you say so yesterday? I did.
18. Wasn't this what you said yesterday? Yes, to be sure;<sup>11</sup> that was what I said.
19. Isn't this a good plan? No. Isn't it your plan? Not at all. Well, which of these two is the better? We can have a talk about this one; the other is utterly impracticable.
20. Have you found those two men? I found out LI's house, but he was not at home; as for CHANG, there is no such person.
21. It is blowing terribly.

<sup>1</sup> Highly flattered: *lit.*, he much *chio*, felt, *t'i mien*, the respectability, the honour, *sc.*, that your invitation conferred on him.

<sup>2</sup> Incensed extremely: *lit.*, the Emperor's wrath *chi-liao*, culminated.

<sup>3</sup> Very discourteous: *t'ai pu ya liao*, extremely, or too greatly, not *ya*, good breeding.

<sup>4</sup> Nearly finished: *t'ê liao*, so used of anything that is in hand.

<sup>5</sup> Think they will be sure: *liao*, in the sense of to calculate; *liao ku*, to conjecture. Except it be used in what we call the imperative mood, *liao ku* seems always to have *cho* affixed to it. Treat it here adverbially: probably [by] this time *chun*, for certain, it is finished.

<sup>6</sup> Quite forgotten: *so* must here be taken as an intensive of *ch'üan*, all, altogether all; the expression is peculiar to Peking, and would probably not be understood elsewhere.

<sup>7</sup> So little care: *t'ai*, too much, *pu chao ying*, not attend to.

<sup>8</sup> Have to do with: *sc.*, as employes; *yao*, in the sense of to require the services of; hence, *pu yao*, to discharge, a servant or subordinate.

<sup>9</sup> More severely: *p'ien*, leaning to a side; hence, partial, special; *p'ien chung*, special gravity or severity.

<sup>10</sup> Principally: *chung ti*, the weighty matter; by position = weightiest.

<sup>11</sup> To be sure: *yüan shih*, in very truth it was.



22. The stars are beautifully bright<sup>1</sup> this evening.
23. The snow is excessively deep.
24. That tea *is* spoiled, but not all spoiled; there is some of it that it will do to use.
25. That teacher does not teach well.
26. He sings very well.
27. I am a little tired.

123.—[Miscellaneous Adverbial Constructions.]

1. Where is the child? He's nowhere but<sup>2</sup> in the house; he can't be anywhere else.
2. I know all about the thing; when he did it, where he did it, why he did it, and how he did it.
3. The moment he heard about the thing he went off.
4. He has been a long time ailing, and he is not well yet.
5. He is quite cured of his old complaint (or, of the complaint he used to suffer from).
6. He has only been here a few days this time.
7. He has been over here once in the last few days.
8. The tiles were blown clean off the roof just as he left the house.
9. The morning was clear, but all of a sudden the sky clouded over.
10. I get up most mornings<sup>3</sup> at daybreak.
11. I couldn't bring the boxes, because it was impossible to get them packed in time.<sup>4</sup>
12. Those gentlemen started too late<sup>5</sup> to get out of the city.
13. His wages are five taels a month.
14. He had a narrow escape of being cashiered.<sup>6</sup>
15. That servant was pretty near being discharged.
16. I go out for a walk every day.
17. He is always very glad to see us when we go to call on him.
18. In his action with the outlaws he got the worst of it.
19. He took a good deal of pains in the matter, but without any result.
20. That place was once very thickly peopled; it is sadly bare<sup>7</sup> now.
21. It's a long way, but at the pace I go I shall soon be there.

<sup>1</sup> Beautifully bright: are bright [so that man] *k'ò*, may properly, *hsi*, rejoice.

<sup>2</sup> Nowhere but: note *tso yu*; *q.d.*, [seek him] to the right, [seek him] to the left; *tsung*, in sum, *pu kuo*, he is not beyond, *shih tsai chia*, being in the house.

<sup>3</sup> Most mornings: *huang*<sup>3</sup>, properly, a hanging curtain; here used as implying uncertainty (swinging to and fro!); *q.d.*, as a rule I get up, but sometimes I do not, etc.

<sup>4</sup> Packed in time: note *pu liao*, could not, inserted between *tai* and *lai*, the whole clause being the subject of the verb *shih*; (the cause of) my inability to bring the boxes was [that the person or persons packing them] *i shih*, in the one moment, *shou-shih*, packed, *pu chi*, not arriving, did not complete; *sc.*, at the same moment that I departed.

<sup>5</sup> Too late: *kan*, [though] hastening, could not get out of the city.

<sup>6</sup> Cashiered: *huai kuan*; *q.d.*, to ruin one's official position; he *ch'a i tien*, wanted but little, = a little more and he would.

<sup>7</sup> Sadly bare: *hsiao*<sup>2</sup>, properly, a plant (according to Dr. WILLIAMS, rue); applied descriptively to mournful sights or sounds; *hsiao-t'iao*, forlorn, desolate.

## SECTION XI.

## [THE PREPOSITION.]

- 124—1. A man appeared above (or over) the wall.  
 2. He is leaning against the wall.  
 3. I saw that knot of men at the time, and CHANG was not among them.  
 4. The intimacy<sup>1</sup> between them is of very long standing.  
 5. I went to see him but he was not at home, so I left word that I would come again before sunset.  
 6. They put a log across the path and I caught my foot<sup>2</sup> in it and came down.  
 7. He met with a very serious risk<sup>3</sup> on his journey.  
 8. Is there a garden behind the house?  
 9. There is a temple on the hill, and some houses in a hollow<sup>4</sup> at the back of the hill.  
 10. We went past the Tung-hua Mén.  
 11. Did you go into the garden?  
 12. We went right through<sup>5</sup> it.  
 13. Yesterday it was very hot throughout the whole day.  
 14. I have heard nothing about the matter we discussed that day, since we parted.  
 15. The boats going up stream are tracked against the current.  
 16. He brought his horse out of the stable, jumped upon him,<sup>6</sup> and rode off.  
 17. I walked round the Huang Ch'êng<sup>7</sup> yesterday.  
 18. He was going away from me when first I saw him, and then he faced about<sup>8</sup> and came towards where I was.  
 19. The man ran across the field and by the footpath towards the road.<sup>9</sup>  
 20. CHANG *lao-yeh* is off to Hankow.  
 21. Is he going by land or by water?

<sup>1</sup> Intimacy: *chiau ch'ing*, reciprocation of [friendly] sentiments; the days of this state of things are *shên*, deep, many. The passage is translated in this way merely to bring in the position *between*; various other English idioms would of course be equally correct.

<sup>2</sup> Caught my foot: *pan*, properly, to wrap round and so to embarrass; *lî*, they taking a log of wood, *hêng*, put it crosswise, on the road; [it] caught me, [and by catching caused me] a fall.

<sup>3</sup> Serious risk: *hsien*, dangerous. Note the curious idiom: he encountered *hên li hai tî*, or *tî*, that which was so *li hai* that it became, *i ko hsien*, a danger. See *li hai* above in many places.

<sup>4</sup> A hollow: *tung*.

<sup>5</sup> Right through: *ta* giving activity to *ch'uan*, to pierce through, as to many other verbs; *q.d.*, by way of the interior we penetrated through.

<sup>6</sup> Jumped upon him: *p'ien*, to get on a horse; also written with the radical on the other side; in the form here used, often meaning to cheat.

<sup>7</sup> The Huang Ch'êng: the Imperial Enclosure, a wall some six miles long surrounding the Emperor's palace at Peking.

<sup>8</sup> Faced about: then he turned his face and I saw him—he seemed to, come towards my part.

<sup>9</sup> Towards the road: *pên*, to run; here read *pên*, towards. The latter is a use of the word not authorised by the dictionaries.

22. He goes up the river in a steamer.
23. How long will he take?
24. Seven days.
25. I thought a steamer could run from Shanghai to Hankow in four days?
26. So she can; but this one has cargo to deliver and take in at all the ports along the line.<sup>1</sup>

## SECTION XII.

[THE CONJUNCTION.]

- 125.—1. He came to the yamên although it was raining so hard.
2. The winter this year is not very cold nor yet very damp.
  3. Not only the boys went to see what was going on that day, but the girls too.
  4. His idea is that people can make out what he writes whether he has written it carefully or otherwise.
  5. I shall go at any rate, whether you go<sup>2</sup> or not.
  6. Both he and I were wounded.
  7. I feel pretty sure that you'll like it when you have tried it.
  8. Do it<sup>3</sup> either way; either will answer.
  9. Say quick, east or west; which is it to be?
  10. This is not merely pleasant<sup>4</sup> but useful as well.

## SECTION XIII.

[THE INTERJECTION.]

126.—Sudden sensations<sup>5</sup> may find utterance in expressions which differ according as the feeling expressed is one of admiration, delight, pity, dislike, astonishment, or desire.

1. [For instance,] Indeed! before you have been learning three months, to speak so correctly.
2. Ah! is it possible that after so many years of suffering you should have no feeling for the suffering of others?
3. Odious man! he has not only wasted time<sup>6</sup> doing nothing, but what he has done is done so badly.

<sup>1</sup> Along the line: *yen*, properly, down the tide; used as along, a road, an edge, etc.

<sup>2</sup> Whether you go: *pu kuan*, I regard not, it matters not to me.

<sup>3</sup> Do it: the *ch'ü* is not to be taken as *go*, but simply as auxiliary of *pan*.

<sup>4</sup> Merely pleasant: *ching*, only, *k'ung*, emptily, *hsi-huan*, [that which people] delight in.

<sup>5</sup> Sudden sensations: the subject of the whole sentence is *shên ch'i*; the two first clauses are made pendent by *chüu*. Construe thus:—language proceeding from the lips, when in the heart suddenly there is that which is encountered, *chüu*, in such case, [the *shên ch'i*, spirit of the expression] *shih*, will be, *ko têng shên ch'i pu t'ung*, different kinds of spirit. Observe that *ko têng* pluralises *shên ch'i* at the same time that *ko*, each, is preferentially used as it were to disjoin the several feelings specified, *q.d.*, whether of admiration or delight, etc. Note admiration, *t'an*, properly, to sigh; dislike, *tsing' wu*, to hate; astonishment, *hsiang pu tao*, unexpected, *ching*, to be startled.

<sup>6</sup> Wasted time: *pai*, vainly, *tan wu*, to delay and mismanage; not only this, but there have *nao*, presented themselves, several faults.



4. Poor fellow! to be so near<sup>1</sup> his promotion, and to be cashiered for a thing of so little importance.
5. Ah! your foreign contrivances<sup>2</sup> are really most ingenious.<sup>3</sup>
6. WANG *lao-yeh* greatly admired<sup>4</sup> those verses you wrote the other day; he kept on exclaiming,<sup>5</sup> Beautiful!
7. Astonishing! that a man should prefer<sup>6</sup> a bad thing when he might have a good thing; it's utterly unreasonable.
8. May CHANG *lao-yeh* soon be well of his wound, and he will come to our rescue.
9. I hear that he is well again. Indeed? that's good.<sup>7</sup> And what is more, they say that he may be here the day after to-morrow. The day after to-morrow? May it be so!<sup>8</sup>

<sup>1</sup> So near: note the force of *tou*; also that *t'a* is the subject of *shêng*; that of *ko*, to cashier (*lit.*, to strip), is Emperor, or Government, understood.

<sup>2</sup> Contrivances: *chi*, a spring, *chi ch'i*, things moving by springs.

<sup>3</sup> Ingenious: *ch'iao*, cunning; *miao*, abstruse, minute, fine.

<sup>4</sup> Greatly admired: *tsan miao* praised as fine.

<sup>5</sup> Kept on exclaiming: *lien hu*, repeatedly cried out.

<sup>6</sup> Prefer: *lit.*, he *fang-cho*, putting down, *q.d.*, not touching, the good thing, *pu yao*, rejects or declines it, *p'ien yao*, preferentially demands, the bad thing; is there such a principle, such reasoning, as this?

<sup>7</sup> That's good: *hao chi*, the height of good.

<sup>8</sup> May it be so: *pa pu té*, one can't lay hold of it, it is too good to be true.



ERRATA AND ADDENDA.



## ERRATA AND ADDENDA.

PART III.	Page	15.	11.	For "insect (or reptile)" read "snake"
"	"	18.	1.	Col. 1. For 拿東西 read 拿了東西
"	"	21.	55.	For "[I] do not." read "I do not."
"	"	23.	Line 4.	After "ground." repeat "A person (or persons) stretched on the ground."
"	"	23.	72.	For <i>ting</i> <sup>2</sup> read <i>ting</i> <sup>3</sup>
"	"	23.	76.	" <i>p</i> <sup>4</sup> <i>i</i> <sup>1 2 3</sup> read <i>p</i> <sup>4</sup> <i>i</i> <sup>1 3</sup>
"	"	23.	76.	" <i>p</i> <sup>4</sup> <i>i</i> <sup>2</sup> read <i>p</i> <sup>4</sup> <i>i</i> <sup>1</sup>
"	"	23.	78.	" <i>p</i> <sup>4</sup> <i>i</i> <sup>2</sup> (76) read <i>t</i> <sup>4</sup> <i>ou</i> <sup>2</sup> (48)
"	"	23.	78.	" <i>liang</i> <sup>3</sup> <i>p</i> <sup>4</sup> <i>i</i> <sup>2</sup> <i>liü</i> <sup>2</sup> read <i>liang</i> <sup>3</sup> <i>t</i> <sup>4</sup> <i>ou</i> <sup>2</sup> <i>liü</i> <sup>2</sup>
"	"	27.	93.	" <i>p</i> <sup>4</sup> <i>i</i> <sup>3</sup> read <i>p</i> <sup>4</sup> <i>i</i> <sup>1</sup>
"	"	28.	98.	Col. 3. For <i>pu</i> <sup>4</sup> read <i>pu</i> <sup>2</sup>
"	"	29.	113.	Obs. For <i>ta</i> <sup>3</sup> <i>hên</i> <sup>3</sup> read <i>ta</i> <sup>4</sup> <i>hên</i> <sup>3</sup>
"	"	34.	140.	Last line but one. After "other words" insert "in the 4th tone"
"	"	38.	153.	Col. 2. For <i>yi</i> <sup>1</sup> read <i>yi</i> <sup>4</sup>
"	"	41.	■	(two places). For <i>yi</i> <sup>2</sup> <i>pa</i> <sup>3</sup> read <i>yi</i> <sup>4</sup> <i>pa</i> <sup>3</sup>
"	"	50.	3.	For <i>yi</i> <sup>1</sup> <i>hsia</i> <sup>4</sup> <i>chung</i> <sup>1</sup> read <i>yi</i> <sup>2</sup> <i>hsia</i> <sup>4</sup> <i>chung</i> <sup>1</sup>
"	"	50.	3.	" <i>yi</i> <sup>1</sup> <i>tien</i> <sup>3</sup> <i>chung</i> <sup>1</sup> read <i>yi</i> <sup>4</sup> <i>tien</i> <sup>3</sup> <i>chung</i> <sup>1</sup>
"	"	51.	6 and Obs. 1.	For "regular" read "equable"
"	"	59.	289.	Note that <i>chên</i> <sup>1</sup> <i>yen</i> <sup>3</sup> -'rh is not used in Peking, but <i>chên</i> <sup>1</sup> <i>pi</i> <sup>2</sup> -'rh.
"	"	63.	311.	For <i>hua</i> <sup>4</sup> read <i>hua</i> <sup>1</sup>
"	"	66.	324.	Col. 3. For <i>i</i> <sup>2</sup> read <i>i</i> <sup>4</sup>
"	"	67.	328.	Obs. For <i>yao</i> <sup>4</sup> <i>i</i> <i>yao</i> <sup>4</sup> (32) read <i>yao</i> <sup>4</sup> <i>i</i> <i>yao</i> <sup>1</sup> (566)
"	"	72.	360.	Col. 2 and 4. For <i>mên</i> <sup>2</sup> read <i>mên</i> <sup>1</sup>
"	"	72.	360.	<i>Ma</i> <sup>2</sup> <i>hsien</i> <sup>4</sup> is cobbler's thread; <i>ma</i> <sup>2</sup> <i>shêng</i> <sup>2</sup> -'rh is twine.
"	"	73.	365.	For <i>mien</i> <sup>4</sup> - <i>pao</i> <sup>4</sup> read <i>mien</i> <sup>4</sup> - <i>pao</i> <sup>1</sup>
"	"	73.	369.	Last line. For <i>shui kuo-tzü</i> read <i>shui kuo</i>
"	"	80.	7.	Obs. 4. For <i>p</i> <sup>4</sup> <i>an</i> <sup>2</sup> <i>fei</i> <sup>1</sup> read <i>p</i> <sup>4</sup> <i>an</i> <i>fei</i> <sup>4</sup>
"	"	87.	5.	For "they" read "these loads"
"	"	90.	3.	Obs. 3 (two places). For <i>huo</i> <sup>4</sup> read <i>huo</i>
"	"	93.	Line 2.	Note that <i>sai</i> <sup>1</sup> <i>chieh</i> <sup>4</sup> is the inside of the cheeks, the outside of which is called <i>lien</i> <sup>3</sup> <i>tan</i> <sup>4</sup> - <i>tsü</i> ; the gills of a fish are <i>sai chieh</i> .
"	"	95.	4.	For <i>t</i> <sup>4</sup> <i>i</i> <sup>4</sup> - <i>t</i> <sup>4</sup> <i>ou</i> <sup>2</sup> - <i>tao</i> <sup>4</sup> read <i>t</i> <sup>4</sup> <i>i</i> <sup>4</sup> - <i>t</i> <sup>4</sup> <i>ou</i> <sup>2</sup> - <i>tao</i> <sup>1</sup>
"	"	102.	8.	Obs. For <i>han</i> <sup>2</sup> read <i>han</i> <sup>4</sup>
"	"	108.	555.	Col. 5. For <i>pu</i> <sup>2</sup> read <i>pu</i> <sup>4</sup>
"	"	115.	10.	Obs. 2. " <i>tsü</i> read <i>tz'ü</i>
"	"	116.	5.	" 2. " "converse" read "reverse"
"	"	116.	595.	Col. 3. " <i>pu</i> <sup>4</sup> read <i>pu</i> <sup>2</sup>
"	"	117.	599.	" 4. " <i>han</i> <sup>2</sup> read <i>han</i> <sup>4</sup>
"	"	117.	599.	" 5. " <i>kai</i> <sup>4</sup> read <i>kai</i> <sup>1</sup>
"	"	118.	617.	" 7. " <i>chien</i> <sup>1</sup> read <i>chien</i> <sup>4</sup>
"	"	123.	646.	For "characters" read "words"
"	"	131.	681.	Col. 2. For <i>ch'ang</i> <sup>2</sup> <i>ch'ang</i> <sup>2</sup> read <i>ch'ang</i> <sup>2</sup> <i>ch'ang</i> <sup>1</sup>

- PART III. Page 133. 702. Col. 7. For  $i^4$  read  $i$   
 " " 136. 708. " 5. "  $fén^4$  read  $fén^1$   
 " " 143. 755. " 1. "  $i^1$  read  $i^4$   
 " " 147. 765.  $Mei^2$   $lao^4$ .rh would be better rendered by "penniless," or "on his beam ends."  
 " " 150. 3. Note that 落 is read  $la^4$ .  
 " " 154. 792. After last sentence, insert "Against the current."  
 " " 174. 4. For  $Lao^3$ -yeh<sup>1</sup> read  $Lao^3$ -yeh  
 " " 175. 8 (four places). For  $chiao^1$  read  $chiao^4$   
 " " 177. 900. Col. 6. For 五 read 三  
 " " 183. 939. For "started in practice" the more common expression is  $kua$   $liao$   $p'ai^2$   $liao$ .  
 " " 188. 965. Col. 7. For  $jung^2$   $jung^2$  read  $jung^1$   $jung^1$   
 " " 204. 1058. For "can pick up" read "is good at"
- PART IV. Page 241. 73. Obs. For  $chiao$   $ch'é$  read  $chiao$   $ch'é$ .rh or  $chiao$   $ch'é$ -tsh
- PART V. Page 284. Note 9. Omit "or  $ch'iao^3$ "  
 " " 289. " 2. For "捻  $nieh^1$ , also read  $nien^4$ , to nip in the fingers" read "蹠  $nich^1$ , to tread"  
 " " 291. " 6. " 陶 read 淘  
 " " 306. " 1. " "the same as  $ts'ao$ " read "should be  $ts'ao$ "  
 " " 341. " 8. " "not  $i^3$ " read "but  $i^3$  is permissible"
- PART VI. Page 362. Note 6. For 骨 read 咕  
 " " 391. Chapter XXVI, 3. For "Where may have you been" read "Where may you have been"  
 " " 395. Note 8. For 叔 some read 誼  
 " " 398. 9. For "fever" read "influenza"  
 " " 412. Chapter XXXVII, 3. For "And so no more" read "But no more"
- PART VII. Page 437. 88. For  $yu^3$  read  $yü^3$   
 " " 447. 165. "  $ch'iang^1$  read  $chiang^1$   
 " " 457. 257. " 攤 read 攤  
 " " 463. 301. After "before  $sui^3$ " insert "Colloquially,  $ku^2$   $sui^4$ ."
- PART VIII. Page 489. Note 3. Cancel the last sentence.  
 " " 491. Last line but two of text. For  $tiao$  read  $t'iao$   
 " " 492. Cancel Note 3.  
 " " 493. 32. For  $to^1$   $shao^4$  read  $to^1$   $shao$   
 " " 494. 38. " "read with the 4th tone" read "not intonated"  
 " " 495. Note 4. For " $ch'üan$ -chieh, provisionally" read " $tui$   $fu$   $cho$ , as a makeshift."  
 " " 504. " 6. " "notions" read "nations"
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SHANGHAI:

STATISTICAL DEPARTMENT OF THE INSPECTORATE GENERAL OF CUSTOMS.













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